

A GRAMMAR  
OF THE  
CLASSICAL ARABIC LANGUAGE,  
TRANSLATED AND COMPILED FROM THE WORKS  
OF THE  
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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UNDER THE AUTHORITY OF THE GOVERNMENT, N.-W. PROVINCES.

IN AN INTRODUCTION AND FOUR PARTS.

The Introduction: and Part I.-The Noun.

<b>Book 1</b>
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ALLAHABAD:

PRINTED AT THE NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1883.

TO  
SIR WILLIAM MUIR, D.C.L., LL.D., K.C.S.I.,  
AUTHOR OF THE "LIFE OF MAHOMET,"  
AND FORMERLY  
LIEUTENANT-GOVERNOR OF THE NORTH-WEST PROVINCES OF INDIA,  
THIS WORK,  
COMMENCED UNDER HIS AUTHORITY,  
IS  
RESPECTFULLY DEDICATED,  
AS A TOKEN OF ADMIRATION FOR  
THE BRILLIANT ORIENTAL SCHOLARSHIP  
WHICH  
ENLIGHTENED AND ADORNED HIS ADMINISTRATION.

## PREFACE.

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THIS Grammar is designed in conformity with the Prophet's injunction *اِسْتَعِينُوا فِي الصَّنَاعَاتِ بِاَعْلَمِهَا* *Seek help in arts from their masters*,<sup>1</sup> which, as applied to the study of Arabic grammar, may be interpreted to mean that the learner should have recourse to the teaching of the native Grammarians, and eschew the unauthorized conjectures of foreign scholars. This method possesses 3 obvious advantages:—the native teachers are more likely to be safe guides than their foreign rivals; <sup>2</sup> their works form a better introduction to the commentaries and glosses indispensable for the study of many works in Arabic literature; and their system of grammar must be adopted as the basis of communication with contemporary scholars of Eastern race. The superficial objection that many of the old masters, like Sibawaih, AlFārisī, and AzZamakhsharī, were foreigners has been anticipated by Ibn Khaldūn, who replies that they were foreigners only by descent, while in education and language they were on the footing of native Arabs.<sup>3</sup>

The science of grammar among the Arabs owes its origin<sup>4</sup> to the anxiety of some pious and politic states-

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<sup>1</sup> D. 122.

<sup>2</sup> I readily admit that we neither now, nor ever, can equal them in quantity [and, he might have added, quality] of knowledge (Ahl. Pref. IX).

<sup>3</sup> IKhīd. vol. I, part III, p. 316.

<sup>4</sup> The following account of the grammatical Schools and of particular Grammarians is taken from the 44th Chapter of the *Mushir* (Mr. II. 198—212) and from the historical and biographical works cited in the Abbreviations of References (pp. i—xxvi below). References will be given only in special cases. For further details about the Gramma-

men, in the early years of the Muhammadan era, to preserve the knowledge of classical Arabic, which was the language of the *Kur'ān*, their Civil and Religious Code, from being lost amid the corruptions rapidly imported into the spoken language by foreign subjects and converts. Abu-ṭṭayyib, the Lexicologist, says in his treatise on the Grades of the Grammarians "Solecism appeared in the speech of the freedmen and naturalized Arabs from the time of the Prophet (God bless him, and give him peace!). For we are told that a man committed a solecism in his presence, and he then said 'Set your brother right, for he has erred.' And Abū Bakr said 'Assuredly that I should recite [the "*Kur'ān*] and omit is more pleasing to me than that " 'I should recite and commit a solecism.' And solecism was already well-known:— nay, we have been told the words of the Prophet (God bless him, and give him peace!), that he said 'I am of *Quraysh*, and 'have grown up among the *Banū Sa'd*. Whence, " 'then, should I have solecism?'<sup>1</sup> And a Secretary of Abū Mūsā al-Ash'arī wrote to 'Umar, and committed a solecism; whereupon 'Umar wrote to Abū Mūsā, "saying 'Strike thy Secretary one stroke of a whip.'<sup>2</sup> And 'Alī Ibn Al-Madīnī used not to alter a tradition, "even if it contained a solecism, unless it were the "words of the Prophet (God bless him, and give him "peace!); so that he, as it were, allowed the imputation of solecism against others." Such solecisms, observes Professor Renan,<sup>3</sup> were a subject of perpetual

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rians the reader is referred to the Abbreviations of References and the Chronological List (*pp.* xxvii—xxxiv below), and for their opinions to the body of the work.

<sup>1</sup> See *vol.* I, *p.* 310 and the Note on *l.* 15 of that page.

<sup>2</sup> See *vol.* I, *p.* 318 and the Note on *l.* 18.

<sup>3</sup> *Histoire Générale et Système comparé des Langues Sémitiques*, *p.* 376.



affliction to the Arabs of the old school; and the Khalifa 'Alī conceived the idea of endeavouring to stop them by the publication of the rules governing the construction<sup>1</sup> of the classical language. This accomplished prince, who, according to Ibn 'Abbās,<sup>2</sup> was exclusively gifted with nine tenths of knowledge, and shared with the other Companions of the Apostle in the remaining tenth,<sup>3</sup> proceeded to lay down the fundamental principles of syntax, and enunciate the primary division of the word into noun, verb, and particle; and then made over the task of developing his conceptions to his learned confidant Abu-l-Aswad adDu'ālī.<sup>4</sup> The execution of this project, however, was interrupted by the murder of 'Alī in 40<sup>5</sup> and the usurpation of his rival Mu'āwiyā<sup>6</sup> in 41; and for more than 10 years Abu-l-Aswad refrained from divulging the lessons of his Master. By this time the corruption of the spoken language had begun to endanger the purity of the Sacred Text; and Ziyād Ibn Abīhi,<sup>7</sup> who was then Governor of the two 'Irāqs,<sup>8</sup> suggested to Abu-l-Aswad the composition of a work that should serve as a standard for the people, and maintain the knowledge of the Word of God. This Ziyād, the most remarkable specimen of the Civil Service recently instituted to supply a defect

<sup>1</sup> Etymology was not invented till a much later period, its first author being Mu'ādh Ibn Muslim at Harrā (Mr. II. 202, Sn. I. 28).

<sup>2</sup> See the Note on vol. I., p. 14, l. 12.

<sup>3</sup> AGh. IV. 22, Nw. 437.

<sup>4</sup> The words used by 'Alī on this occasion أَنْعَمَ هَذَا التَّحْوِيلُ  
فَتَلَمَّزَ *Follow this method, O Abu-l-Aswad* gave the name of نَحْوٍ to  
أَبَا الْأَسْوَدِ the new science (A. I. 28).

<sup>5</sup> See the Note on vol. I., p. 373, l. 17.

<sup>6</sup> See the Note on vol. I., p. 373, l. 16.

<sup>7</sup> See the Note on vol. I., p. 281, l. 13.

<sup>8</sup> He held this appointment from 50 to 53.

incidental to the patristic government of the early Khalīfas, who confided the administration of the territories won by their arms to venerable, but illiterate, Companions of the Apostle, was a statesman of powerful and cultivated mind, fully able to appreciate the political and literary importance of preserving the purity of the national language. He was born in the year 1;<sup>1</sup> and apparently sprang from the dregs of the people, his mother and putative father both being slaves. He began his public career as the Secretary of AlMughira Ibn Shu'ba,<sup>2</sup> who was Governor of AlBaṣra under the Khalīfa 'Umar<sup>3</sup> in 17; and, after the disgrace and recall of AlMughira in the same year, he retained the post of Secretary under the new Governor Abū Mūsā alAsh'arī,<sup>4</sup> who used to send him with despatches to the Court at AlMadīna. Though he was only 17 years old when he first entered the presence of 'Umar, his ability and tact soon attracted the attention of the Sovereign, whose confidence he secured by his successful conduct of a mission to appease a sedition in AlYaman. He was so brilliant and powerful a speaker that, on hearing him address the assembled people by the Khalīfa's command, the astute politician 'Amr Ibn Al'Āṣ<sup>5</sup> exclaimed, in admiration of his matchless oratory, "By God, if this young man were of Quraysh, he "would drive the Arabs with his staff!" The influence acquired by Ziyād under the austere 'Umar was retained and augmented under the chivalrous 'Ali and the crafty

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<sup>1</sup> Or 10 years before the Flight, or in the year 2 or 8. See IKb 176, AGh. II. 215, Nw. 256, Is. II. 82.

<sup>2</sup> See the Note on *vol.* II, p. 290, *l.* 1.

<sup>3</sup> See the Note on *vol.* I, p. 479, *l.* 2.

<sup>4</sup> See the Note on *vol.* I, p. 205, *l.* 22.

<sup>5</sup> The Companion 'Amr Ibn Al'Āṣ alQurashī asSahmī, the Conqueror and Governor of Egypt (*d.* 42 or 43 or 44 or 47 or 48 or 49 or 51).

Mu'āwīya. He was appointed by 'Alī to the government of Persia in 38; and remained faithful to his Sovereign through all the vicissitudes of the civil war with Mu'āwīya, steadily resisting the attempts of the Pretender to seduce him from his allegiance. But, after the murder of 'Alī in 40, and the pusillanimous abdication of his eldest son AlḤasan<sup>1</sup> in favour of Mu'āwīya in 41, Ziyād transferred his services to the new dynasty, which, being apprehensive of his intrigues in Persia, was glad to purchase his adhesion at the price of his public recognition as the son of Abū Sufyān<sup>2</sup> and brother of the reigning Sovereign. This event, which satisfied the ambition of his life, occurred in 44; and was followed by further promotion. In 45 he was appointed by Mu'āwīya to the government of AlBaṣra and its provinces; and finally in 50, upon the death of his old chief AlMughīra Ibn Shu'ba, then Governor of Al-Kūfa, the 2 'Irāqs were united under his administration, which continued undisturbed until his death in 53. He had now governed AlBaṣra for more than 5 years; and must have been well acquainted with the peculiar qualifications of Abu-lAswad, who had long been a resident of that city, and as some say, was the tutor of Ziyād's children. But Abu-lAswad, who perhaps in his heart reprobated Ziyād as a renegade and traitor to the House of 'Alī, at first refused to comply with his suggestion. One day, however, Abu-lAswad happened to hear a Professor of Reading so mispronounce 2 vowels in a Text<sup>3</sup> as to pervert its sense from "*God is free from (the covenant of) the idolaters, and His Apostle (also is*

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<sup>1</sup> The Khalīfa AlḤasan Ibn 'Alī alKuraṣhī alHāshimī alMadanī (b. 3 or 4 or 5, a. 40, d. 44 or 49 or 50 or 51 or 58).

<sup>2</sup> See the Note on vol. I, p. 327, l. 4.

<sup>3</sup> "سَوَّلَ" for "سَوَّلَ" in Kur. IX. 3. (vol. II, p. 408).

"free)" into "*God is free from (the covenant of) the idolaters, and (from the covenant of) His Apostle*". Shocked at such profane ignorance, which made God repudiate the covenant of His own Apostle, Abu-lAswad exclaimed "I did not think that the condition of the people had come to this pass!"; and, repenting of his refusal, he returned to Ziyād, and said "I will do what the Governor ordered". Accordingly he first set himself to secure the correct pronounciation of the vowels in the *Kur'ān* by inventing the present system of notation; and then opened a school of grammar, in which he lectured to all comers.

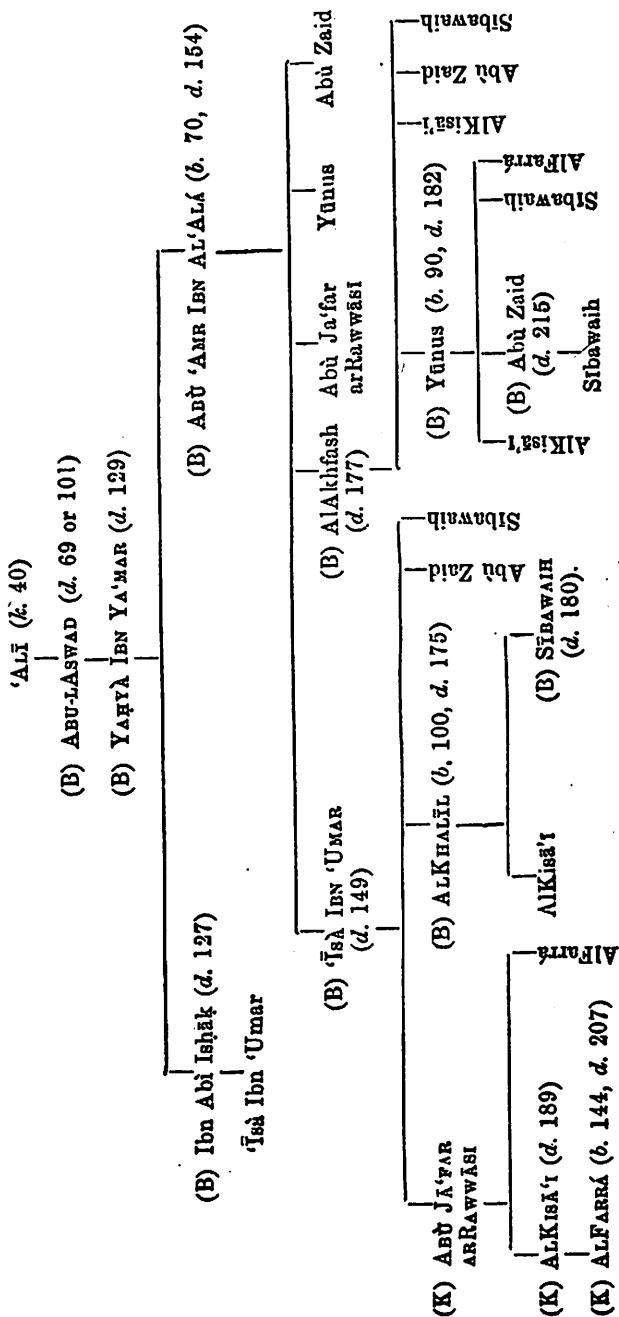
The Father of the Grammarians was a Baṣri. He had been Judge of AlBaṣra, having received his appointment from 'Alī in 40. He was not allowed to retain this important post under Mu'āwiya;<sup>1</sup> but he continued to reside at AlBaṣra until his death in 69.<sup>2</sup> Thus the first School of Grammarians was Baṣri; and its Kūfi rival did not come into existence for nearly 100 years after the death of Abu-lAswad. The grammatical pedigree of Sībawaih and AlFarrā, the leading representatives of the 2 Schools, is shown in the accompanying table, where the steps indicate the succession of master and pupil.

<sup>1</sup> Tr. II. 17, IAth. III. 350.

<sup>2</sup> In 69 (IKhn, HH, Is, IHjr, Mr. BW); or in the Khilāfa of 'Umar Ibn 'Abd Al'Aziz, r. 99—101 (IKhn): in 101 (HKh). If 69 be correct, Abu-lAswad died 60 years before his pupil Yahyā Ibn Ya'mar; and, if 101, he died 61 years after his master 'Alī. The latter alternative seems improbable, if he died, as is said in the IKhn, HH, and Is, at the age of 85.

# GRAMMATICAL PEDIGREE OF SĪBAWAH AND ALFARRĀ.

The names in the main lines are printed in small capitals.



The 2 Schools agreed in principle, but differed in practice. They had inherited the same system of grammar from their common predecessors; and for its development they trusted to the same resources, the words and phrases collected by the early Masters from contemporary Arabs reputed to retain the primitive chasteness of speech, and the remains of the classical language preserved in the *Kur'ān* and in ancient proverbs and poems. "Sībawaih," for example, says Ibn Khaldūn, "did not confine himself to the rules of grammar; but "filled his Book<sup>1</sup> with the proverbs of the Arabs, "and with their evidentiary verses and phrases."<sup>2</sup> The peculiarity of the new School, however, was its uncritical reception of poetry as evidence: Abu-ṭṬayyib says "Poetry at AlKūfa was more abundant and comprehensive than at AlBaṣra; but most of it was forged, "or attributed to poets who had not composed it." The ancient poetry had not yet been collected in *Dīwāns*, and reduced into writing; but was preserved in men's memories, and transmitted by word of mouth. Much of it had perished, having passed away with those who remembered it;<sup>3</sup> and the work of collecting and editing the rest was undertaken by the Rhapsodists, or Professors of Poetry, who flourished mostly at AlKūfa. The most celebrated of these Professors were AlMufaḍḍal adDabbi, Hammād arRāwiya, and Khalaf alAḥmar. The first is allowed to have been a trustworthy authority; and the Baṣrī Abū Zaid has transmitted much poetry from him. But the other two are denounced by the Baṣrīs as unscrupulous forgers. Hammād was the

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<sup>1</sup> See *vol. I*, p. 15.

<sup>2</sup> IKhld. *vol. I*, part III, p. 310.

<sup>3</sup> See the passage on the Minor Poets in the Note on *vol. I*, p. 82, l. 4.

most copious Rhapsodist of the Kūfis: the Grammarians of both Schools learnt from him, as likewise did Khalaf AlAḥmar; and the Baṣri AlAṣmaʿī has transmitted some poetry from him: this critic says "All the poetry of Imra alKais that is in our hands is from Hammad arRāwiya, except some that we have heard from Abū 'Amr Ibn Al'Alá". But, notwithstanding that, observes Abu-ṭTayyib, Hammād is not accounted trustworthy by the Baṣris: Abū Ḥātim says "There were at AlKūfa a multitude of Rhapsodists, like Hammād, who used to forge poetry, or attribute it to others than its real authors": and it is related that, an Arab of the desert having come one day to Hammād, and recited to him an ode whose author was not known, he said to his companions "Write it"; and, when they had written it, and the Arab had gone away, he said "To whom think ye that we should attribute it?"; so they made various suggestions, upon which he said "Attribute it to Ṭarafa". Khalaf alAḥmar was a Baṣri;<sup>1</sup> but, after the death of Hammād, the Kūfis frequented his lectures, because he had learnt much from Hammād, and had reached a degree of proficiency that Hammād had never approached. He was himself a poet, and possessed the faculty of imitating the style of any poet at will. He forged a large quantity of poetry, which the Baṣris and Kūfis learnt from him. Afterwards, having fallen ill, he turned religious; and, being troubled by remorse for the impostures practised upon his pupils, he went to AlKūfa, and informed the Kūfis of the spurious poems interpolated by him into their collections of poetry. The Kūfis, however, dreading the

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<sup>1</sup> He must not be confounded with Abu-lḤasan 'Alī Ibn AlḤasan, or Ibn AlMubārak, known as ALAḤMAR, the Kūfī Grammarian (*d.* 186 or 194 or 208), pupil of Al'Kisā'ī.

ridicule consequent upon an admission of their own ignorance and credulity, rejected his corrections, saying "In our opinion thou wast more trustworthy than than "thou art now"; so that the spurious poetry has remained in their *Diwāns* until this day.<sup>1</sup> The Kūfis, therefore, all take from the Baṣris; but the Baṣris refuse to take from the Kūfis, because they hold the Arabs quoted by the Kūfis not to be authorities, and the poetry transmitted by the Kūfis to be open to the objections before mentioned: Abū Ḥātim says "When I quote anything from the Arabs, I quote it only on the authority of trustworthy reporters, like Abū Zaid, AlAṣma'ī, Abū 'Ubaida, and Yūnus; and regard not the versions of AlKisā'ī, AlAḥmar,<sup>2</sup> AlFarrā, and the like". Matters, then, says Abu-ṭṬayyib, continued in this state until learning was transported to Baghdād, where the Kūfis obtained the ascendancy over their rivals, and served the kings, who therefore preferred them. From that time, forgetting their scholarship in an unworthy rivalry for distinction at Court, the Grammarians of this School were filled with desire for anomalous versions, and boasted of extraordinary expressions, and vied one with another in licenses, and forsook principles, and relied upon details, so that the science became confused.<sup>3</sup> But this unfavourable verdict of Abu-ṭṬayyib upon the merits of the Kūfi School must be received with caution, as being the verdict of a partisan,<sup>4</sup> which is evident not only from the tone of his observations, but also from his citing none but

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<sup>1</sup> It seems to be implied that the Baṣris expunged the spurious poetry from their *Diwāns*.

<sup>2</sup> The Kūfi Grammarian mentioned in Note 1 on p. IX above.

<sup>3</sup> Ibn Durustawaih says "When AlKisā'ī heard an anomaly, allowable only by poetic license, he used to treat it as regular, and erect it into a precedent; so that he corrupted grammar" (BW).

<sup>4</sup> Abu-ṭṬayyib's prejudice against the Kūfis is extraordinary, because



Baṣṛīs, like AlAṣmaʿī and Abū Ḥātim, as his authorities. In fact the impartial reader of this work will see much reason to conclude that the two Schools differed chiefly in their estimate of the comparative value of theory and practice, the Baṣṛīs explaining away by arbitrary assumptions, or rejecting as anomalies or poetic licenses, those examples which conflicted with their theories, while the Kūfīs accommodated their theories to the existing examples. In so empirical a science as grammar the method adopted by the Kūfīs was no doubt the right one; and, accordingly, in many of the disputes between them and their Baṣṛī rivals, the judgment of later Grammarians has been recorded in their favour. The two Schools maintained their separate existence till the end of the 3rd, or middle of the 4th century, when they became merged in the new School of Baghdād. The Baṣṛī Grammarian and Lexicologist Ibn Kṭaiba, who, after his retirement from the Judgeship of AdDīnawar, devoted his leisure, until his death in 276, to lecturing at Baghdād, was wont to mix his doctrines with theories transmitted from the Kūfīs. His contemporaries and survivors, the Baṣṛī AlMubarrad, who died in 285, and the Kūfī Thaʿlab, who died in 291, may be considered as the last representatives of the two Schools. These two rival Professors resided at Baghdād; and most of their

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he was himself a pupil of that School, having, as he informs us, received the *Nawādir* of Abū ʿAmr ashShaibānī by oral transmission from the author, as is shown in the following grammatical pedigree:—

(K) Abū ʿAmr ashShaibānī (d. 206)  
 |  
 (K) ʿAmr Ibn Abī ʿAmr (d. 231)  
 |  
 (K) Thaʿlab (b. 200, d. 291)  
 |  
 (Bd) Abū ʿUmar azZāhid (b. 261, d. 345)  
 |  
 (Bd) ABU-ṬṬAYYIB (k. 351).

pupils attended the lectures of both Masters. The result was a fusion of doctrines in the next generation of Grammarians, who founded the School of Baghdād. The name of Baṣrī, however, belongs to Ibn Duraid, who was contemporary with AlMubarrad for 62 years, and survived till 321; and is extended by Abu-ṭṬayyib to the pupils of AlMubarrad, whom he describes as “Abū Ishāq AzZajjāj, Abū Bakr Ibn AsSarrāj, Mab-ramān, and the oldest of the Masters that we have met,” a phrase that may include AlAkḥfash AlAṣghar, Ibn Kaisān, Niftawaih, Ibn Durustawaih, and AṣṢulī; and I have placed Ibn Kaisān and Muḥammad AlYazīdī among the Baṣrīs, the former because he is said to have been more inclined to the doctrine of the Baṣrī School,<sup>1</sup> and the latter because he is classed with his great-grandfather Abū Muḥammad AlYazīdī. But, even with these additions, the ancient Grammarians all passed away by the middle of the 4th century;<sup>2</sup> and learning, says Abu-ṭṬayyib, ended with them.

Baghdād, the seat of the first Modern School of Grammarians, was built in 145—146 by the Khalīfa AlMaṇṣūr,<sup>3</sup> who, after the arbitrary fashion of Eastern potentates, sent orders into the provinces that the learned should repair to his new capital. The learned, however, did not show much alacrity in complying with this summons, probably because the Khalīfa, who had earned the sobriquet of *Abu-d Dawānīk* (Father of Sixpences) by his strictness in calling the Secretaries and Governors

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<sup>1</sup> BW.

<sup>2</sup> Ibn AlKhashshāb calls AlḤarīrī a Baṣrī (H. 449); and the modern Grammarians, such as AzZamakhsharī and Ibn Hishām speak of themselves as belonging to the Baṣrī School (*vol. I, p. 131*, and *vol. II, p. 484*): but “Baṣrī” in such cases must be taken to mean “Baṣrī by birth or residence or predilection”.

<sup>3</sup> The Khalīfa Abū Jaʿfar ʿAbd Allāh AlMaṇṣūr Ibn Muḥammad alQurashī alHāshimī (b. 95, a. 136, d. 158).

to account for petty items, was notorious for his stinginess, a vice abhorrent to the learned, who have always loved a liberal patron. But the enlightened munificence of his grandson ArRashīd,<sup>1</sup> the Augustus of the Arab Empire, speedily attracted the Grammarians to the court of Baghdād. The School of AlBaṣra was represented there by Khalaf AlAḥmar,<sup>2</sup> Abū 'Ubaida, AlAṣma'ī, Abū Muḥammad alYāzidī, and Sībawaih; and that of AlKūfa by AlMufaddal adDabbī,<sup>3</sup> AlKisāi, and his pupils AlAḥmar and AlFarrā. The poet Abū Nuwās,<sup>4</sup> being told that Abū 'Ubaida and AlAṣma'ī had been presented to ArRashīd, shrewdly observed "As for Abū 'Ubaida, if the courtiers give him an opportunity, he will recite to them the tales of the ancients and moderns; but, as for AlAṣma'ī, he is a nightingale that will thrill them with his melodies".<sup>5</sup> The jealousies of the rival Professors frequently gave rise to animated controversies, which furnished an agreeable pastime to the scholarly monarch and his dilettanti courtiers. Such was the celebrated dispute between AlKisā'ī and Sībawaih,<sup>6</sup> which was held, as some say, at the court of ArRashīd, but, as others say, in the assembly of his minister Yahyā Ibn Khālīd alBarmakī;<sup>7</sup> and which resulted in the discomfiture of the great Baṣrī through the unjust verdict of a venal Arab.<sup>8</sup> And similar disputes are recorded as

<sup>1</sup> The Khalīfa Abū Ja'far Hārūn ArRASHĪD, son of the Khalīfa Muḥammad ALMAHDĪ, alHāshimī al'Abbāsī alBaghdādī (*b.* 148, *a.* 170, *d.* 193).

<sup>2</sup> ML. I. 129.

<sup>3</sup> Tr. III. 759, Mr. II. 101.

<sup>4</sup> See the Note on *vol.* I, *p.* 82, *l.* 4.

<sup>5</sup> AlAṣma'ī was a great reciter of poetry.

<sup>6</sup> See *vol.* I, *p.* 763, *ll.* 9—18 for the subject of the dispute.

<sup>7</sup> Abū 'Alī Yahyā Ibn Khālīd alBarmakī was appointed minister by Hārūn ArRashīd upon his accession in 170, was disgraced and imprisoned by the Khalīfa in 187, and died suddenly in prison in 190 at the age of 70 or 74 years.

<sup>8</sup> H. 449, IKhn. 536, ML. I. 129, HH. II. 156, BW, Mkr. II. 475.

having taken place at the court between AlKisā'i and AlAṣma'i,<sup>1</sup> and between AlKisā'i and AlYazīdī.<sup>2</sup> The struggle for ascendancy between the two Schools ended in favour of the Kūfis, who, as Abu-ṭTayyib complains, succeeded in engrossing the appointments at court, a result originally due to the overpowering influence of AlKisā'i. This Grammarian had been tutor to ArRashīd, who retained such a respect for his old master that he used to seat AlKisā'i and Muḥammad Ibn AlḤasan, the Ḥanafī Jurist, upon chairs in his presence, and ordered them not to disturb themselves upon his rising.<sup>3</sup> AlKisā'i was now appointed to superintend the education of ArRashīd's sons, the 2 Crown-Princes AlAmin and AlMa'mūn,<sup>4</sup> with the assistance of his pupil AlAḥmar as tutor to AlAmin,<sup>5</sup> and of AlYazīdī as tutor to AlMa'mūn.<sup>6</sup> The last Grammarian indeed was a. Baṣrī: but, having been tutor to the children of Yazīd Ibn Maṣṣūr alḤimyarī,<sup>7</sup> grand-uncle of ArRashīd, he already possessed some interest with the Imperial Family, and had attained a position at court in the reign of ArRashīd's father, the Khalīfa AlMahdī.<sup>8</sup> AlYazīdī also, notwithstanding his long rivalry with AlKisā'i, which

<sup>1</sup> ML. I. 64 (about the case of رُفَّان in the verses cited at vol. II, p. 511) and Mr. I. 278.

<sup>2</sup> D. 42, IKhn. No. 809, HH. I. 327, ITB. I. 534.

<sup>3</sup> Mr. II. 211.

<sup>4</sup> HH. I. 86, ITB. I. 534.

<sup>5</sup> MDh. VI. 321.

<sup>6</sup> IKhn. No. 809.

<sup>7</sup> This noble was brother of Arwā, the consort of the Khalīfa AlMaṣṣūr. He was appointed in 152 Governor of AlBaṣra, where his acquaintance with AlYazīdī probably commenced; and he died there in 165.

<sup>8</sup> The Khalīfa Abū 'Abd Allāh Muḥammad ALMAHDĪ, son of the Khalīfa Abū Ja'far 'Abd Allāh ALMAṢṢŪR, alḤashimī al'Abbāsī (b. 127, a. 158, d. 169).

dated from the time of AlMahdī,<sup>1</sup> must have known how to forget his scholastic differences with the powerful Kūfī; for Ibn Khallikān relates that in the days of ArRashīd these 2 Grammarians used to sit together in one classroom, giving lessons to the people. In subsequent reigns AlKisā's pupil AlFarrā was entrusted by AlMa'mūn<sup>2</sup> with the instruction of his 2 sons in grammar; and AlFarrā's pupil Ibn AsSikkīt, in an evil hour for himself, was appointed tutor to the children of AlMutawakkil.<sup>3</sup> The Kūfī Tha'lab shared with his Baṣrī rival AlMubarrad the office of tutor to the poet-prince 'Abd Allāh<sup>4</sup> son of AlMu'tazz;<sup>5</sup> and Tha'lab's pupil Muḥammad alYazīdī, great-grandson of the original Yazīdī, was tutor to the children of AlMuḥtadīr.<sup>6</sup> Notwithstanding the presence of so many generations of Grammarians, however, Baghdād was not recognized as a seat of learning; but whatever learning it contained was held to be imported, attracted by the Khalīfas and their followers: Abū Ḥatīm says "The people of Baghdād are the rabble of the "Khalīfa's army: it does not contain any trustworthy "authority on the speech of the Arabs, nor any approved reporter; and, if any of them makes an asser-

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<sup>1</sup> IKhn. 697.

<sup>2</sup> The Khalīfa Abu-l-'Abbās, and Abū Ja'far, 'Abd Allāh AlMa'mūn, son of the Khalīfa Hārūn ArRashīd, alHāshimī al'Abbāsī alBaghdādī (b. 170, a. 198, d. 218).

<sup>3</sup> The Khalīfa Abu-l-Faḍl Ja'far AlMutawakkil 'ala-llāh, son of the Khalīfa Muḥammad AlMu'taṣim bi-llāh, alHāshimī al'Abbāsī alBaghdādī (b. 205 or 207, a. 232, k. 247). This ferocious tyrant caused Ibn AsSikkīt to be trampled to death by the Turkish body-guard because he refused to declare that his 2 pupils, AlMu'tazz and AlMu'ayyad, sons of AlMutawakkil, were dearer to him than the 2 sainted youths, Al-Ḥasan and AlḤusain, sons of 'Alī.

<sup>4</sup> See the Note on vol. I, p. 82, l. 4.

<sup>5</sup> The Khalīfa Abū 'Abd Allāh Muḥammad, or, as is said, AzZubair, AlMu'tazz bi-llāh, son of the Khalīfa Ja'far AlMutawakkil 'ala-llāh, alHāshimī al'Abbāsī alBaghdādī (b. 232, a. 252, k. 255).

<sup>6</sup> The Khalīfa Abu-l-Faḍl Ja'far AlMuḥtadīr bi-llāh, son of the Khalīfa Ahmad AlMu'taḍī bi-llāh, alHāshimī Al'Abbāsī AlBaghdādī (b. 282, a. 295, k. 320).

"tion, you will see him confused, full of prolixity, "verbosity, and arrogance": and Abu-ṭṬayyib adds "The case in this our time is double as bad as Abū Ḥātim makes known". Abu-ṭṬayyib indeed does not condescend to acknowledge the existence of the modern School then rising at Baghdād; but either includes its members among the Baṣrīs,<sup>1</sup> or refuses to recognize them as authorities. Thus he speaks of AlAkhfash al-Aṣghar as "The Akhfash of yesterday," and describes AlAmbārī and his pupils as mere "quoters of the "authors of books, not to be mentioned with those that "we have mentioned". But the truth appears to be that, with the exception of the long-lived Ibn Duraid, who was a survivor of the Baṣrī School,<sup>2</sup> the successors of AlMubarrad and Tha'lab should be called Baghdādīs, because they not only resided and lectured at Baghdād, but there taught a new doctrine compounded from the doctrines of the 2 old Schools.

The object of our author AsSuyūṭī being to exhibit the regular transmission of grammatical knowledge from the classical age to modern times, he does not carry his classification of the Grammarians beyond the founders of the modern School at Baghdād. I need only add that the other modern Schools, such as those of Egypt, the West,<sup>3</sup> and Spain, were branches of the Baghdādī School.

The works of the ancient Grammarians, though constantly referred to as authorities, have, in the gradual development of grammatical science, long been superseded

<sup>1</sup> See p. XII above.

<sup>2</sup> He was born and educated in AlBaṣra; and did not come to Baghdād till 308, when he was 85 years old.

<sup>3</sup> Properly Africa west of Egypt, i. e. North-Western Africa, but sometimes made to include Spain, as in the DM. I. 233, where Ibn AlBādhish and Ibn 'Uṣfūr are called Grammarians of the West.

as text-books by the productions of later writers. Among the crowd of modern authors, Four Masters, whose lives extend over a period of nearly 300 years,<sup>1</sup> AzZamakhsharī, Ibn AlḤāḡib, Ibn Mālik, and Ibn Hishām, stand pre-eminent. Time has been unable to shake the authority, or lessen the popularity, of their teaching;<sup>2</sup> and the rule of AzZamakhsharī's grammar, overheard by Shaikh Sa'dī<sup>3</sup> more than 600 years ago from the lips of the school-boy at Kāshghar, is being repeated by Muslim lads to-day in the schools and colleges of the East.

AzZamakhsharī, "the Pride of Khuwārazm,"<sup>4</sup> was born in 467 at Zamakhshar, a town of that province; and studied grammar under Abū Muḍar Maḥmūd<sup>5</sup> al-Iṣbahānī, a celebrated Grammarian and Lexicologist, who introduced the *Mu'tazilī* heresy into Khuwārazm, where it was embraced by numerous converts, including his illustrious pupil. AzZamakhsharī was a universal genius, being equally distinguished as a Grammarian, Lexicologist, Commentator, Traditionist, Geographer, Moralist, and Rhetorician. He was also somewhat of a poet, and had a fancy for illustrating his comments in the *Kashshāf* by his own verses. Whenever, says Muḥibb adDīn Effendī, he cites a verse as by "one of them," he means himself.<sup>6</sup> He perfected his knowledge of the Arabic language by extensive travels in Arabia; and resided so long at the Holy City of Makka that he was

<sup>1</sup> 467—761.

<sup>2</sup> Their peculiar merit, according to Ibn Khaldūn, consists in their abridgment of the controversies, and excision of the repetitions, found in the works of the ancients (IKhd. vol. I, part III, p. 282).

<sup>3</sup> The Shaikh Musliḥ adDīn Sa'dī Ibn 'Abd Allāh ashShīrāzī was born in 571 or 580; composed the *Gulistān*, from the 5th Chapter of which this incident is taken, in 656; and died in 690 or 691.

<sup>4</sup> BW.

<sup>5</sup> Maḥmūd (BW): Maṣṣūr (IKhu. No. 721, MAB. III. 17).

<sup>6</sup> N. 215.

honored with the appellation of "Neighbour of God." He composed his larger grammar the *Mufaṣṣal* in 513—515,<sup>1</sup> and his great commentary the *Kashshāf* in 526—528.<sup>2</sup> He visited Baghdād in 533; and there made the acquaintance of the leading Baghdādī masters, Ibn Ash-Shajarī, AlJawālīqī, and Ibn AlKhashshāb, and their youthful pupils AlKamāl Ibn AlAmbārī and Tāj AdDīn alKindī. The last scholar relates that AzZamakhsharī, notwithstanding his vast learning, had not received his knowledge of lexicology in the regular manner by oral transmission from some recognized Master; and that he therefore took advantage of his stay in Baghdād to qualify himself in this subject by taking lessons from AlJawālīqī, and obtaining from this Professor a diploma authorizing him to teach it. He died in 538 AlJurjānīya, the capital of his native province Khuwārazm.

His great commentator and critic, Ibn AlHājib, "the son of the Chamberlain," so called because his father had been Chamberlain to an Egyptian Prince, was born in 570 at Asnā or Isnā, a small town in Upper Egypt. He studied jurisprudence, reading, and grammar at Cairo under 2 celebrated masters, Muḥammad alGhaznawī, who lectured at the Mosque named in his honor "The Mosque of AlGhaznawī," and AlKāsim ashShāṭibī, who had come to Egypt in 572, and was then Professor of Reading and Grammar at the College founded by "The learned Judge"<sup>3</sup> in 580. Having completed his studies at Cairo, Ibn AlHājib removed to Damascus,

<sup>1</sup> 513—515 (IKhn. No. 721): 513—514 (HKh. VI. 36).

<sup>2</sup> K. 4, 1647; HKh. V. 179—180. Ibn Khallikān (IKhn. No. 721) and AdDamīrī (HH. I. 147) seem to be mistaken in saying that the *Kashshāf* was his first work.

<sup>3</sup> The Wazīr Muḥyi-dDīn, or Mujīr adDīn, Abū 'Alī 'Abd ArRaḥīm Ibn Bahā adDīn Abi-lMajd 'Alī alLakhmī alBaisānī al'Asḳalānī by birth, alMiṣrī by abode, known as ALKĀPĪ ALFĀPIL (The learned Judge), the Philologist (b. 529, d. 596).



where he lectured in the Mālikī Chapel of the Cathedral. He was by profession a Jurist of the Mālikī sect; and considered grammar as merely subsidiary to the elucidation of legal propositions. As a Grammarian, however, he was distinguished by the originality of his views and the stringency of his criticisms. He wrote a commentary upon the *Mufaṣṣal*, and 2 original treatises, which still form the standard text-books in India, the *Kāfiya* upon syntax and the *Shāfiya* upon etymology. In 639 he returned to Cairo,<sup>1</sup> where his lectures were attended by crowds of pupils. He was often summoned to give evidence as an expert upon points of Mālikī law before Ibn Khallikān,<sup>2</sup> who was then holding a judicial appointment at Cairo; and the Judge records that he used to take the opportunity of consulting his learned witness upon abstruse questions of grammar. Among the subjects thus discussed between them was the effect produced by the supervention of one condition upon another in the much-debated formula of divorce explained at vol. II, p. 85, of this work; and Ibn AlHājib's solution of this difficult problem is warmly commended by the Judge as a masterpiece of grammatical exposition. From Cairo he removed to Alexandria, where he died in 646 after a short residence.

Ibn Mālik was born in 600 at Jayyān, a city of Spain. He studied grammar in his native town under several masters; and for a few days<sup>3</sup> attended the class of the celebrated AshShalaubīnī at Seville. He then travelled to the East, where he prosecuted his studies under AsSakhāwī at Damascus, and Ibn Ya'ish and his

<sup>1</sup> In 639 (ISb. Class VI, article 'Abd Al'Azīz Ibn 'Abd AsSalām.; Syt. II. 98): in 638 (MAR. III. 177). The FW (vol. I, p. 366) in the Life of 'Abd Al'Azīz neither gives the date, nor mentions IH.

<sup>2</sup> Ibn Khallikān was a Shāfi'ī.

<sup>3</sup> About 13 days (BW): about 3 days (Mkr).

pupil Ibn 'Amrūn at Aleppo. He lectured for a long time in the last city ; and then returned to Damascus, where he became the Head of the '*ʿAdilīya* Foundation, being the Principal of the College, and the Minister of the Memorial Chapel. In this congenial appointment he continued his researches ; and composed his numerous works, among which may be mentioned the large metrical treatise called *AlKāfiya ashShāfiya* with a commentary, its abridgment called the *Khulāṣa* or *Alfiya*, which, says Ḥājji Khalīfa, is as celebrated in the countries of the Arabs<sup>1</sup> as the *Kāfiya* of Ibn AlḤājjib is elsewhere,<sup>2</sup> the *Lāmīyat alAfʿāl*, and the *Tashīl al-Fawā'id* with a commentary. He was so highly respected for his learning that, when he performed divine service at the '*ʿAdilīya* Chapel, Ibn Khallikān, who then held the dignified post of Chief Justice of Damascus,<sup>3</sup> used to conduct him to his residence as a mark of honor. He devoted himself exclusively to grammar and the cognate branches of philology ; and, with the conceit common in a specialist, was wont to disparage the attainments of his 2 predecessors, saying that Ibn Al-Ḥājjib had taken his grammar from the Author of the *Mufaṣṣal*, and that the grammar of the Author of the *Mufaṣṣal* was "very small things". He was profoundly versed in the *Kurʾān* and in tradition, and possessed a marvellous memory for Arabic poetry. But these branches of knowledge were with him merely ancillary to his favorite science of grammar, in which they were utilized for evidence and illustration. He originated the practice, afterwards adopted by Ibn Hishām, of exemplifying every proposition of grammar, if possible,

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<sup>1</sup> Arabia, Syria, Egypt, etc, wherever Arabic is spoken.

<sup>2</sup> Persia, India, etc.

<sup>3</sup> Ibn Khallikān held this appointment from 659 to 669, and again, after Ibn Mālik's death, from 677 to 680.

by a text from the *Kur'ān*; if no appropriate text were forthcoming, then by a passage from tradition; and, if no convenient tradition could be found, then by a verse from the poets. He visited Cairo, possibly to see his old pupil Ibn AnNaḥḥās; and then returned to Damascus, where he died in 672. He retained his passion for learning to the last; and committed 8 evidentiary verses to memory on the very day of his death.

The system of grammar elaborated by Ibn Mālīk, and the vast stock of quotations with which his industry and erudition had enriched it, became the inheritance of the Egyptian Grammarians, to whom they were transmitted by his pupil Ibn AnNaḥḥās. This Grammarian was born at Aleppo in 627; and studied there under Ibn Ya'īsh and Ibn 'Amrūn, and at Damascus under AlAndalusī, Ibn Mālīk, and other masters. He emigrated to Egypt after the destruction of his native city in 658 by the Tartar hordes of Hūlākū Khān; and took up his residence at Cairo, where he lectured until his death in 698. The ablest of his pupils, Abū Ḥayyān, "the Master of the world in syntax and etymology",<sup>1</sup> was born in 654 at Gharnāṭa, a city in Spain. Having studied grammar under Ibn ArRabr', Ibn Aḍ-Ḍā'i', and other Spanish masters, he quitted his native country in 679 to travel in pursuit of learning; and, after having visited Africa, Egypt, and Arabia, he at length settled at Cairo, where he frequented the lectures of Ibn AnNaḥḥās. He boasted of having received instruction in grammar, lexicology, tradition, exegesis, reading, and philology from no less than 450 masters in Spain, Africa, Alexandria, Cairo, and the Ḥijāz. The most celebrated of these, besides the three above named, were the Spanish Lexicologist ArRaḍī ashShā-

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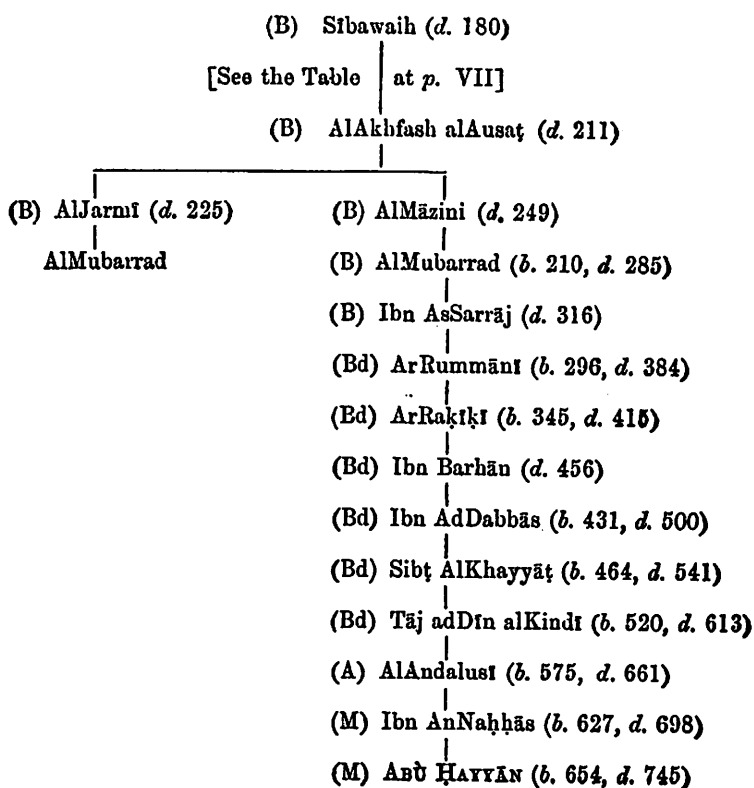
<sup>1</sup> FW. II. 352.

ṭibī, who had imported into Cairo all the learning of the Andalusian school; the eclectic Philologist AshSharaf AdDimyāṭī, who had taken his grammar from Ibn Al-Ḥāḥib at Cairo and Ibn ‘Amrūn at Aleppo, and his lexicology from AsSaghānī at Baghdād; and the Egyptian Grammarian Ibn AlMunayyir, who had been a pupil of Ibn AlḤāḥib, and was then Professor of Grammar at Alexandria, where his vast and varied erudition made him renowned as the “Pride of Egypt.” Abū Ḥayyān eventually succeeded his master Ibn AnNahḥās in the chair of exegesis and tradition at the *Ṭulūnī* Cathedral and the *Manṣūrīya* Dome; and he lectured on reading at the *Aḥmar* Cathedral. He claimed to be the only living Grammarian in Egypt, Syria, Al‘Irāq, AlYaman, and the East, qualified to transmit by word of mouth the whole Book of Sībawaih, as similarly transmitted by an unbroken succession of Grammarians<sup>1</sup> beginning with the great Author himself.

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<sup>1</sup> See the accompanying Table.

## GRAMMATICAL PEDIGREE OF ABU ḤAYYĀN.



He had but a poor opinion of Ibn AlHājib, whose *Kāfiya*, he declared, was "the grammar of lawyers", meaning, no doubt, that it was characterized by that petty and futile verbal criticism with which lawyers are often reproached under the names of "quibbling" and "hair-splitting"; and he encouraged his pupils to study the works of Ibn Mālik, the use of which he facilitated by the composition of several commentaries. He carried his admiration for this master so far that he even made a point of refusing to let any student read with him except in the Book of Sībawaih or the *Tashīl* of Ibn Mālik. He died at Cairo in 745, leaving his favorite pupil Ibn 'Aḳīl to continue the development of Ibn Mālik's system of grammar. Ibn 'Aḳīl was born in 698, and studied for 12 years under Abū Ḥayyān, who was one day heard to say "There is not beneath the expanse of heaven a better Grammarian than Ibn 'Aḳīl". He succeeded his master as Professor of Exegesis at the *Tūlūnī* Cathedral, and he lectured at various other educational institutions. Like many of the learned, he was a Judge; and, after having presided over the subordinate tribunals of the *Bāb alFutūḥ*, or Gate of Victories, and of *Miṣr al'Atīqa*, or Old Cairo,<sup>1</sup> he was elevated for a short period<sup>2</sup> to the supreme dignity of Chief Justice.<sup>3</sup> He died at Cairo in 769.

His contemporary Ibn Hishām, the last and greatest of the Four Masters, was born at Cairo in 708; and studied reading under Ibn AsSarrāj, who had been a pupil of the school founded by the great Traditionist AsSilafī at the College erected in his honor at Alexan-

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<sup>1</sup> BW, DM. II. 199.

<sup>2</sup> 80 days (BW, Syt. II. 103).

<sup>3</sup> In 749 (ISb. Class VII, article '*Abd. Al'Azīz Ibn Muḥammad*): in 759 (Syt. II. 103).

dria in 546, and who was then Professor of this subject at the *Azhar* Cathedral in Cairo. He heard Abū Ḥayyān lecture upon the *Dīwān* of Zuhair Ibn Abī Sulmā; but did not regularly join the classes of this master, whose opinions he used afterwards to criticize and controvert with extreme severity. He attended the course of AtTāj AtTabrīzī, a foreign Encyclopædist, who lectured on grammar and various other sciences at Cairo. And he read the whole Commentary upon the *Ishāra fi-nNaḥw*, except the last leaf, with its learned author Tāj adDīn AlFākīrānī, a Grammarian belonging to the school established at Alexandria by Ibn AlḤājjib shortly before his death in 646. But his favorite master was AshShihāb ‘Abd AlLaṭīf<sup>1</sup> Ibn AlMurāḥḥil, Professor of Grammar at the Cathedral of AlḤākim, whom he used to extol as superior to Abū Ḥayyān and others, “attributing the name in his time to Abū Ḥayyān, but “the profit to Ibn AlMurāḥḥil.”<sup>2</sup> He had a natural talent for grammar, which enabled him, says AsSuyūṭī, to surpass not only his contemporaries, but even the old Masters. He was distinguished, adds the same author, by his original observations, subtle disquisitions, marvellous emendations, exhaustive criticism; and superabundant information. A characteristic specimen of his style is presented by his Commentary on the *Bānat Su‘ād*, which, according to Ḥājji Khalīfa, was finished by him on the 28 Rajab 756. In DhulKā‘da of the same year, during his 2nd visit to the Holy City, he commenced his masterpiece, the *Mughni-lLabīb*, which he completed in Rajab, apparently of the following year.<sup>3</sup> This work raised him to the highest pinnacle

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<sup>1</sup> ‘Abd AlLaṭīf (BW, Syt. I. 247): Aḥmad (MAB. IV. 143).

<sup>2</sup> BW.

<sup>3</sup> ML. I. 4, II. 420.

of fame as a Grammarian : Ibn Khaldūn says " We " ceased not, when we were in the West, to hear that " in Egypt had appeared a Professor of Arabic called " Ibn Hishām, a greater Grammarian than Sibawaih ". He died in 761, after having augmented the science of grammar by one third.<sup>1</sup>

This work is mainly compiled from the grammars of these Four Masters, namely the *Mufaṣṣal* of AzZamakhsharī, the *Kāfiya* and *Shāfiya* of Ibn AlHājib, the *Lāmīyat alAf'al* and *Alfiya* of Ibn Mālik, and the *Shudhūr adhDhahab*, *Kaṭr anNaddā*, and *Mughni-lLabīb* of Ibn Hishām. The *Mufaṣṣal*, which contains both syntax and etymology, is admirably arranged and generally intelligible. The *Kāfiya* and *Shāfiya* are apparently intended to form a revised and abridged edition of the *Mufaṣṣal*. Their author separates syntax and etymology, treating of the former in the *Kāfiya*, and of the latter in the *Shāfiya* : but in other respects he adheres in the main to the arrangement of the *Mufaṣṣal* ; though, in his zeal for brevity, he occasionally sacrifices sense to sententiousness. The *Lāmīyat alAf'al* like the *Shāfiya*, is restricted to etymology ; but the *Alfiya*, like the *Mufaṣṣal*, contains both etymology and syntax. Unfortunately these 2 works are composed in doggerel verse, which is always obscure, and often unintelligible. The *Shudhūr adhDhahab*, *Kaṭr anNaddā*, and *Mughni-lLabīb* deal only with syntax : the first two are mere epitomes ; but the last is a large work, the first half of which consists of a valuable alphabetical glossary of particles and peculiar nouns and verbs.

The obscurity of a text-book offered no impediment to its employment by an Oriental student. The method

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<sup>1</sup> MAD. I. 7.



of instruction in the East was essentially oral. It originally consisted in dictation :<sup>1</sup>—the Professor delivered to his class a series of short, disconnected observations, very much in the style of the *Durrat alGhawwās*, intended to revive obsolete classical expressions, or correct vulgar colloquial errors ; while his lessons were taken down in writing by his pupils,<sup>2</sup> who afterwards committed them to memory. The Professor was expected to answer the questions, and meet the objections of all comers ; and a favorite device of jealous rivals or ambitious pupils, who desired to oust a popular Professor from his chair, was to confute him publicly in his class. Thus the Baṣrī Grammarian AlJarmī, at the commencement of his lectures in Baghdād, successfully retaliated upon his old master AlAṣmaʿī a malicious attempt to draw away his class by posing him with an insidious catch-question ;<sup>3</sup> and the Kūfī Lexicologist Ibn AsSikkīt, while still a young man, twice silenced the veteran Philologist Allihyānī, who was so mortified by his second defeat that he abruptly closed his lectures. When books were employed, the pupils read out a passage, which was then orally expounded by the Professor. The sententious phrases of the *Kāfiya* and the jingling rhymes of the *Alfiya* were designed by their authors as aids to the memory of the pupil, to whom they recalled not only the bare rules of his text-book, but the ample comments

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<sup>1</sup> The last Professor that practised this method of instruction was AzZajjājī, who died in 339. AsSuyūṭī made an attempt to revive the practice in 872 ; but it was frustrated by the students' indifference and want of memory (Mr. II. 162).

<sup>2</sup> Under the heading مَجْلِسُ أَمَّةٍ شَيْخُنَا فَلَانُ بِجَامِعِ كُذَّا  
 كُذَّا Lesson dictated by our Professor——at the Cathedral of  
 —on the day of——(Mr. II. 162).

<sup>3</sup> D. 101.

of his teacher. To the reader, however, some written exposition was felt to be indispensable; and accordingly the grammars of the Four Masters became the subjects of numerous commentaries, many of which were written by the authors of the originals. The principal commentaries employed in this work are those of Ibn Ya'ish upon the *Mufaṣṣal*, of ArRaḍī alAstarābādī and Al-Maulā AlJāmī (commonly known in India as Mullā Jāmī) upon the *Kāfiya*, of ArRaḍī alAstarābādī upon the *Shāfiya*, of Badr adDīn upon the *Lāmiyat alAf'al*, of Ibn 'Aqīl and AlUshmūnī upon the *Alfiya*, of Ibn Hishām (the author of the original) upon the *Shudhūr adhDhahab*, of Ibn Hishām (the author of the original again) and AlFākīhī upon the *Kaṭr anNaddā*, and of the Shaikh AdDasūkī upon the *Mughni-lLabīb*.<sup>1</sup> It is probable that these commentaries were originally reproductions of the lectures delivered by their authors: indeed ArRaḍī, in the preface to his commentary upon the *Kāfiya*, expressly states that his work is an enlarged edition of the notes supplied by him to a favorite pupil, who had been reading the original under his instruction.

The earlier Commentators were not merely expounders—their personal position made them harmonists. The Four Masters produced 3 characteristic systems of grammar, that of AzZamakhsharī, which was followed by Ibn AlHājib; that of Ibn Mālik; and that of Ibn Hishām. But Ibn Ya'ish, the Commentator of AzZamakhsharī was the principal tutor of Ibn Mālik; while ArRaḍī, the Commentator of Ibn AlHājib, was a junior contemporary of Ibn Mālik, whom he sometimes quotes;<sup>2</sup> and Ibn

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<sup>1</sup> Some of these commentaries were not received until the printing of this work had made considerable progress; but the deficiencies caused by this delay have been supplied in the Notes.

<sup>2</sup> See the Note on vol. I, p. 267, l. 19.

'Akīl, the Commentator of Ibn Mālik, derived part of his learning from the school of Ibn AlHājib, and was a contemporary, fellow-citizen, and fellow-pupil of Ibn Hishām.<sup>1</sup>

Ibn Ya'īsh was born at Aleppo in 553, and studied there under some local Grammarians. In 577 he started on a journey to Baghdād, in the hope of seeing AlKamāl Ibn AlAmbārī; but, being met on the way by the news of this master's death, he returned to his native city. Having formed the intention of coming forward as a Professor of Grammar, he qualified himself for the position by proceeding to Damascus, and studying abstruse questions of Arabic under the Shaikh Tāj adDīn alKindī, who had been a pupil of the celebrated Baghdādī Philologists Ibn AshShajāri, AlJawālīqī, and Ibn Al-Khashshāb, and had met the great master AzZamakhsharī at the houses of the 2 last Professors in Baghdād. His pupil and biographer Ibn Khallikān, who visited Aleppo in 626, records that he found that city the metropolis of learning, filled with learned men, among whom Ibn Ya'īsh enjoyed undisputed pre-eminence in philology. His lectures were attended by crowds of students, native and foreign; and, according to Ibn Khallikān, all the leading Professors of the day at Aleppo had been his pupils. He died at Aleppo in 643, leaving an exhaustive commentary upon the *Mufaṣṣal* as a monument of his learning: "in the whole body of commentaries," says his admiring pupil Ibn Khallikān, "there is none like it"; but less partial judges will probably consider it somewhat prolix and verbose.

The details of ArRaḍī's life are unfortunately wanting<sup>2</sup>. He finished his great commentary upon the *Kāfiya* in 683

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<sup>1</sup> See the accompanying Table.

<sup>2</sup> I am not acquainted even with his name (BW).

according to the concurrent statements of AsSuyūṭī, Hājī Khalīfa,<sup>1</sup> and the author of the *Amal alĀmil fī ‘Ulamā Jabal ‘Āmil*;<sup>2</sup> but in 686 according to his own statement, as given in all 3 editions of the work. The former date is probably correct; because his commentary upon the *Shāfiya*, as appears from its preface, was composed in the interval between the completion of his commentary upon the *Kāfiya* and his death, which took place in 686.<sup>3</sup> He enjoys the highest reputation as a critic, and is frequently cited by later Grammarians as equal in authority to Ibn Hishām. His magnificent work upon the *Kāfiya* is pronounced by AsSuyūṭī to be almost unequalled in grammatical literature as a comprehensive and critical commentary; and the popular exposition of AlJāmī, composed, as the author says in his preface, for the use of his “precious child Diyā adDīn Yūsuf”, and universally adopted in modern times as the text book for Indian students, is a mere epitome of ArRaḍī’s work, to which it stands in the same position as the commentary of AlBaidāwī upon the *Kur’ān* to its great prototype the *Kashshaf* of AzZamakhsharī. A comparison of passages shows that ArRaḍī is the author cited by that name in various articles of Lane’s Arabic Dictionary;<sup>4</sup> but this scholar seems to have confounded him with the Hispano-Egyptian Lexicologist ArRaḍī ashShāṭibī.<sup>5</sup>

Badr adDīn, a son of Ibn Mālīk, was born, probably at Damascus, after his father had left Spain and settled

<sup>1</sup> HKh. V. 7.

<sup>2</sup> As given in an extract furnished to me by my learned correspondent, Sayyid Hamid Husain, the Mujtahid of Lucknow.

<sup>3</sup> This date is given in the BW and *Amal alĀmil*. The former work, however, mentions an alternative date, vid. 684, which, if correct, settles the dispute.

<sup>4</sup> E. g. جسر and ب.

<sup>5</sup> See Lane’s Chronological List of Authorities.

in the East. He studied under his father, and succeeded him as Professor of Arabic. He composed a Commentary upon the *Lāmīyat alAf'āl*, and another upon the *Alfiya*. The latter commentary, which he finished in 676, is said to be equal to ArRadī's work upon the *Kāfiya*.<sup>1</sup> I have inspected the manuscript of it which is in the library of the Asiatic Society at Calcutta, but have not examined it in sufficient detail to be able to judge whether this eulogium is well founded. Badr adDīn died in 686 before,<sup>2</sup> or when,<sup>3</sup> he had reached the age of  $\text{أربعين}$  (35 to 50).

The biography of Ibn 'Aqīl has been already sketched:<sup>4</sup> and it only remains to add that his commentary upon the *Alfiya* is essentially a student's manual, clear, accurate, and sufficiently comprehensive, but wanting in the originality and breadth that distinguish the masterly composition of ArRadī.

As for the later Commentators, they are mere compilers and adapters, who borrow their information and ideas from all the Masters indifferently: AlUshmūnī, for instance, pads his commentary upon the *Alfiya* with whole articles extracted bodily from the *Mughni-l-Lahib*.

The other grammars, and the treatises on lexicology and philology, used as materials for this work, are only occasional authorities, being monographs on particular branches of those subjects, like the *Faṣiḥ* of Tha'lab, the Lexicological Tracts of Ibn Duraid upon the Description of the Saddle and Bridle and of Clouds and Rain, the *Talkīb alKawāfi* of Ibn Kaisān, the *Mu'arrab* of Al-Jawālīkī, and the *I'rāb 'an Kawā'id alI'rāb* of Ibn Hishām; or mere supra-commentaries, like the Glosses of

<sup>1</sup> Mkr. I. 616.

<sup>2</sup> Mkr. I. 616.

<sup>3</sup> ISb. class VI.

<sup>4</sup> P. xxiv. above.

AlKhidrī, AṣṢabbān, Al'Adawī, and Yā-Sīn upon the Commentaries of Ibn 'Aqīl, AlUshmūnī, Ibn Hishām, and AlFākīhī; or not directly connected with grammar, like the *Kāmil* of AlMubarrad, the *Maḳāmāt* and *Durrat alGhawwās* of AlḤarīrī, the *Kāmūs* of AlFīrūzābādī, and the *Kashshāf Istīlāḥāt alFunūn* of the Shaikh Muḥammad 'Alī; or not completely procurable, like the Book of Sībawaih, the *Mulḥat al'I'rāb* of AlḤarīrī, the *Anmūdḥaj* of AzZamakhsharī with the commentary of AlArdabīlī, the *Inṣāf* of AlKamāl Ibn AlAmbārī, and the *Miṣbāḥ* of AlMuṭarrizī.

The object of the Grammarians being to demonstrate the classical usage, they endeavour to support every proposition and illustrate every rule by one or more evidentiary examples taken from the classical language. These examples consist of texts from the *Kur'ān*, passages from tradition, proverbs, phrases transmitted by the learned from the Arabs of the desert, and verses from the poets. Even when cited in full, these examples are often difficult to understand from some obscurity of allusion, peculiarity of construction, or want of context. This difficulty, of course, was not often felt by the native Grammarians, whose general education comprised a thorough grounding in the *Kur'ān* and tradition, and whose special training had made them familiar with the usual examples; but even they were sometimes puzzled by a strange verse. Thus 'Isā Ibn 'Umar confessed his inability to understand the verse of Umayya Ibn Abi-ṣṢalt cited in the Note on *vol. II*, *p. 574*, *l. 12*, being perplexed by an allusion to an obsolete practice of the ancient Arabs; and Ibn Jinnī broke down in parsing the verse of 'Abū Nuwās cited at *vol. I*, *p. 82*, being embarrassed by an unusual construction; while even Ibn Hishām was compelled to reserve his opinion upon the

verse of Ḥassān Ibn Thābit cited at *vol. II*, *p. 447*, until he should come across the preceding verses. The difficulty experienced by European scholars<sup>1</sup> in understanding these examples is greatly enhanced by the tendency of Grammarians to save themselves trouble by abridging the quotations to a few catch-words, like *أَسْلَهَا الْأَعْرَاقَ*, which form a fragment of a verse by Labīd cited at *vol. II*, *p. 257*. These words, for instance, cannot be translated into English with any certainty of correctness until the exponents of the 2 pronouns<sup>2</sup> and the position of the proposition in the sentence<sup>3</sup> are known; and probably no amount of general scholarship will enable a reader unacquainted with this particular example to divine that the poet is describing how *a wild he-ass let his troop of she-asses go down to the water in a crowd*. And not only must an example be understood, but its degree of authority must be determined. A text from the *Kur'ān*, as being the very word of God, delivered in the purest dialect of the Arabs, according to the theory of direct verbal inspiration inculcated by Muslim theologians, is of necessity infallible. A passage from tradition, if it be the word of the Prophet, is universally accepted as conclusive evidence; and, if it be the word of a Companion, is generally so received, while some hypocritical purists affect to consider the Companions as liable to the suspicion of solecism.<sup>4</sup> A proverb, if it date from heathen times, is admittedly excellent evidence of classical usage. But a saying transmitted by a Grammarian or Lexicologist from an Arab of the desert varies in authority with the antiquity of its transmitter,

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<sup>1</sup> See the Notes on *vol. II*, *p. 332*, *l. 7* and *p. 681*, *l. 1*.

<sup>2</sup> See *vol. I*, *pp. 506—509*.

<sup>3</sup> See *vol. I*, *pp. V—XXI*.

<sup>4</sup> See *p. II* above.

a saying transmitted by Ibn Hishām,<sup>1</sup> for instance, not being nearly so authoritative as one transmitted by Al-Akhfash alAkbar.<sup>2</sup> And, when the example is a reading of a text from the *Kur'ān* or a verse from a poet, not only must the antiquity of the author be considered, but also his personal reputation among the Readers or Poets of his time.<sup>3</sup> Thus for the full appreciation of an example in verse the following accessories are requisite :— the complete text of the verse, so much of its context as is necessary to exhibit the syntactical position of its words, a description of its subject, an explanation of its peculiarities of meaning and construction, the name of its author, and his rank among poets:<sup>4</sup> and, with some exceptions, similar accessories are requisite in the case of examples in prose. The Grammarians, however, generally omit the whole of these requisites except the bare text of the examples, and often do not give that in full, because their works are intended to be read with masters whose oral instruction will supply the deficiencies of the books ; and, although the Commentators and Glossographers sometimes explain the examples cited by their Authors, they commonly leave their own examples unexplained. It has therefore been necessary to have recourse to a large number of works not immediately connected with grammar, like the Commentaries of AzZamakhsharī and AlBaidāwī upon the *Kur'ān* ; the *Itkān* of AsSuyūṭī upon the Exegesis of the Sacred Text ; the Commentaries of Shu'la and 'Alī AlKāri upon the *Hirz alAmānī*, a metrical treatise upon Reading ; the *Ṣaḥīḥs* of AlBukhārī and Muslim, the latter with the Commen-

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<sup>1</sup> See the Note on vol. II, p. 12, l. 3.

<sup>2</sup> See vol. I, p. 158.

<sup>3</sup> See the Notes on vol. II, p. 562, l. 19 and vol. I, p. 82, l. 4, for the classification of the Readers and Poets.

<sup>4</sup> See the Preface to the SM, pp. 2—3.



tary of AnNawawī, upon Tradition; the Collection of Proverbs by AlMaidānī; the *Fawā'id* of Al'Ainī, the *Jāmi' ashShawāhid* of Mullā Muḥammad Bākīr, and the Glosses of 'Abd Al'Azīz alKāshī, Muḥibb adDīn Effendī, AlJarjāwī, AsSuyūṭī, Fakhr adDīn alKhuwārazmī, and the Maulavī 'Abd ArRaḥīm upon the evidentiary verses cited in the *Mufaṣṣal*, the *Kashshāf*, the Commentary of Ibn 'Aqīl, the *Mughni-l-Labīb*, the *Idāh fi-lMa'āni*, and the Commentary of AlJāwī; the *Kitāb AlAghānī*, or Book of Songs, by AlIṣṣabānī; the *Dīwāns* of the 6 Ancient Poets, of Ḥāim atṬā'ī, of AnNābigha adhDhubyānī, of 'Alkama, of Imra alKais, of Labīd, of 'Alī, of AlFarazdaq, and of Abū Nuwās; the Exposition of the *Mu'allaka't*; the Commentaries of AtTabarī upon the *Hamāsa*, of AsSukkarī upon the *Dīwān* of the Hudhālīs, of Ibn Hishām upon the *Bānāt Su'ād*, and of the Wazīr Abū Bakr, AlYazīdī, Ibn AsSikkīt, AsSukkarī, and AlWāḥidī upon the *Dīwāns* of AnNābigha adhDhubyānī, AlḤādīra, 'Urwa Ibn AlWard, Ṭahmān, and AlMutanabbī; the Histories of Ibn Kūtaiba, AtṬabarī AlMas'ūdī, Ibn AlAthīr, Abu-lFidā, Ibn Khaldūn, Ibn Taghrī Bardī, AsSuyūṭī, AdDiyārbakrī, and AlMaḥḥarī; the Commentary of Ibn Badrūn upon the Historical Poem of Ibn 'Abdūn; the Book of Religious and Philosophical Sects by AshShahrastānī; the Biographies of the Prophet by Ibn Hishām and Abu-lFidā, of the Companions by Ibn AlAthīr and Ibn Ḥajar, of Eminent Personages by Ibn Khāḳān, AnNawawī, Ibn Khallikān, and Fakhr adDīn alḤalabī, of the Traditionists by Ibn Ḥajar, of the Shāfi'īs by Ibn AsSubkī, of the Rememberers of the *Kur'ān* by AdhDhahabī, of the Commentators by AsSuyūṭī, and of the Lexicologists and Grammarians by the same Author; the Treatises on Personal and Relative Proper Names by Ibn Ḥabīb, Ibn Duraid, Ibn AlKaisa-

rānī, AdhDhahabī, and AsSuyūṭī; the Travels of Ibn Jubair; the *Hayāt alḤayawān*, or Animal Life, of Ad-Damīrī; the Geographical Dictionaries of AlBakrī, Az-Zamakhsharī, Yāqūt, and ṢafrādDīn; the *Muzhir* of As-Suyūṭī upon the Science of Lexicography; and the Bibliographical Lexicon of Ḥajjī Khalīfa.

From so large a mass of materials there is often great difficulty in making a judicious selection. I have endeavoured to include every opinion of importance, and to exclude useless or irrelevant controversy. Thus the Baṣrī School of Grammarians have a theory that one preposition never acts as a substitute for another;<sup>1</sup> and accordingly their followers, when they have occasion to state that one preposition is used in the sense of another, often enter into tedious and far-fetched explanations in order to show that this sense is really reducible to the original one. Such explanations I have commonly omitted as foreign to my purpose, which is rather to exhibit the different usages of the prepositions than to vindicate the theories held by a particular School of Grammarians.

In dealing with my authorities I have rigidly adhered to the plan of literal translation. The only liberties that I have allowed myself are these:—

(1) When 2 or more authorities say substantially the same thing, I make such modifications in their language as will allow their statements to be combined into one;

(2) When there are variants in the text or in the examples, I select the version that appears to me best;

(3) When a fragment of an example is cited, I supply

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<sup>1</sup> See vol II, p. 305.

the missing words, and ascribe the whole example to the citer of the fragment ;

(4) When an author's arrangement is inconvenient, I alter it to suit my purpose, provided that the alteration does not affect the author's sense ;

(5) When a technical term cannot be literally translated, I render it by the term correspondingly applied in English, as <sup>فِعْ</sup> by "Indicative" or "Nominative." To each volume of the work a copious Glossary of Technical Terms is prefixed, which will assist the reader not only in comparing my translations with the originals ; but also in pursuing his studies among the native grammars and commentaries.

This work follows the arrangement of the *Mufaṣṣal*, representing each <sup>قِسْم</sup> of the original by a Part, each <sup>مَنْف</sup> by a Chapter, and each <sup>فَصْل</sup> by a Section ; and therefore consists of an Introduction and 4 Parts.<sup>1</sup> The Introductory section of the *Mufaṣṣal* describes the simple parts of speech and their combination into the sentence and proposition ; and the 4 Parts describe the noun, verb, particle, and processes (chiefly etymological) common to two or more parts of speech. I have expanded the Introduction by inserting a description of the operative, a summary of the rules upon the syntactical place of the proposition in the sentence,<sup>2</sup> and on account of the rhetorical figures commonly mentioned by Grammarians and Commentators. The last is a novel feature in an Arabic Grammar ; but its utility will, I hope, be recognized.

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<sup>1</sup> Part II on the Verb and Part III on the Particle were published in 1880.

<sup>2</sup> The knowledge of these rules is the key to Arabic syntax.

The arrangement adopted in the *Mufaṣṣal* sometimes appears to produce an inversion of the natural order of subjects. Thus the pronunciation of the letters, which would occupy the first chapter in an European grammar, is postponed till the last in the *Mufaṣṣal*, because it is regarded as subsidiary to the theory of incorporation, which, being a process common to all 3 parts of speech, is relegated to the 4th Part. Similarly the conjugation of the Preterite Verb, which might naturally be looked for in Part II. under the Preterite, will be found in Part I. under the Pronoun, because the variations of the Preterite are regarded as due to variations of its pronominal agent. It must be remembered, however, that AzZamakhsharī, like other Native Grammarians, professes to write for students who are already familiar with colloquial Arabic, and need only instruction in the niceties of the classical language; whereas the European Grammarian composes and arranges his book upon the assumption that his readers are totally ignorant of Arabic, and require their instruction to begin at the first letter of the alphabet. It follows that the present work is not adapted for the mere beginner, unless he be assisted by a master, as is the practice in India, where the learner, before he can construe a line, plunges, with the assistance of his Maulavi, into the commentary of Mullā Jāmī upon the *Kāfiya* of Ibn AlHājib. No great preliminary acquaintance with the subject, however, will be found necessary: familiarity with the character and knowledge of the declensions and conjugations will probably suffice.

In order to reduce the bulk of the work abbreviations are employed in the following cases:—(1) references, as “M” for “the *Mufaṣṣal* of AzZamakhsharī”: (2) technical terms as “p.” for “particle”, in which case the

abbreviations are printed in *Italics* in order to catch the eye more readily: (3) a few Latin words commonly abbreviated, as "e. g." for "*exempli gratiâ*": (4) examples elsewhere cited in full, in which case the example, if a text from the *Kur'ân*, is indicated merely by the numerals showing the numbers of the chapter and verse, as "LVI. 74-76" (*vol. I, p. XXXI*) for the text previously cited (*vol. I, p. XIII.*) ; and if anything else, is indicated by the first 2 or 3 words, as "أَلَا هَلْ أَعْلَمُ" (*vol. I, p. XXXI*) for the verse subsequently cited (*vol. II, p. 332*). Rectangular brackets are used to enclose (1) references to sections of this work, as "[503]" (*vol. I, p. XXXI*) : (2) interpolations of my own, as "the instrument [of comparison]" (*vol. I, p. XXXIV*) : (3) interpolations from some commentary or gloss upon the passage cited, as "this is allowed [only (DM)] by Abu-lḤasan (ML)" (*vol. I, p. 106*) ; or from another passage of the same work, as "*lit.* proper names, [which have the predicament.....*indet.* (R on the proper name)]; so that.....*quals.* (R)" (*vol. I, p. 699*) ; or from some extraneous work, as "castrated him [in the presence of that king (Md)], and سَكَبَ for a mare (R)" (*vol. I, p. 697*) : (4) interpolations peculiar to some of the authorities cited at the end of the passage, as "The *inch.* is [allowably (M, IA)] suppressed (M, IA, ML)" (*vol. I, p. 114*). Cusped brackets are used in cases (3) and (4) to enclose interpolations in passages enclosed in square brackets, as "the reading [of {Āṣim (MAd)} alJahdārī and {Aun (IY)} al'Uḡailī (IY, Sh)]" (*vol. I, p. 730*). Curved brackets are used to enclose (1) references to sections, and (2) interpolations of my own, in passages enclosed in square brackets, as "[أَرْطِيَانِ]", and .....converted from the ي (727), since the , does not

occur as a final when 4th (or upwards) (IY)] " (vol. I, p. 849) : (3) references to authorities, as " (Sh) " (vol. I., p. I) : (4) translations of Arabic words supplied, as "*And (many) a desert*" (vol. I, p. XXXV) : (5) parentheses, as "*Thy* (an address to the poet's self) *night*" (vol. I, p. XXXII).

When several references are cited for the same passage, the order is chronological, as " (M, IH, IA, Sh) " (vol. I, p. 320), with a few exceptions caused by inadvertence.

The Arabic type employed is unfortunately much below the modern standard of excellence ;<sup>1</sup> but for this defect I must disclaim all responsibility, as it has been repeatedly brought to the notice of the proper authorities in the Government Press and Educational Department. In the earlier pages of the work the sign of quiescence is placed over the letters of prolongation , and <sup>مَدَّةً</sup> as <sup>مَدَّةً</sup> and <sup>فِي</sup> (vol. I, p. XI), in accordance with the practice of Indian printers.

It remains for me to express my gratitude to the public bodies and private friends—the Authorities of the Bodleian Library at Oxford, the Council of the Asiatic Society of Bengal at Calcutta, His Highness the Ex-Nawwab of Tonk, the lamented Maulavi Gulshan Ali, Principal Officer of His Highness the Maharaja of Benares, his son Maulavi Sayyid Muhammad Hasan, of that city, Maulavi Ibrahim, Government Pleader of Jaunpur, and Sayyid Amir Ahmad of Budaun—who have assisted me with the loan of books or manuscripts. My thanks are also offered to Maulavi Sayyid Hamid Husain, the learned Mujtahid of the Shia sect

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<sup>1</sup> See the ACADEMY of December 17, 1881, p. 458.

at Lucknow, to whose suggestions I am indebted for the solution of many difficulties ; to Babu Madhav Chandra Banarji, formerly Clerk of my Court at Jaunpur and Sháhjahánpur, who has lightened my labor by copying much manuscript for the Press ; and to Mr. W. A. Bion, Assistant Secretary of the Asiatic Society of Bengal, who has kindly assisted me in discovering and procuring books in Calcutta.

In conclusion, I bespeak the indulgence of scholars for a work composed in great part during the scanty and broken leisure of an Indian Magistrate and Judge.

SHÁHJAHÁNPUR, N.-W. P., INDIA :

*3rd February, 1883.*

} M. S. HOWELL.

## NOTICE.

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THE present Fasciculus of Part I. on the Noun carries the discussion of the subject to the end of the Inflected Noun, and therefore exhibits the entire scheme of inflection. The remainder of this Part, the printing of which has now reached page 861, will be published as soon as leisure permits.

M. S. HOWELL.

*The 5th March, 1883.*



## ADDITIONS AND CORRECTIONS.

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Introduction, p. xix, l. 8. Read <sup>س</sup>ن<sup>س</sup>ب<sup>س</sup>.

„ p. xli, l. l. By AlA'shà (Mb).

Notes, p. 24A, l. 10. Read "Ibn AlMulawwih [or Ibn Mu'adh al'Āmirī".

„ p. 29A, l. l. Read " { 194 (HH) or } 195 ".

„ p. 33A, l. 8. Read "*Dele*".

„ p. 49A, l. 7. The Author of the Basit is Diyā adDīn Ibn Al'Ijl. He is much quoted by AH and his followers ; but I have not met with any life of him (BW in the Index, article ب).

## Abbreviations of References.

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The names of the books used as materials for the present work are distinguished by an asterisk.

Abbreviations with brackets, as "(IH)," denote the book; and without brackets, as "IH," denote the book or author, according to the context.

The personal proper names ordinarily used are printed in SMALL CAPITALS, and the transliterated Arabic names of books in *Italics*.

Variations in spelling, as AlĀstarābādhi (MI, p. 58) or AlIstirābādhi (Nw, p. 682, IKhn, p. 477, LL, p. 12) for AlĀstarābādī, and At-Tibrizi (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTabrizi, are commonly omitted.

B. means born, c. composed, d. died, k. killed; and figures represent the year of the Muḥammadan era.

For further details about the persons and books here mentioned see the Chronological List and the Index of Proper Names, and, in the case of Poets or Readers, the Note upon vol. I, p. 82, l. 4 or vol. II, p. 562, l. 19.

When Abū 'Ubaid uses ABU 'AMR alone he means AASh; but, when the GG use it, they mean IAl: when the BB use ABU-L'ABBĀS alone, they mean Mb; but, when the KK use it, they mean Th: and, when ALAKHFASH is used alone in grammars, it is AlAusaf (Mr. II. 229). Wherever ALḤASAN occurs unrestrictedly in the MF, it is HB (Nw. 210). It is said that, wherever the words "And the Kāfi says" occur in the Book of S, he means AJR (Mr. II. 201). Whenever ALAḤMAR is mentioned without restriction in the *Jam' alJawāmi'*, [a grammar by Syt (HKh),] it is Ahmr (BW).

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\*A. The Commentary of Nār adDīn Abu-lḤasan 'Alī Ibn Muḥammad ALUḤMŪNĪ ashShāfi'ī (d. about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale*, and latterly from the edition printed in Egypt with the Gloss of Sn.

\*AA. The Commentary of Jamāl adDīn Muḥammad Ibn Shams adDīn 'Abd AlGhanī ALARDABĪLĪ upon the Z, cited from an extract printed by De Saoy in his *Anthologie Grammaticale*.

AAA. ABŪ AḤMAD ALḤASAN Ibn 'Abd Allāh AL'ASKARĪ, of 'Askar Mukram, the Lexicologist and Philologist (b. 293, d. 382 or 387).

AAD. The Follower ABU-LASWAD Zālim Ibn 'Amr, or 'Amr Ibn Sufyān, ADDĪLĪ or ADDU'ALĪ alBAḤRĪ, Kādī of AlBaḡra, the Companion and Pupil of the Khalīfa 'Alī (k. 40), and the Father of the Grammarians (d. 69 or 101).

AAGh. Abū 'Abd Allāh Muḥammad Ibn 'Alī Ibn 'Umar alGhas-sānī, known as IBN AL'ARABĪ, the Grammarian and Reader (b. 682, d. 748).

\*AAK. The Commentary of the Shaikh Nūr adDīn Abu-lḤasan 'AlĪ Ibn Sulṭān Muḥammad, known as ALKĀRĪ, alMakkī alHarawī (d. 1010 or 1016), upon the *Ḥirz alAmānī*, lithographed at Peshawar with the KM and a Persian Commentary.

AAMr. ABU-L'ALĀ Aḥmad Ibn 'Abd Allāh alTanūkhī ALMA'ARRĪ, the Lexicologist, Grammarian, and Poet (b. 363 or 366, d. 449).

AAS. ABU-L'ALĀ ṢĀ'ID Ibn AlḤasan arRaba'ī alBaghdādī, originally of AlMausil, the Lexicologist (d. near 410 or in 417).

AASh. ABŪ 'AMR Ishāq Ibn Mirār ASHSHAIBĀNĪ, a freedman, the Kāfī Grammarian and Lexicologist (d. 205 or 206 or 210 or 213).

\*AAz. The Glosses (c. 729) of 'ABD AL'AZĪZ Ibn Abi-lGhanā'im AL-KĀSHĪ upon the evidentiary verses of the M, cited from a MS.

AB. Muḥibb adDīn ABU-LBAḤĀ 'Abd Allāh Ibn Abī 'Abd Allāh alḤusain al'Ukbarī by origin, alBaghdādī by birth and abode, the Grammarian (b. 538, d. 616).

Abd. Abū Ṭālib Aḥmad Ibn Bakr AL'ABDĪ, the Grammarian and Lexicologist (d. 406), author of a Commentary upon the *Idāh* of F.

ABHlw. ABŪ BAKR Aḥmad Ibn Muḥammad ALḤULWĀNĪ, the Grammarian, contemporary with Skr and Rm.

ABIS. Abū Bakr Muḥammad Ibn 'Abd alMalik ashShantamarī, known as ABŪ BAKR IBN AS-SARRĀJ, the Grammarian (d. 545 or 549 or 550).

\*ABk. The *Dīwān* of AnNābigha adhDhubyānī with the Commentary of the Wazīr ABŪ BAKR 'Āṣim Ibn Ayyūb alBaṭalyaūsī, the Grammarian (d. 174 or 194 or 794), printed in the FDw.

ABUdf. ABÙ BAKR Muḥammad Ibn 'Alī alMiṣrī alUDFUWī, the Reader, Grammarian, and Commentator (b. 303 or 304 or 305, d. 388).

ABZ. The Kāḍī ABÙ BAKR Muḥammad Ibn AlḤasan azZUBAIDī al-Andalusī alIshbīlī, the Lexicologist and Grammarian (d. 379 or near 380).

\*AF. The Ancient History extracted from the MAB of 'Imād ad-Dīn ABU-LFIDÁ Ismā'īl Ibn 'Alī alAyyūbī (b. 672, d. 732), edited by Fleischer.

AFI. ABU-LFARAJ 'Alī Ibn AlḤusain alQurashī alUmawī alIshbāhānī by origin, alBaghdādī by education (b. 284, d. 356 or 357), author of the KA.

AFR. ABU-LFARAJ Al'Abbās Ibn AlFaraj arRiyāshī, the Baṣrī Grammarian and Lexicologist (k. 257 or 265), called arRiyāshī because his father was a slave of Riyāsh a man of Judhām.

\*AGh. The *Asad alGhāba fī ma'rifut aṣṢaḥāba* by IATH, printed in Egypt.

AH. The Shaikh Athīr adDīn ABÙ ḤAYYĀN Muḥammad Ibn Yūsuf alAndalusī alGharnāṭī anNafzī, the Miṣrī Grammarian, Lexicologist, and Reader (b. 654, d. 743 or 745).

AHA. ABÙ HILĀL alḤasan Ibn 'Abd Allāh al'ASKARī, of 'Askar Mukram, the Grammarian, Lexicologist, Commentator, and Philologist (d. 395 or after 400).

AHf. The Imām ABÙ ḤANĪFA AnNu'mān Ibn Thābit alKūfī, freedman of the Banū Taim Allāh Ibn Tha'laba in Rabī'a, the Jurist (b. 61 or 70 or 80, d. 150 or 151 or 153).

AHK. The Ḥafīẓ ABU-LḤasan 'Alī Ibn Ibrāhīm alQazwīnī, known as ALQATṬĀN, the Traditionist, Commentator, Jurist, Grammarian, and Lexicologist (b. 254, d. 345).

\*Ahl. The *Dīwāns* of the 6 Ancient Arabic Poets, AnNābigha adhDhubayānī, 'Antara, Ṭarafa, Zuhair, 'Alqama, and Imra alKais, edited by Ahlwardt.

AHm. ABÙ ḤATIM Sahl Ibn Muḥammad asSijistānī, the Grammarian and Lexicologist (d. 248 or 250 or 254 or 255).

Ahmr. Abu-lḤasan 'Alī Ibn AlḤasan, or Ibn AlMubārak, known as ALAḤMAR, the Kūfī Grammarian (d. 186 or 194 or 208).

AHS. 'Alam adDīn ABU-LḤASAN 'Alī Ibn Muḥammad alHamdānī alMiṣrī asSAKHĀWī, the Grammarian, Lexicologist, Commentator, and Reader (b. 558, d. 643), Professor of Reading at the Cathedral of Damascus, and author of a Commentary on the M.

**AIAA.** 'AMB IBN ABÛ 'AMB Ishāk ashShaibānī (son of AASh), the Kūfi Grammarian (*d.* 231).

**AIH.** The Imām Abū 'Abd Allāh Aḥmad Ibn Muḥammad Ibn ḤAMBAL ashShaibānī alMarwazī alBaghdādī, the Jurist and Traditionist (*b.* 164, *d.* 241).

**AIM.** The Imām Abu-lḤasan 'Alī Ibn 'Abd Allāh asSa'dī, of the Banū Sa'd Ibn Bakr, their freedman, alMadīnī, originally of AlMadīna, alBaṣrī, known as 'ALĪ IBN ALMADĪNĪ, the Traditionist (*b.* 161, *d.* 234 or 235).

\***Aj.** The Grammatical Primer known as ALMUKADDAMA ALĀJURRŪMĪYA by the Shaikh Abū 'Abd Allāh Muḥammad Ibn Muḥammad Ibn Dā'ūd asṢinhājī, of the people of Fās, known as IBN ĀJURRŪM, the Grammarian and Reader (*b.* 682, *d.* 723), edited by Perowne.

**AJR.** ABŪ JA'FAR Muḥammad Ibn AlḤasan alRAWWĀSĪ, so called because he had a big head, anNĪlī, so called because he used to reside at AnNīl, a town between AlKūfa and Baghdād, the Kūfi Grammarian, the first of the KK who composed a book on grammar.

**AK.** ABU-LKĀSIM ALFAPL Ibn Muḥammad alKasabānī alBaṣrī, the Grammarian (*d.* 444 or 474).

**Akh.** One of 3 Grammarians distinguished in the Index of Proper Names, *vid.*

(1) Abu-lKhattāb 'Abd AlḤamīd Ibn 'Abd AlMajīd, a freedman of the people of Hajar, known as ALAKHFASH alAkbar, the Baṣrī Grammarian (*d.* 177).

(2) Abu-lḤasan Sa'īd Ibn Mas'ada alMujāshī'ī by enfranchisement, alBalkhī, known as ALAKHFASH alAusat, one of the GG of AlBaṣra (*d.* 210 or 211 or 215 or 221).

(3) Abu-lḤasan 'Alī Ibn Sulaimān alBaghdādī, known as ALAKHFASH alAsghar (*d.* 315 or 316).

\*Also the Notes of the 3rd Akh upon the Mb, edited by Wright.

**AKhzm.** Dīyā adDīn Abu-lMu'ayyad AlMuwaffaq Ibn Aḥmad al-Makkī, known as AKHTAB KHUWĀRAZM, the Preacher, Jurist, and Philologist (*b.* 484, *d.* 568).

**Am.** The Shaikh Abu-lḤajjāj Yūsuf Ibn Sulaimān alAndalusī ash-Shantamarī, known as ALA'LAM, the Grammarian (*b.* 410, *d.* 476).

**Amb.** Abū Muḥammad ALKĀSIM Ibn Muḥammad ALAMBĀRĪ al-Baghdādī, the Grammarian (*d.* 304 or 305).

AMdr. The Shaikh ABÙ MUḤAR Maḥmūd, or Maṣṣūr, Ibn Jarīr aḍḌabbī alIṣbahānī, the Grammarian and Lexicologist (*d.* 507).

AMIS. 'ABD ALMUN'IM IBN ṢĀLIḤ alQurashī atTaimī alIskandarī, the Grammarian (*b.* 547, *d.* 633).

AMYd. ABÙ MUḤAMMAD Yaḥyā Ibn AlMubārak al'Adawī atTaimī, freedman of the Banū 'Adī Ibn 'Abd Manāt, known as ALYAZĪDĪ, al-Baṣrī, the Grammarian, Lexicologist, and Reader (*d.* 202), called Al-Yazīdī because he was the Companion, and Tutor to the children, of Yazīd Ibn Maṣṣūr alḤimyārī (*d.* 165), governor of AlBaṣra and Al-Yaman, and maternal uncle of the Khalifa AlMahdī (*b.* 127, *d.* 169).

An. 'Alam adDīn ABÙ Muḥammad AlKāsim, or Abu-lKāsim Muḥammad, Ibn Aḥmad ALANDALUSĪ alMursī alLūrākī, the Grammarian and Reader (*b.* 575, *d.* 661), author of a Commentary upon the M.

ANB. ABÙ NAṢR Aḥmad Ibn Ḥātim ALBĀHILĪ, the Baṣrī Grammarian (*d.* 220 or 231).

\*AR. The Analysis (*c.* after 1233) of the evidentiary verses and other examples of the Jm, by the Maulavī 'ABD ARRAḤĪM Ibn 'Abd AlKarīm, printed at Calcutta in 1236.

As. ABÙ Sa'īd 'Abd AlMalik Ibn Abī Bakr 'Āṣim Quraib, known as ALAṢMA'Ī, alBāhili alBaṣrī, the Lexicologist and Grammarian (*b.* 122 or 123, *d.* 210 or 214 or 215 or 216 or 217).

ASamb. ABÙ SA'ĪD Muḥammad Ibn AlḤasan, or AlḤusain, AL-AMBĀRĪ, the Grammarian.

ASB. ABÙ Aḥmad 'ABD AS-SALAM Ibn AlḤasan ALBAṢRĪ alKirmīsī, the Lexicologist and Philologist (*b.* 329, *d.* 405).

Ash. Shihāb adDīn Abu-lKāsim 'Abd ArRaḥmān Ibn Ismā'īl, known as ABÙ SHĀMA, alMaḳdisī adDimashqī, the Reader and Grammarian (*b.* 596 or 599, *d.* 665).

AT. ABU-ṬṬAYYIB 'Abd AlWāḥid Ibn 'Alī alḤalabī, originally of 'Askar Mukram, but afterwards resident of Aleppo, the Lexicologist (*d.* in, or after, 350 or *k.* 351), author of the *Marātib anNaḥwīyīn* or *anNuḥāt*, a Treatise on the Grades of the Grammarians.

Ath. Abu-lḤasan 'Alī Ibn AlMughīra alBaghdādī, known as AL-ATHRAM, the Baṣrī Grammarian and Lexicologist (*d.* 230 or 232).

AU. ABÙ 'UBAIDA Ma'mar Ibn AlMuthannā atTaimī, of the Taim of Quraish, their freedman, alBaṣrī, the Lexicologist and Grammarian (*b.* 108 or 109 or 110 or 111 or 112 or 114, *d.* 207 or 208 or 209 or 210 or 211 or 213).

AUD. The **Qāḍī ABÙ 'UBAID ALKāsim Ibn Sallām alBaghdādī**, the **Kūfī Grammarian and Shāfi'ī Jurist** (b. 150 or 154, d. 222 or 223 or 224 or 230), freedman of the **Azd of Khurāsān**, his father having been a Greek slave belonging to a man of Herat.

AUZ. **ABÙ 'UMAR Muḥammad Ibn 'Abd AlWahid alBāwardī**, known as **ALMUTARRIZ AZZĀHID**, the **Baghdādī Lexicologist** (b. 261, d. 335 or 344 or 345).

AW. 'ABD ALWARITH.

AY. The **Qāḍī ABÙ Yūsuf Ya'qūb Ibn Ibrāhīm alBajālī alAnṣārī alKūfī**, the **Ḥanafī Jurist** (b. 113, d. 182 or 192), descendant of the Companion **Sa'd Ibn Ḥabta**, the confederate of the **Banū 'Amr Ibn 'Auf alAnṣārī**.

AZ. **ABÙ ZAID Sa'id Ibn Aus alAnṣārī alBaṣrī**, the **Grammarian and Lexicologist** (d. 214 or 115 or 216).

Az. **ABÙ Maṣṣūr Muḥammad Ibn Aḥmad ALAZHARĪ alHarawī**, the **Baghdādī Lexicologist** (b. 282, d. 370 or 371), author of the *T'ahdhīb*.

\*B. The **Commentary of the Qāḍī Nāṣir adDīn Abu-lKhair**, or **ABÙ Sa'id**, 'Abd Allāh Ibn 'Umar **ALBAIḤĀWĪ ashShāfi'ī** (d. 685 or 691 or 692) upon the **Qur**, edited by **Fleischer**.

BB. **Baṣrī Grammarians**.

BD. The **Shaikh BADR ADDĪN ABÙ 'Abd Allāh Muḥammad Ibn Muḥammad aṭṬā'ī adDimashqī ashShāfi'ī**, the **Grammarian** (d. 686), son of **IM**.

Bdd. **Baghdādī Grammarians**.

Bhk. **ABÙ Bakr Aḥmad Ibn AlḤusain ALBAIḤĀQĪ anNaisabūrī al-Khusrau-jirdī**, the **Shāfi'ī Lawyer** (b. 384, d. 458).

\*Bk. The *Mu'jam ma-sta'jam* by the **Wazīr ABÙ 'Ubaid 'Abd Allāh Ibn 'Abd Al'Aziz ALBAKRĪ alĀndalusī**, the **Lexicologist and Geographer** (d. 487), edited by **Wüstenfeld**.

Bn. The **Treatise entitled ALBurhān fī Uṣūl alFikḥ**, on the **Principles of Jurisprudence**, by **Jn**.

\*BS. The **Commentary** (c. 756) of **IHsh** upon the poem of **Ka'b. Ibn Zuhair** commencing **بَانَتْ سَعْدُ الْآخِ**, edited by **Guidi**.

\*BW. The *Bughyat alWu'āt fī Ṭabaqāt alLughawīyīn wa-nNuḥāt* (c. 871), a **Treatise on the Classes of the Lexicologists and Grammarians**, by **Syt**, cited from 3 MSS.

Bz. Abu-lḤasan Aḥmad Ibn Muḥammad Ibn 'Abd Allāh Ibn Al-Kāsim Ibn Nāfi' Ibn Abī Bazza alMakkī, known as ALBazzī (b. 170, d. 240 or 249 or 250 or 255 or 270), the Reporter of Ibn Kathīr one of the Seven Readers.

\*C. The Commentary (c. 676) of BD upon the IM, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale* and collated by me with the MS of the Asiatic Society of Bengal.

\*CA. A Commentary upon the IM, cited from an extract printed by De Sacy in the Notes to his *Anthologie Grammaticale*.

\*CD. The Commentary of Maulānā the Kāḍī Shihāb adDīn Aḥmad Ibn Muḥammad ALKHAḤJĪ alMiṣrī, the Philologist (d. 1069), upon the D, cited from extracts given in the Notes to the latter work.

CK. The Commentary of IM upon his own metrical Grammar called *AlKāfiya ashShāfiya*.

CM. The Commentary of IH upon the M.

CT. The Commentary of IM upon his own Grammar the *Tashīl al-Fawā'id*.

\*D. The *Durrat alGhawwāz* by H, edited by Thorbecke.

\*DA. The *Dīwān* of our lord 'Alī Ibn Abī Ṭālib, printed at Bombay in 1293.

\*DH. The *Dīwān* of the Hudhālīs with the Commentary of Skr, transmitted from him by ABHlw, and from the latter by Rm, edited by Kosegarten.

\*Dh. The *Mushtabih fī Asmā arRijāl* (c. 723) by the Ḥāfiẓ Shams adDīn Abū 'Abd Allāh Muḥammad Ibn Aḥmad atTurkumānī adDimashqī ADHDHAḤABĪ, the Historian and Traditionist (b. 673, d. 748), edited by De Jong.

\*DM. The Gloss (c. 1233) of the Shaikh Muṣṭafā Muḥammad 'Urfa adDASŪḤĪ upon the ML.

\*Dm. The Commentary of the Shaikh Badr adDīn, or Shams adDīn, Muḥammad Ibn Abī Bakr alKūraṣhī alMakhzūmī alIskandarānī alMālikī, known as adDAMĀMĪNĪ or IBN adDAMĀMĪNĪ, the Grammarian and Philologist (b. 763, d. 827 or 828), upon the ML, cited from extracts quoted in the DM.

Also the Commentary of the same author upon the *Tashīl al-Fawā'id* etc. of IM, cited from extracts quoted in the Sn.

Dmt. The Ḥāfiẓ Sharaf adDīn Abū Muḥammad 'Abd AlMu'min



Ibn Khalaf atTūnī adDīmāṭī ashShāfiʿī, the Jurist, Genealogist, Traditionist, Grammarian, Lexicologist, and Reader (b. 613, d. 705).

\*Dw. The *Dīwān* of Imra alKais, edited by De Slane ; of AlFarazdaq, edited by Boucher ; of AnNābigha adhDhubyānī, edited by Derenbourg ; of Labīd, edited by Yūsuf Diyā adDīn alKhālidi alMaḳdisi ; and of Abū Nuwās, edited by Ahlwardt.

\*EM. The Exposition of the *Muʿallaḳāt*, edited by Arnold.

F. Abū ʿAlī AlḤasan Ibn Aḥmad Ibn ʿAbd AlGhaffār alFārisī, also called alFasawī, the Baghdādī Grammarian (b. 288, d. 376 or 377), author of the *Īdāh* and other works.

\*FA. The *Fawā'id alKalā'id fī Mukhtaṣar Sharḥ ashShawāhid* by the Ḳāḍī Badr adDīn Abū Muḥammad Maḥmūd Ibn Aḥmad asSarūjī alḤanafī, known as alʿAinī, born at ʿAin Tāb, the Jurist and Grammarian (b. 762, d. 855), cited from a MS.

\*FD. The Commentary of Maulānā Fakhr adDīn alKhuwārazmī upon the verses of the *Īdāh fī-lMaʿāni wa-lBayān* by the Ḳāḍī Jalāl adDīn Abu-lMaʿālī Muḥammad Ibn ʿAbd arRaḥmān alKazwīnī ash-Shāfiʿī, known as Khaṭīb Dimashq, the Jurist and Rhetorician (b. 666, d. 737 or 739), cited from the MS of the Asiatic Society of Bengal.

\*FDw. The Five *Dīwāns*, printed in Egypt, comprising the *Dīwān* of AnNābigha adhDhubyānī with the Commentary of ABK ; the *Dīwān* of ʿUrwa Ibn AlWard alʿAbsī with the Commentary of ISK ; the *Dīwān* of Ḥātim of Ṭayyī, transmitted by IKlb ; the *Dīwān* of Alḳamu ; and the *Dīwān* of AlFarazdaq.

\*Fk. The Commentary named *Mujīb anNidā* (c. 924) by AshShihāb Aḥmad Ibn AlJamāl ʿAbd Allāh alFākihī upon the KN, printed in Egypt with the Gloss of YS.

Fr. Abū Zakariyā Yahyā Ibn Ziyād alAslamī, known as alFarrā, adDailamī alKūfī, freedman of the Banū Asad or Banū Minḳar, the Lexicologist and Grammarian (b. 144, d. 207).

\*FW. The *Fawāt alWafayāt* (c. 754), a supplement to the *Wafayāt alʿYān* or Biographical Dictionary of IKhn, by Fakhr adDīn Muḥammad Ibn Shākir alḤalabī, the Biblioplist (d. 764 or 766), edited by N, and printed at Bulāk in 1283.

GG. Grammarians.

Ghz. Shihāb adDīn Abu-lFaḍl Muḥammad Ibn Yūsuf alGhaznawī alḤanafī, resident of Cairo, the Jurist, Reader, and Grammarian (b. 522, d. 599).

\*H. The *Maḳāmāt* of the Shaikh Abū Muḥammad AlKāsim Ibn 'Alī ALḤARĪRĪ alBaṣrī alḤarāmī (b. 446, d. 515 or 516) with a selected Commentary, edited by De Sacy.

HB. The Follower Abū Sa'īd ALḤASAN Ibn Abi-lḤasan YAS'ER AL-BASRĪ, or ALBIṢRĪ, alAnṣārī, their freedman, the Reader (b. 21, d. 110).

Hf. The Shaikh Abu-lḤasan 'Alī Ibn Ibrāhīm alMiṣrī ALḤAUFĪ, the Grammarian and Commentator (d. 430).

\*HH. The great *Ḥayāt alḤayawān* (c. 773), or Animal Life, by the Shaikh KAMĀL ADDĪN Muḥammad Ibn Mūsā Ibn 'Īsā ADDAMĪRĪ, the Shāfi'ī Jurist (d. 808), printed in Egypt in 1292.

HIDn. Abū Muḥammad ALḤASAN Ibn Muḥammad Ibn 'Alī Ibn Rajā, known as IBN ADDAHHĀN, the Lexicologist (d. 447).

HIM. Abu-lḤasan HILĀL IBN ALMUḤSIN asSābi alḤarrānī, the Philologist (b. 359, d. 448).

\*HKh. The Bibliographical Lexicon of Muṣṭafā Ibn 'Abd Allāh, known as ḤĀJJĪ KHALĪFA (d. 1068), edited by Fluegel.

Hlw. Abū 'Abd Allāh Salmān Ibn Abī Ṭalib 'Abd Allāh anNahrawānī, resident of Iṣbahān, known as ALḤULWĀNĪ, the Grammarian, Lexicologist, and Commentator (d. 493 or 494).

\*HM. The *Muḥṭat al'I'rāb* by H with a Commentary by the Author, cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

HR. Abu-lKāsim ḤAMMĀD Ibn Abī Lailā Hurmuz, or Sābār, or Maisara, adDailamī alKūfī, the Rhapsodist (b. 95, d. 155 or 156), freedman of the Banū Bakr Ibn Wā'il, or of the Companion Muknif Ibn Zaid alKhail atṬā'i.

Hr. Abū 'Ubaid Aḥmad Ibn Muḥammad al'Abdī ALḤARAWĪ al-Fāshānī, the Philologist (d. 401).

HRs. Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Muḥyi-dDīn Abī Muḥammad 'Abd Allāh azZanātī atTilimsānī alIskandarānī, known as ḤĀFĪ RA'SIM, the Grammarian of Alexandria (b. 606, d. 680 or 691 or 693).

Hsh. Abū 'Abd Allāh HISHĀM Ibn Mu'āwiya alKūfī, the Grammarian (d. 209).

\*I. The *I'rāb 'an Kawā'id al'I'rāb* by IHsh, edited by De Sacy in his *Anthologie Grammaticale*.

\*IA. The Commentary of the Kāḍī Bahā adDīn Abū Muḥammad

'Abd Allāh Ibn 'Abd ArRaḥmān alQurashī alHāshimī al'Aḳīlī, a descendant of 'Aḳīl Ibn Abī Ṭālib, alHamadhānī by origin, alBālisī alMiṣrī ashShāfi'ī, known as IBN 'AḳīL, the Grammarian (b. 697 or 698, d. 769), upon the IM, edited by Dieterici.

IAAs. Abū Muḥammad, or Abu-lḤasan, 'Abd ArRaḥmān Ibn 'Abd Allāh Ibn Abī Bakr 'Āṣim Qurāib, known as IBN AKHI-LAṢMA'ī (nephew of AlAṣma'ī), the Baṣrī Grammarian and Lexicologist, contemporary with, but younger than ANB.

IAI. Abū Baḥr 'Abd Allāh IBN ABī ISḤĀḲ Yazīd alḤadramī, their freedman, the Grammarian and Reader (d. 127).

IAKh. Muḥammad IBN ABI-LKHAṬṬĀB, author of the *Jamhara Ash'ār al'Arab*.

IAI. ABŪ 'AMR Zabbān IBN AL'ALĀ Ibn 'Ammār atTamīmī alMāzini alBaṣrī, one of the Seven Readers and a Grammarian (b. 65 or 68 or 70, d. 154 or 156 or 157 or 159).

IAmb. Abū Bakr Muḥammad Ibn Abī Muḥammad AlKāsim, known as IBN ALĀMBĀRī (son of Amb), the Grammarian and Lexicologist (b. 271, d. 318 or 327 or 328).

IAMr. The Shaikh Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Muḥammad alḤalabī, known as IBN 'AMRŪN, the Grammarian (b. 596, d. 649).

IAR. Abu-lḤusain 'Ubaid Allāh, or 'Abd Allāh, Ibn Aḥmad, known as IBN ABI-RĀBī', alQurashī alUmawī al'Uthmānī alAndalusī alIshbīlī, the Grammarian (b. 599, d. 688), author of a Commentary on the Book of S.

IAR. Abū 'Abd Allāh Muḥammad Ibn Ziyād, the freedman of the Banū Hāshim, alKūfī, known as IBN ALA'RĀBī', the Lexicologist (b. 150, d. 230 or 231 or 232 or 233.)

IARb. The Kāḍī Abū Bakr Muḥammad Ibn 'Abd Allāh alMa'āfirī alAndalusī alIshbīlī, known as IBN AL'ARABī', the Commentator, Philologist, and Grammarian (b. 468 or 469, d. 543).

IAt. The Kāḍī Abū Muḥammad 'Abd AlḤaḳḳ Ibn Abī Bakr Ghālib alAndalusī alGharnāṭī, known as IBN 'AṬīYA, the Grammarian, Lexicologist, and Commentator (b. 480 or 481, d. 541 or 546 or 560).

\*IAth. The *Kāmil atTawārīkh* by the Shaikh 'Izz adDīn Abu-lḤasan 'Alī Ibn Muḥammad ashShaibānī, known as IBN ALATHĪR al-Jazārī (b. 555, d. 630), edited by Tornberg.

IB. Abu-lKāsim 'Abd AlWahid Ibn 'Alī al'Asadī al'Ukbarī, known as IBN BARHĀN, the Grammarian (*d.* 456).

\*IBd. The Commentary of Abū Marwān, or Abu-lKāsim, or Abu-lḤusain, 'Abd AlMalik Ibn 'Abd Allāh alḤaḍramī ashShilbī, known as IBN BADRŪN, the Philologist, upon the Historical Poem of the Wazīr Abū Muḥammad 'Abd AlMajīd Ibn 'Abd Allāh alFihrī alYāburī, known as IBN 'ABDŪN (*d.* 520 or 529), edited by Dozy.

IBdh. The Shaikh Abu-lḤasan Ṭahir Ibn Aḥmad IBN BĀBSHĀDH, or BĀBASHĀDH, alMiṣrī alJanahī, said to have been originally of Ad-Dailam, the Grammarian (*d.* 454 or 469).

IBr. Abū Muḥammad 'Abd Allāh IBN BARRī alMaḳdisī by origin, alMiṣrī, resident of Cairo, the Grammarian and Lexicologist (*b.* 499, *d.* 582).

IBsh. The Shaikh Abu-lḤasan, or Abū 'Abd Allāh, 'Alī Ibn Aḥmad alAnṣārī alGharnāṭī, known as IBN ALBĀDHISH, the Grammarian (*b.* 444, *d.* 528), called in the KF and DM one of the Westerns.

IBt. Abū 'Abd Allāh Muḥammad IBN BARAKĀT asSa'dī alMiṣrī, the Grammarian and Lexicologist (*b.* 420, *d.* 520).

\*ID. The *Kutāb alIshṭikāḳ* by Abū Bakr Muḥammad Ibn AlḤasan IBN DURĀID alAzdī, the Baṣrī Lexicologist and Grammarian (*b.* 223, *d.* 321), edited by Wüstenfeld.

IDa. The Shaikh Abu-lḤasan 'Alī Ibn Muḥammad alKutāmī al-Andalusī alIshbīlī, known as IBN ApḌĀ'rī, the Grammarian (*d.* 680), author of a Commentary upon the *Jumal* of Zjī.

IDh. Abū Muḥammad 'Abd Allāh Ibn Ja'far IBN DURUSTAWĀIH alFārisī alFasawī, the Grammarian (*b.* 258, *d.* 347).

IDn. Nāsiḥ adDīn Abū Muḥammad Sa'īd Ibn AlMubārak alAn-ṣārī, known as IBN ADDAHHĀN, the Baghdādī Grammarian (*b.* 493 or 494, *d.* 566 or 569).

IDS. Abu-lKaram AlMubārak Ibn AlFākhīr, known as ADDABBĀS or IBN ADDABBĀS, the Grammarian and Lexicologist (*b.* 431 or 448, *d.* 500).

IDst. The Ḥākim Abū Sa'īd 'Abd ArRaḥmān Ibn Muḥammad, known as IBN DŪST, the Grammarian and Philologist (*d.* 431), one of the leading Professors of Arabic in Khurāsān.

IF. Abu-lḤusain Aḥmad IBN FARIS alKazwīnī, originally of Kazwīn, arRāzī, the Lexicologist and Grammarian (*d.* 369 or 375 or 390 or 395), author of the *Mujmal*.

II. Abu-IḲāsim Ibrāhīm Ibn Muḥammad alḲurashī azZuhri al-Andalusī alḲurtubī, known as ALIFLILĪ or IBN ALIFLILĪ, the Grammarian and Lexicologist (b. 352, d. 441).

\*IH. The *Kāfiya fi-nNaḥw* by the Shaikh Jamāl adDīn Abū 'Amr 'Uthmān Ibn 'Umar alKurdi by origin, alMiṣri alAsnā'i by birth, al-Mālikī, known as IBN ALḤĀJIB, the Jurist, Reader, and Grammarian (b. 570, d. 646), lithographed at Cawnpore.

\*IHb. The *Mukhtalif alḲabā'il wa Mu'taliḥā* by Abū Ja'far MUḤAMMAD IBN ḤABĪB alHāshimī, the freedman of the Banū Hāshim, alBaghdādī, the Genealogist, Historian, Grammarian, and Lexicologist (d. 245), edited by Wüstenfeld.

\*IHjr. The *Takrīb atTahdhīb*, a Biographical Dictionary of Traditionists, by the Ḳāḍī Shihāb adDīn Abu-lFaḍl Aḥmad Ibn 'Alī alKinānī al'Asḳalānī alMiṣri, known as IBN ḤAJAR, the Traditionist (b. 773, d. 852 or 853), lithographed at Delhi.

IHKh. Abū 'Abd Allāh Muḥammad Ibn Yahyā alAnṣārī alKhazrajī alAndalusī, known as IBN HISHĀM ALKHAḌRĀWĪ, the Grammarian (b. 575, d. 646), author of a Commentary on the *Iḍāḥ* of F.

IHL. Abū 'Abd Allāh Muḥammad Ibn Aḥmad asSabtī, known as IBN HISHĀM ALLAKHMĪ, the Lexicologist and Grammarian (d. 570).

IHsh. The Shaikh Jamāl adDīn Abū Muḥammad 'Abd Allāh Ibn Yūsuf, known as IBN HISHĀM ALANṢĀRĪ, alMiṣri ashShāfi'i, afterwards alHambalī, the Grammarian (b. 708, d. 761 or 762).

IIM. 'ĪSĀ IBN MAUḤAB.

IIU. 'Abū 'Umar 'ĪSĀ IBN 'UMAR athThaḳafī, the Baṣri Grammarian and Reader (d. 149 or 150), said to have been the freedman of the Companion Khālīd Ibn AlWalīd alḲurashī alMakhzūmī, the Sword of God (d. 21).

IJ. ABU-LFATḤ 'Uthmān IBN JINNĪ alMausili, the Baghdādī Grammarian (b. 302 or before 330, d. 392 or 393), son of a Greek slave belonging to the Wazīr Abu-IḲāsim Sulaimān Ibn Fahd alAzdi alMausili (k. 411).

IJmz. Bahā adDīn Abu-lḤasan 'Alī Ibn Hibat Allāh alLakhmī ashShāfi'i, known as IBN ALJUMMAIZĪ or IBN BINT ALJUMHAIZĪ, the Jurist, Reader, and Traditionist (b. 559, d. 649).

\*IJr. The Travels of Abu-lḤusain Muḥammad Ibn Aḥmad IBN JUBAIR alKinānī alAndalusī alBalansī (b. 539 or 540, d. 614), edited by Wright.

\*IK. The *Talkīb al-Kawāfī*, a Treatise on Prosody, by Abu-l-Ḥasan Muḥammad Ibn Aḥmad, known as IBN KAISĀN, the Grammarian and Lexicologist (*d.* 299 or 320), who was learned in the grammar of the BB and KK, edited by Wright in his *Opuscula Arabica*.

\*IKb. The *Kitāb al-Ma'ārif* by the Kāḍī Abū Muḥammad 'Abd Allāh Ibn Muslim ad-Dīnawarī, so called because he was Kāḍī of Ad-Dīnawar, and also called al-Marwazī, known as IBN ḲUTAIBA, and also called ALḲUTABĪ and less correctly ALḲUTAIBĪ, the Baḡrī Grammarian, Lexicologist, and Historian (*b.* 213, *d.* 267 or 270 or 271 or 276), edited by Wüstenfeld.

IKh. Abu-l-Ḥasan 'Alī Ibn Muḥammad al-Ḥaḍramī al-Andalusī al-Ishbīlī, known as IBN KHARŪF, the Grammarian (*d.* 602 or 603 or 605 or 606 or 609 or 610), author of a Commentary on the Book of S, and of another on the *Jumal* of Zīj.

IKhb. Abū Muḥammad 'Abd Allāh Ibn Aḥmad, known as IBN AL-KHAṢṢHĀB, al-Baḡhdādī, the Philologist, Grammarian, and Commentator (*b.* 492, *d.* 567).

IKhl. Abū 'Abd Allāh Al-Ḥusain Ibn Aḥmad, known as IBN KHĀ-LAWAḤ, the Grammarian and Lexicologist (*d.* 370), originally from Hamadhān, but educated at Baḡhdād.

\*IKhld. The *Kitāb al-Ibar etc* (*c.* 779—783), a great History in an Introduction and Three Books, by the Kāḍī Walī ad-Dīn Abū Zaid 'Abd Ar-Raḥmān Ibn Muḥammad al-Ishbīlī al-Ḥaḍramī al-Mālikī, known as IBN KHALDŪN, the Historian (*b.* 732 or 733, *d.* 808), the Introduction cited from the edition (*Prolégomènes d'Ebn Khaldoun*) published by Quatremère, and the rest of the work from the edition printed at Bulāq in 1284.

\*IKhn. The *Wafayāt al-A'yān etc* (*c.* 654—672), a Biographical Dictionary, by the Kāḍī Shams ad-Dīn Abu-l-'Abbās Aḥmad Ibn Muḥammad, known as IBN KHALLIKĀW, al-Barmakī al-Irbīlī ash-Shāfi'ī (*b.* 608, *d.* 681), cited from the editions of Wüstenfeld and De Slane and from a MS.

IKhz. The Shaikh Shams ad-Dīn Abu-l-'Abbās Aḥmad Ibn Al-Ḥusain al-Irbīlī al-Mausīlī, known as IBN AL-KHABBĀZ, the Grammarian (*d.* 637), author of a Commentary on the *Alfiya* of IMt, and of the *Nihāya fi-n-Naḥw*.

IKlb. Abu-l-Mundhir, or Abū Muḥammad, Hishām Ibn Abi-n-Naḍr Muḥammad al-Kalbī, known as IBN AL-KALBĪ, the Kūfī Genealogist (*d.* 204 or 206).

\*IKn. The *Itkān fī 'Ulūm al-Kur'ān* (c. 878) by Syr, printed at Calcutta, and lithographed at Lahore and elsewhere.

IKtt. Abu-IKāsim 'Alī Ibn Ja'far asSa'dī, one of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm, asṢaḳallī by birth, alMiṣrī by abode and death, known as IBN ALKATTA', the Lexicologist (b. 433, d. 515).

\*IM. The *Khulāṣa*, commonly called the *Alfīya*, *fi-n-Naḥw* by the Shaikh Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn 'Abd Allāh aṭ-Ṭā'ī alAndalusī alJayyānī, alMālikī when he was in the West, ash-Shāfi'ī when he migrated to the East, resident of Damascus, known as IBN MĀLIK, the Grammarian (b. 598 or 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. The Shaikh Muḥammad Ibn Mas'ūd alGhazzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) and Editions of the ML, author of the *Baḍī' fi-n-Naḥw* a work much quoted by AH.

IMn. Abū Ishāq Ibrāhīm Ibn Muḥammad alIshbīlī, known as IBN MULKŪN, the Grammarian (d. 584), author of Annotations upon the *Tabṣira* of Sm.

IMnr. The Kādī Nāṣir adDīn Abu-l'Abbās Aḥmad Ibn Muḥammad alJudhāmī alIskandarī alMālikī, known as IBN ALMUNAYYIR, the Grammarian, Philologist, and Commentator (b. 620, d. 683).

IMrhl. The Shaikh Shihāb adDīn Abu-l-Faraj 'Abd AlLaṭīf Ibn 'Abd Al'Azīz alḤarrānī by origin, alMiṣrī by abode and death, known as IBN ALMURAḤḤIL because his father used to sell *saddles for camels*, the Grammarian, Lexicologist, and Reader (d. 744).

IMt. Zain adDīn Abu-l-Ḥusain Yahyā IBN MU'TĪ, or IBN 'ABD AL-MU'TĪ, azZawāwī, the Grammarian (b. 564, d. 628), author of the *Alfīya* of IBN MU'TĪ.

INs. Bahā adDīn Abū 'Abd Allāh Muḥammad Ibn Ibrāhīm alḤalabī by origin, known as IBN ANNAḤḤĀS, the Grammarian (b. 627, d. 698).

IR. Abū 'Alī AlḤasan IBN RASHĪQ alIfriki, known as ALKĀIRAWANĪ, the Grammarian, Lexicologist, Prosodian, and Philologist (b. 390, d. 456 or 463), author of the *'Umda fī Ṣinā'at ash-Shi'r*.

Ir. The *Irtishāf ad-Darab min Lisān al-'Arab*, a Grammar by AH.

IRj. Rashīd adDīn Abū Muḥammad 'Abd AlWahhāb Ibn Zāfir alIskandarānī alMālikī, known as IBN RAWWĀJ, the Jurist and Traditionist (b. 554, d. 648).

IS. The Shaikh Shams adDīn Abū Bakr Muḥammad IBN ASṢARĪ

alBaghdādī, known as IBN AS-SARRĀJ, the Grammarian (*d.* 310 or 315 or 316).

\*Is. The *Iṣāba fī Tamyiz aṣṢaḥāba* by IHj, printed at Calcutta.

ISB. Abū Muḥammad ‘Abd Allāh Ibn Muḥammad, known as IBN AS-SĪD AL-BATĀLYAUSĪ, the Grammarian and Lexicologist (*b.* 444, *d.* 521).

\*ISb. The great *Ṭabaḳāt ash-Shāfi‘īya* by the Kādī Tāj adDīn AbunNaṣr ‘Abd AlWahhāb Ibn ‘Alī, known as IBN AS-SUBRĪ (son of Sb), ashShāfi‘ī (*b.* 729, *d.* 771), cited from a MS.

ISd. Abu-lḤasan ‘Alī Ibn Ahmad, or Ibn Ismā‘īl, alAndalusī al-Mursī, known as IBN SĪDA, the Lexicologist and Grammarian (*d.* 448 or 458), author of the *Muḥkam*.

ISf. Abū Muḥammad Yūsuf Ibn Abī Sa‘īd AlḤasan, known as IBN AS-SĪRĀFĪ (son of Sf), the Grammarian and Lexicologist (*b.* 330, *d.* 385).

ISfr. The Shaikh Jamāl adDīn Abn-lKāsim ‘Abd ArRaḥmān Ibn Ibn Abi-lFaḍl ‘Abd AlMajīd alMiṣrī alIskandarānī alMālikī, known as IBN AṣṢAFRĀWĪ, the Jurist and Reader (*b.* 544, *d.* 636).

ISgh. The Shaikh Shams adDīn Muḥammad Ibn ‘Abd ArRaḥmān azZumurrudhī alḤanaḥī, known as IBN AṣṢĀ‘IGH, the Jurist and Grammarian (*b.* before 720, *d.* 776 or 777).

ISh. The Sharīf Abu-sSa‘ādāt Hibat Allāh Ibn ‘Alī al‘Alawī al-Ḥasanī, known as IBN ASH-SHAJARĪ, alBaghdādī, the Grammarian of Al‘Irāq (*b.* 450, *d.* 542).

\*ISK. The *Dirwān* of ‘Urwa Ibn AlWard al‘Absī with the Commentary of Abū Yūsuf Ya‘qūb Ibn Ishāq, known as IBN AS-SIKKĪT, al-Khūzī of Daurāq, the Kufī Lexicologist and Grammarian (*k.* 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

ISM. Shams adDīn Muḥammad Ibn Muḥammad alMiṣrī, known as IBN AS-SARRĀJ, the Reader (*b.* after 670, *d.* 747).

IT. Abu-lḤusain Sulaimān Ibn Muḥammad Ibn ‘Abd Allāh al-Andalusī alMālaḳī, known as IBN AṬṬARĀWA, the Grammarian (*d.* 528).

\*ITB. The Annals called *An-Nujūm azZāhira fī Mulūk Miṣr wa-lKāhira* by the Amīr Jamāl adDīn Abu-lMaḥāsīn Yūsuf IBN TAḠHRĪ BARDĪ alAtābakī alKāhiri (*d.* 874), edited by Juynboll and Matthes.

ITr. Abū Bakr Muḥammad Ibn Ahmad IBN ṬĀHIR alAnṣārī alAndalusī alIshbīlī, known as AL-KHIDABB, the Grammarian (*d.* 580).

IU. Abu-lḤasan ‘Alī Ibn Mu‘min alḤaḍramī alIshbīlī, known as IBN ‘UṣṬŪR, the Grammarian (*b.* 597, *d.* 663 or 669), called in the DM one of the Westerns.



IUF. Abu-Iḥṣāin Muḥammad Ibn Al-Ḥusain al-Fārisī al-Fasawī, known as IBN UKHT AL-FĀRISĪ (son of the sister of F), the Grammarian (*d.* 421).

IUK. The Shaikh Shams ad-Dīn, or Badr ad-Dīn, Al-Ḥasan Ibn Al-Ḥāsim al-MURĀDĪ al-Miṣrī, known as IBN UMM ḲĀSIM, the Grammarian and Lexicologist (*d.* 749), author of a Commentary on the IM.

\*IY. The Commentary of the Shaikh Muwaffaq ad-Dīn Abu-Iḥṣā Ya'ish Ibn 'Alī al-Asadī al-Mauṣilī by origin, al-Ḥalabī by birth and education, known as IBN YA'ISH, the Grammarian (*b.* 553, *d.* 643), upon the M, edited by Jahn.

IYn. Abu-Iḥṣāj Yūsuf Ibn Yabḳā at-Tujtībī as-Sāhilī, known as IBN YAS'ŪN, the Grammarian and Lexicologist (*d.* about 540).

\*J. The Commentary (*c.* 1271) of the Shaikh 'Abd al-Mun'im al-JARJĀWĪ upon the evidentiary verses of the IA, printed in Egypt.

Jh. Abū Naṣr Ismā'īl Ibn Ḥammād al-JAUHARĪ at-Turkī al-Fārābī, the Lexicologist (*d.* 393 or 398 or about 400), author of the *Ṣiḥāḥ*.

Jj. The Shaikh Abū Bakr 'ABD AL-ḲĀHIR Ibn 'Abd Ar-Raḥmān al-JURJĀNĪ, the Grammarian (*d.* 471 or 474).

\*Jk. The *Mu'arrab* of Abū Maṣṣūr Mauḥṣīb Ibn Abī Ṭāhir Aḥmad al-JAWĀLĪQĪ al-Baghḍādī, the Philologist, Grammarian, and Lexicologist (*b.* 465 or 466, *d.* 539 or 540), edited by Sachau.

\*Jm. The Commentary (*c.* 897) of Maulānā Nūr ad-Dīn 'Abd Ar-Raḥmān Ibn Aḥmad al-JĀMĪ (*d.* 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

Jn. The Imām al-Ḥaramain Ḍiyā ad-Dīn ABU-LMA'ĀLĪ 'Abd al-Malik Ibn Ash-Shaikh Abī Muḥammad 'Abd Allāh al-JU'AINĪ, the Shāfi'ī Jurist (*b.* 410 or 417 or 419, *d.* 478).

Jr. Abū 'Umar Ṣāliḥ Ibn Ishāq al-JARNĪ, freedman of Jarm Ibn Rabbān, a clan of Ḳudā'a in al-Yaman, al-Baṣrī, the Grammarian (*d.* 225).

\*Jsh. The *Jāmi' ash-Shawāhid* by Mullā Muḥammad Bāqir, lithographed at Teherān in 1275 and 1293.

Jz. Abū Mūsā 'Īsā Ibn 'Abd Al-'Azīz al-JUZŪLĪ al-Yazdaktanī, the Grammarian (*d.* 606 or 607 or 610).

\*K. The *Kashshāf 'an Haḳā'ik at-Tanzīl* (*c.* 526—528) by Z, edited by Lees.

\*KA. The *Kitāb al-Aghānī*, or Book of Songs, by AFI, cited from

the part edited by Kosegarten, and from extracts printed in the ISk and elsewhere.

\*KAb. The *Kitāb alAnsāb etc.* by the Shaikh Shams adDīn Abu-lFaḍl Muḥammad Ibn Ṭāhir ashShaibānī alMaḥdist, known as Ibn AL-ḲAISARĀNĪ (b. 448, d. 507 or 508), with the additions of his pupil the Shaikh Abū Mūsā Muḥammad Ibn Abī Bakr ʿUmar alMadīnī alIṣbahānī (b. 501, d. 581), edited by De Jong.

\*KF. The *Ḳāmūs* of the Ḳāḍī Majd adDīn Abū Ṭāhir Muḥammad Ibn Yaʿqūb alFīrūzĀbādī ashShīrāzī (b. 729, d. 816 or 817), lithographed at Lucknow.

\*Kh. The Commentary of the Shaikh KHĀLID Ibn ʿAbd Allāh AL-AZHARĪ, the Grammarian (d. 905), upon the I, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale.

KhA. Abū Muḥammad, and Abū Muḥriz, KHĀLAF ALAḤMAR Ibn Ḥayyān alBaṣrī, the Rhapsodist (d. about 180), freedman of Abū Burda ʿĀmir Ibn Abī Mūsā ʿAbd Allāh alAshʿarī, the Ḳāḍī of AlKūfa (d. 103 or 104 or 106 or 107).

Khf. Abū Bakr Ibn Yaḥyā alJudhāmī alMālaḳī, known as AL-KHAFFĀF, the Grammarian (d. 657), author of a Commentary upon the Book of S.

Khl. Abū ʿAbd ArRaḥmān ALKHALĪL Ibn Aḥmad alFarāhidī, or alFurhūdī, alʿAzdī alYahmadī alBaṣrī, the Grammarian (b. 100, d. 160 or 163 or 170 or 174 or 175).

\*KIAMB. Five Questions from the *Inṣāf fī Masāʾil alKhilāf etc.* by Kamāl adDīn Abu-lBarakāt ʿAbd ArRaḥmān Ibn Abī-lWalī Muḥammad alAmbārī, known as ALKAMĀL Ibn ALAMBĀRĪ (descendant of ASAMB), the Grammarian (b. 513, d. 577), edited by Kosut.

\*KIF. The *Kashshāf Iṣṭilāḥāt alFunūn* by the Shaikh Muḥammad ʿAlī atTihānawī, edited by Sprenger.

\*KIn. The *Ḳalāʾid alʿIkyān wa Maḥāsīn alʿAʿyān*, a Biographical Dictionary of Celebrities, by Abū Naṣr AlFath Ibn Muḥammad alḲaisī alIshbīlī, known as Ibn KHĀḲĀN (k. 529 or 535), printed in Egypt in 1284.

KK. Kāfi Grammarians.

Kl. Abū ʿAlī Ismāʿīl Ibn AlḲāsim alBaghdādī, known as ALḲĀLĪ, the Lexicologist and Grammarian (b. 280 or 283, d. 356).

\*KM. The *Kanz alMaʿānī*, a Commentary by the Shaikh Kamāl adDīn Abū ʿAbd Allāh Muḥammad Ibn Aḥmad alMauṣilī alHam bulī,

known as SHU'LA (d. 656), upon the Ode called the *Ĥirz alAmānī* etc. by Sht, lithographed at Peshawar with the AAK and a Persian Commentary.

\*KN. The *Kaṭr anNadā wa Ball aṣṢadā* by IHsh, with a Commentary by the Author, the Text cited from the edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that edition and in the Notes to the *Epistola Critica* edited by Mehren.

Kn. Abū Mūsā 'Īsā Ibn Minā alMadanī, known as KĀLŪN (d. 205 or 220), the Reporter of Nāfi' one of the Seven Readers.

Ks. Abu-lḤasan 'Alī Ibn Ḥamza alAsadī by enfranchisement, al-Kuṭfī, known as ALKisā'ī, one of the Seven Readers and a Grammarian and Lexicologist (d. 182 or 183 or 189 or 192).

KSh. The *Kitāb ashShi'r*, also called *AlKitāb ashShi'rī*, by F.

Ktb. Abū 'Alī Muḥammad Ibn AlMustanfir alBaṣrī, known as KUTRUB, the Grammarian and Lexicologist (d. 206), freedman of Sālim Ibn Ziyād Ibn Abīhi, Governor of Khurāsān (d. 73).

Kur. The *Qur'ān*.

\*L. The Commentary of BD on the *Lāmīyat alAfāl* by IM, edited by Volok.

Lh. Abu-lḤasan 'Alī Ibn Ḥāzim, or Ibn AlMubārak, ALLIḤYĀNĪ, of the Banū Liḥyān Ibn Hudhail, or called "alLiḥyānī" on account of the bigness of his beard, the Kūfī Grammarian, contemporary with Ks and ISk.

\*LL. The *Lubb alLubāb fī taḥrīr alAnsāb* (c. 873) by Syt, edited by Veth.

\*LM. The Life of Muḥammad extracted from the MAB by AF, edited by Des Vergers.

\*M. The *Mufaṣṣal fī-nNaḥw* (c. 513—515) by Z, edited by Broch.

\*MA. The Marginal Annotation upon the Persian edition of the ML.

\*MAB. The *Mukhtaṣar fī Akhbār alBashar* by AF, printed at Constantinople.

\*MAd. The Gloss of the Shaikh MUḤAMMAD Ibn 'Ubāda AL'ADAWĪ upon the Sh, printed in Egypt in 1292.

\*MAIH. The Marginal Annotation upon the IH.

\*MAJm. The Marginal Annotation upon the Lucknow edition of the Jm.

\*MAR. The Marginal Annotation upon the Lucknow edition of the Commentary by R upon the IH.

MAR. 'Abd Allāh Ibn Maṣṣūr alMiṣrī alIskandarānī, known as ALMAKYN ALASMAR, the Reader (d. 692).

\*MASH. The Marginal Annotation upon the SH.

\*Mb. The *Kāmil* by ABU-L'ABBĀS Muḥammad Ibn Yazīd athThumālī alĀzdi alBaṣrī, known as ALMUBARRAD, the Grammarian (b. 206 or 207 or 210, d. 282 or 285 or 286), edited by Wright.

Mbn. Abū Bakr Muḥammad Ibn 'Alī alAskarī, known as MABRAMĀN, the Grammarian (d. 345).

MD. Abu-l'Abbās, or Abū 'Abd ArRaḥmān, or Abū Muḥammad, ALMUFADDAL Ibn Muḥammad aḌḌABBĪ, the Kufī Rhapsodist (d. 168 or 171).

\*Md. The *Majma' alAmthal*, or Collection of Proverbs, by Abu-lFaḍl Aḥmad Ibn Muḥammad anNaisābūrī, known as ALMAIDĀNĪ, the Philologist, Grammarian, and Lexicologist (d. 518), printed at Bulaḡ.

\*MDh. The *Murūj adhDhahab wa Ma'ādin alJauhar* by Abu-lḤasan 'Alī Ibn AlḤusain ALMAS'ŪDĪ, a descendant of the Companion 'Abd Allāh Ibn Mas'ūd, originally of Baghdād, but long resident in Egypt, the Historian (d. 345 or 346), edited by De Meynard.

MF. The Treatise (c. 455—469) entitled *AlMuhadhdhab fi-lFurū'* by the Shaikh Abū Ishāḡ Ibrāhīm Ibn 'Alī asHSHIRĀZĪ alFīrūzābādī, the Shāfi'ī Jurist (b. 393, d. 476).

\*MI. The *Marāṣid alIṭṭilā'* 'alā Asmā alAmkina wa-lBikā', probably by Abū Faḍā'il ṢAFĪ aḌḌDĪN 'Abd AlMu'min Ibn 'Abd AlḤaḡḡ alBaghdādī (b. 650, d. 739), edited by Juynboll.

MIA. Abū Faīd MU'ARRIJ Ibn 'Amr asSADŪSĪ alBaṣrī, the Grammarian (d. 174 or 195 or after 200).

MIAN. The Imām Abū 'Abd Allāh MĀLIK IBN ANAS alAṣbaḡī alMadanī, a Follower of the Followers, the Jurist (b. 90 or 91 or 93 or 94 or 95 or 97, d. 178 or 179).

MIH. The Ḳāḍī Abū 'Abd Allāh MUḤAMMAD IBN ALḤASAN ash-Shaibānī, their freedman, alKufī, the Ḥanafī Jurist (b. 181 or 182 or 183, d. 189).

MIM. Abū Muslim MU'ADH Ibn Muslim ALHARRĀ alKufī, the Grammarian and Reader (d. 187 or 190), freedman of the Follower Muḥammad Ibn Ka'b alKuraṣī (d. 108 or 117 or 118 or 120).

MTS. Abū 'Abd Allāh Muḥammad Ibn Sallām alJumāhī alBaṣrī (d. 231), author of the TSh.

MISH. The Shaikh Abu-l-Khair Muṣaddīk Ibn Shabīb alWāsiṭī aṣ-Ṣūhī, the Grammarian (b. 535, d. 605).

MK. ALMĀLIKĪ.

\*Mk. The *Mushtarik* by Shihāb adDīn Abū 'Abd Allāh YĀKŪB Ibn 'Abd Allāh arRūmī alḤamawī alBaghdādī (b. 574 or 575, d. 626), edited by Wüstenfeld.

\*MKh. The Gloss (c. 1250) of the Shaikh Muḥammad alKhidrī ad-Dimyāṭī ashShāfi'ī upon the IA, printed in Egypt in 1287.

Mkk. The Shaikh Abū Muḥammad MAKKĪ Ibn Abī Ṭālib Ḥammāsh alKaist alKurtubī, originally of AlKairawān, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

\*Mkr. The *Kitāb Nafḥ atṬīb* etc. by the Shaikh Abu-l-'Abbās Aḥmad Ibn Muḥammad alMaḳkarī atTilimsānī, the Philologist (d. 1041), edited by Dozy, Dugat, Krohl, and Wright.

\*ML. The *Mughni-lLabīb* (c. 756—757) by IHsh, printed at Bulāk, and lithographed at Teherān.

Mlk. Zain adDīn Abū Zakariyā Yahyā Ibn 'Alī alḤāḍramī alAndalusī ALMĀLAKĪ, the Grammarian and Philologist (b. 577 or 578, d. 640).

\*MM. The *Miṣbāḥ fi-nNaḥw* by Majd adDīn Abu-l-Faṭḥ Nāṣir Ibn Abi-l-Makārim 'Abd AsSayyid alKhuwarazmī alḤanafī, known as AL MAJD ALMUṬARRIZI, the Jurist, Grammarian, and Philologist (b. 538, d. 606 or 610), cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

\*Mr. The *Muzhir fi-lLughat*, a Treatise upon the Science of Lexicography, by Syt, edited by N, and printed in Egypt in 1282.

MS. Manuscript.

\*MSh. The *Mu'jam ashShu'arā* by Abū 'Abd Allāh Muḥammad Ibn 'Imrān ALMARZUBĀNĪ alKhurāsānī by origin, alBaghdādī by birth (b. 296 or 297, d. 378 or 384), cited from an extract given in the Notes to the ID, p. 153.

MSS. Manuscripts.

\*MYd. The Commentary of the Shaikh Abū 'Abd Allāh MUḤAMMAD Ibn Al-'Abbās al'Adawī ALYAZĪDĪ (descendant of AMYd), the Grammarian and Philologist (d. 310 or 313), upon the *Dīwān* of the heathen

Post Kutba Ibn Aus adhDhubyānī, known as ALḤĀDIRA and ALḤUWAIDIRA, edited by Engelmann.

Mz. Abū 'Uthmān Bakr Ibn Muḥammad alMĀZINĪ, of the Māzin of Shaibān, alBaṣrī, the Grammarian and Lexicologist (*d.* 230 or 236 or 247 or 248 or 249).

\*N. The Commentary of MUḤIBB ADDĪN EFENDĪ upon the evidentiary verses of the K, edited by Abu-lWafā Naṣr alHūrīnī, and printed at Bulāk in 1281.

Nf. Abū 'Abd Allāh Ibrāhīm Ibn Muḥammad alAzdī al'Atakī alWāsiṭī, known as NIṬṬAWAIH or NAṬṬAWAIH, the Grammarian (*b.* 340 or 244 or 250, *d.* 323 or 324).

Nr. Abu-lḤasan ANNAḤR IBN SHUMAIL alMāzinī alBaṣrī, the Grammarian and Lexicologist (*b.* 122 or 123, *d.* 203 or 204).

\*NS. The Commentary of Nw upon the *Ṣaḥīḥ* of the Imām Abu-lḤusain MUṢLIM Ibn AlḤajjāj alKushairī anNaisābūrī, the Traditionist (*b.* 206, *d.* 261), lithographed at Delhi.

Ns. Abū Ja'far Aḥmad Ibn Muḥammad alMurādī alMiṣrī, known as ANNAḤḤĀS, the Grammarian (*d.* 337 or 338).

\*Nw. The *Tahdhīb alAsmā*, a Biographical Dictionary, by Muḥyiddīn Abū Zakariyā Yahyā Ibn Sharaf alḤizāmī alḤaurānī ANNAWAWĪ adDimashqī (*b.* 631, *d.* 676), edited by Wüstenfeld.

\*P. Arabum Proverbia, edited by Freytag.

\*R. The Commentary (*c.* 683 or 686) of the Shaikh Raḍī adDīn Muḥammad Ibn AlḤasan alAstarābādī, known as ARRAḤḤĪ, the Grammarian (*d.* 684 or 686), upon the IH, lithographed at Teheran, Lucknow, and Delhi.

\*Also the Commentary of the same Author upon the SH, lithographed at Delhi.

Rb. Abu-lḤasan 'Alī Ibn 'Īsā ARRABA'Ī alBaghdādī by abode, ash-Shirāzī by origin, the Grammarian (*b.* 328, *d.* 420).

RDA. The Sayyid RUKN ADDĪN Abū Muḥammad, or Abu-lFaḍā'il, AlḤasan Ibn Muḥammad Ibn Sharafsbāh al'Alawī alḤasanī ALASTARĀBĀDĪ ashShāfi'ī, the Jurist and Grammarian (*d.* 715 or 717 or 718), author of a Commentary upon the IH, and of another upon the SH.

Rk. The Shaikh ABU-LĪKĀSīm 'Ubaid Allāh Ibn 'Alī ARRAḤḤĪ, resident of Baghdād, the Grammarian, Lexicologist, and Philologist (*d.* 450).

Rkk. Abu-l-Kāsim 'Alī Ibn 'Uбайд Allāh AdDaqqāk ARRAḲḲĪ, the Grammarian (b. 345, d. 415).

Rm. Abu-l-Ḥasan 'Alī Ibn 'Isā arRUMMĀNĪ, alBaghdādī by birth, the Commentator and Grammarian (b. 276 or 296, d. 382 or 384).

Rsh. Abū Muḥammad 'Abd Allāh Ibn 'Alī alLakhmī alAndalusī alMarri, known as ARRUSHĀṬĪ, the Traditionist and Genealogist (b. 466, d. 542).

RSht. Raḍī adDīn Abū 'Abd Allāh Muḥammad Ibn 'Alī alAnṣārī ashShāṭibī by origin, alBalansī by birth, known as ARRAḡĪ ashSHĀṬIBĪ, the Lexicologist (b. 601, d. 684).

Rz. Fakhr adDīn Abū 'Abd Allāh Muḥammad Ibn 'Umar alKuraṣhī atTaimī alBakrī, of the descendants of Abū Bakr aṣṢiddīq, atṬabaristānī, known as ALFAKHR ARRĀZĪ, the Commentator and Grammarian (b. 543 or 544, d. 606), author of a Commentary on the M.

\*S. The Book of Abū Bishr, or Abu-l-Ḥasan, 'Amr Ibn 'Uthmān alḤārithī, known as SĪBAWAH, the Baṣrī Grammarian (d. 161 or 177 or 180 or 188 or 194), originally a Persian, freedman of the Banu-l-Ḥārith Ibn Ka'b, and moreover, as is said, of the family of ArRabī' Ibn Ziyād alḤārithī, Governor of Khurāsān (d. 53), cited from an extract printed by De Sacy in his *Anthologie Grammaticale*, and latterly from the edition printed by Derenbourg.

\*SB. The *Ṣaḥīḥ* of the Imām Abū 'Abd Allāh Muḥammad Ibn Ismā'īl alJu'fī by enfranchisement, ALBUKHĀRĪ, the Traditionist (b. 194, d. 256), edited by Krehl.

Sb. The Kāḍī Taḳī adDīn Abu-l-Ḥasan 'Alī Ibn 'Abd AlKāfi al-Anṣārī alKhazrajī alMiṣrī ashShāfi'ī, known as ASṢUBEĪ, the Grammarian and Lexicologist (b. 683, d. 750 or 755 or 766).

Sd. The Shaikh Sa'd adDīn Mas'ūd Ibn 'Umar, known as ASṢA'D ATTAFTĀZĀNĪ, ashShāfi'ī, the Grammarian (b. 712, d. 791 or 792), author of a Gloss (c. 789) upon the K.

Sf. The Kāḍī Abū Sa'īd AlḤasan Ibn 'Abd Allāh asSĪRĀFĪ, Kāḍī of Baghdād, the Grammarian (d. 368), learned in the grammar of the BB, and author of a Commentary on the Book of S.

Sgh. Raḍī adDīn Abu-l-Faḍl AlḤasan Ibn Muḥammad alKuraṣhī al'Adawī al'Umarī aṣṢĀGHĀNĪ, or aṣṢAGHĀNĪ, alḤanafī, the Lexicologist and Grammarian (b. 577, d. 650 or 660 or 665).

\*SH. The *Shāfiya fi-t-Taṣrif* by IH, lithographed at Cawnpore.

\*Sh. The *Shudhūr adhDhahab* by IHsh, with a Commentary by the Author, printed at Būlāk.

Shb. Abū 'Alī SHIHĀB Ibn 'Alī ALMUḤSINĪ, the Traditionist (*d.* 708).

Shf. The Imām Abū 'Abd Allāh Muḥammad Ibn Idrīs alKūrashtī al-Muṭṭalibī ASHSHĀFĪ'Ī alHijāzī alMakkī, the Jurist (*b.* 150, *d.* 204), pupil of MIAn.

Shl. Abū 'Alī 'Umar Ibn Muḥammad alAzdī, known as ASHSHALĀUBĪNĪ or ASHSHALĀUBĪN, alAndalusī alIshbīlī, the Grammarian (*b.* 562, *d.* 645).

Shm. The Shaikh Taqī adDīn Abu-l-'Abbās Aḥmad Ibn Kamāl adDīn Muḥammad atTamīmī adDārī, known as ASHSHUMUNNĪ, alKūstāntīnī alHanaḥī, the Jurist, Commentator, and Grammarian (*b.* 801, *d.* 872), author of a Commentary on the ML.

\*Shr. The *Kitāb alMilāl wa-nNiḥāl* by Abu-l-Faṭḥ Muḥammad Ibn Abī-l-Kāsim 'Abd AlKarīm ASHSHAHRĀSTĀNĪ, the Theologian (*b.* 467 or 479, *d.* 548 or 549), edited by Cureton.

Sht. The Shaikh Abū Muḥammad, and Abu-l-Kāsim, AlKāsim Ibn Fīrru arRu'ainī alAndalusī ASHSHĀṬIBĪ, the Reader and Grammarian (*b.* 538, *d.* 590), author of the *Ḥīrz alAmānī etc.*, a Metrical Treatise on Reading.

Shtn. The Shaikh Shams adDīn Muḥammad Ibn Ibrāhīm, or Ibn Abī Bakr, ASHSHATṬĀNAUFĪ, the Grammarian (*b.* after 750, *d.* 832).

SIA. Abū Muḥammad SALAMA IBN 'ĀṢIM adḌabbī, the Grammarian, contemporary with Fr, Th, and Amb.

Sk. Sirāj adDīn Abū Ya'qūb Yūsuf Ibn Abī Bakr Muḥammad AS-SAKKĀKĪ alKhuwārazmī, the Encyclopædist (*b.* 555, *d.* 626), author of the *Miftāḥ al'Ulūm*.

SKht. The Shaikh Abū Muḥammad 'Abd Allāh Ibn 'Alī alBaghdādī, known as SIBṬ ALKHAYYĀṬ, the Reader, Grammarian, and Traditionist (*b.* 464, *d.* 541).

\*Skr. The Commentary of Abū Sa'īd AlḤasan Ibn AlḤusain al-'Atakī, known as AS-SUKKARĪ, the Grammarian and Lexicologist (*b.* 212, *d.* 270 or 275 or 290), upon the *Dīwān* of Ṭahmān Ibn 'Amr alKilābī, edited by Wright in his *Opuscula Arabica*.

\*SL. The *Kitāb Ṣīfat asSarj wa-lLijām* by ID, edited by Wright in his *Opuscula Arabica*.



Slf. The Ḥāfiẓ Ṣadr adDīn, or ‘Imād adDīn, ABU-ṬṬAHIR Aḥmad Ibn Abī Aḥmad Muḥammad asSILAFī alIṣbahānī alJurwā‘anī, the Traditionist (b. 472 or 475 or 478, d. 576 or 578).

\*SM. The Commentary called *AlFath alKarīb*, by Syt, upon the evidentiary verses of the ML, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale*, or copied by me from the MS of the Bodleian Library, and latterly from the edition lithographed at Teherān in 1271.

Sm. The Shaikh Abū Muḥammad ‘Abd Allāh Ibn ‘Alī asṢAIMARī, the Grammarian, author of the *Tabṣira fi-nNaḥw*, a work much quoted by AH.

SN. The Great *Sunan* of the Kāḍī Abū ‘Abd ArRaḥmān Aḥmad Ibn ‘Alī Ibn Shu‘aib anNAsa‘ī, the Traditionist (b. 214 or 215 or 225, d. 303).

\*Sn. The Gloss (c. 1193) of Muḥammad Ibn ‘Alī asṢABBĀN upon the A, printed in Egypt.

\*SR. The *Sīrat Rasūl Allāh*, commonly called *Sīrat Ibn Hishām*, by Abū Muḥammad ‘Abd AlMalik Ibn Hishām alHimyari alMa‘āfirī alBaṣrī, originally of AlBaṣra, alMiṣrī, resident of Egypt, the Grammarian and Genealogist (d. 213 or 218), edited by Wüstenfeld.

Sr. Abu-lFaḍl Kāsim Ibn ‘Alī alAusārī alBaṭalyausi, known as asṢAFFĀR (d. after 630 or 680), author of a Commentary on the Book of S.

\*SS. The *Kitāb Ṣifat asSaḥāb wa-lGhaith etc* by ID, edited by Wright in his *Opuscula Arabica*.

Suh. The Shaikh Abu-lKāsim, and Abū Zaid, ‘Abd ArRaḥmān Ibn Abī Muḥammad ‘Abd Allāh alKhath‘amī alAndalusī alMālaḳī asSUAHILī, the Grammarian and Lexicologist (b. 508, d. 581 or 583).

Sul. Abū Bakr Muḥammad Ibn Yahyā, known as asṢŪLī, ash-Shiṭranjī, the Philologist (d. 335 or 336).

\*Syt. The *Ḥusn AlMuḥādara fi Akhbār Miṣr wa-lKākira*, a History of Egypt, by the Shaikh Jalāl adDīn Abu-lFaḍl ‘Abd ArRaḥmān Ibn Kamāl adDīn Abī Bakr Muḥammad alKhuḍairī asSuyūṭī, or al-USYŪṬī, the Grammarian, Lexicologist, Commentator, and Historian (b. 849, d. 911), printed at Būlāk.

\*T. The Commentary of the Shaikh Abū Zakariyā Yahyā Ibn ‘Alī ashShaibānī, known as ALKHAṬĪB atTABRĪZī, the Lexicologist, Grammarian, and Philologist (b. 421, d. 502), on the *Ḥamāsa* of Abū TAM-

MĀM ḤABĪB Ibn Aus aṭṬā'ī (b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232), edited by Freytag.

TDFk. The Shaikh Tāj adDīn Abū Ḥafṣ 'Umar Ibn 'Alī Ibn Sālim alLakhmī alIskandarī alMālikī, known as TĀJ ADDĪN ALFĀKIHĀNĪ or ALFĀKIHĪ, the Jurist and Grammarian (b. 654, d. 731 or 734), author of the *Ishāra fi-nNaḥw* and its Commentary.

TDK. The Shaikh TĀJ ADDĪN Abu-lyumn Zaid Ibn AlḤasan AL-KINDĪ alBaghdādī by birth and education, adDimashkī by abode and death, the Grammarian, Lexicologist, Reader, and Traditionist (b. 520, d. 613).

TDt. The Shaikh Tāj adDīn Abu-Ḥasan 'Alī Ibn 'Abd Allāh al-Ardabīlī, known as TĀJ ADDĪN aṭṬABRĪZĪ, resident of Cairo, the Grammarian and Encyclopædist (d. 746).

\*TH. The *Ṭabaqāt alḤuffāz* by Dh, with additions by Syt, edited by Wüstenfeld.

\*Th. The *Faṣīḥ* of ABU-L'ABBĀS Aḥmad Ibn Yaḥyā ashShaibānī by enfranchisement, alKūfī, the Grammarian, known as THA'LAB (b. 200 or 201 or 204, d. 291 or 292), edited by Barth.

Thi. Abū Ishāq Aḥmad Ibn Muḥammad anNaisābūrī aṬṬHA'LABĪ, or aṭṬHA'ĀLIBĪ, the Commentator (d. 427 or 437).

Thm. Abu-IḲāsim 'Umar Ibn Thābit aṬṬHAMĀMĪNĪ, the Grammarian (d. 442).

\*TKh. The *Tārīkh alKhamīs fī Aḥwāl Anfas Nafīs* (c. 940), a History, by the Ḳāḍī AlḤusain Ibn Muḥammad aDDIYĀRBAKĪ alMālikī (d. 966), printed in Egypt in 1283.

[These dates are after HKh. III. 177 ; but the book ends with the accession of the Sulṭān Murād Khān in 982.]

\*TM. The *Ṭabaqāt alMufasssīrīn* by Syt, edited by Meursinge.

\*Tr. The *Tārīkh alMulūk etc.* by Abū Ja'far Muḥammad Ibn Jarīr aṬṬABARĪ (b. 224 or 225, d. 310), cited from the 5th Part edited by Kosegarten, and latterly from the edition printed by Barth and others.

TSh. The *Ṭabaqāt ashShu'arā*, or Classes of the Poets, by MIS and UIsh and IKb.

UIsh. Abū Zaid 'UMAR IBN Zaid SHABBA anNumairī, their freed-man, alBaṣrī, the Grammarian and Historian (b. 173, d. 262 or 263), author of the TSh.

\*W. The Commentary of Abu-lḤasan 'Alī Ibn Aḥmad ALWĀḤIDĪ anNaisabūrī (d. 468) upon the *Dīwān* of ABU-ṬĀYYIB Aḥmad Ibn Al-Ḥusain alJu'fī alKandī alKūfī, known as ALMUTANABBI, the poet (b. 303, k. 354), edited by Dieterici.

\*WN. The *Wasīf anNaḥw*, cited from extracts given in the Notes to the *Epistola Critica* edited by Mehren.

Wst. AlJamāl Abū Muḥammad AlKāsim Ibn AlKāsim ALWĀṢITĪ, the Philologist, Grammarian, and Lexicologist (b. 550, d. 626), author of a Commentary upon the *Luma' fi-nNaḥw* by IJ, and of another upon the *Maḥamāt* of H.

Y. Abū 'Abd ArRaḥmān YŪNUS Ibn Ḥabīb, the freedman of the Banū Ḍabba, or of the Banū Laith Ibn 'Abd Manāt Ibn Kināna, or of Hilāl Ibn Harmī of the Banū Ḍubai'a Ibn Bajāla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

YIY. The Follower Abū Sulaimān, or Abū Sa'īd, YAḤYĀ IBN YA-MAR al'Adwānī alWashḳī, the confederate of the Banū Laith, the Baṣrī Grammarian and Reader, afterward Kāḍī of Marv (d. before 100 or in 129).

\*YS. The Gloss of the Shaikh YĀ-SĪN Ibn Zain adDīn al'Ulaimī alḤimsī (d. 1061) upon the *Fk*, printed in Egypt.

\*Z. The *Anmūdḥaj fi-nNaḥw* by JĀR ALLĀH Abu-lKāsim Maḥmūd Ibn 'Umar alKhuwarazmī azZAMAKHSHARĪ, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538) cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

Zd. Abū Ishāk Ibrāhīm Ibn Sufyān azZIRĀDĪ alBaṣrī, the Grammarian (d. 249), author of a Commentary on the Book of S.

\*ZJ. The *Kitāb alJibāl wa-lAmkina wa-lMiyāh* by Z, edited by Juynboll.

Zj. Abū Ishāk Ibrāhīm Ibn Muḥammad Ibn AsSarrī, known as AzZAJJĀJ, the Baṣrī Grammarian (d. 310 or 311 or 316).

Zji. Abu-lKāsim 'Abd ArRaḥmān Ibn Ishāk, known as AzZAJJĀJĪ from being the companion of Zj, alBaghdādī by abode, anNahāwandī by origin, the Grammarian (d. 337 or 339 or 340), author of the *Jumal*.

\*ZN. The Commentary of Z upon his own work called *AlKalim anNawābih*, edited by Schultens.

## Chronological List of the Principal Grammarians, Lexicologists, Philologists, Readers, Commentators, etc.

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This list is compiled from the 44th and 48th Chapters of the Mr, supplemented from the IKb, IATH, Nw, IKhn, FW, ISb, BW, Mkr, and similar works.

The letters A, B, Bd, D, H, K, Khzm, M, W, and Wst in the 2n. column indicate the Schools of AlAndalus (Spain), AlBaşra, Baghdād, Damascus, Ḥalab (Aleppo), AlKūfa, Khuwārazm, Mişr (Egypt), the West (AlMaghrib), and Wāsiṭ (in 'Irāq), respectively.

The names of the authorities whose books have been used as materials for the present work are distinguished by an asterisk.

The figures in the last column represent the year of the Muḥammadan era. A single date, as 40, represents the year of death; a double date, as 70—154, the years of birth and death; and, whenever there is a choice of dates, the one commonly accepted, or most probable, is given. A blank shows that the dates of birth and death are not known.

The name of the Master precedes that of the Pupil, irrespectively of age, as in Nos. 25 and 27. With this exception, precedence is regulated by seniority, (1) stated, as in Nos. 36 and 38: (2) computed from the date of birth mentioned (a) directly, as in No. 10; or (b) indirectly as in No. 17: (3) inferred (a) from the date of death, as in No. 12, the average longevity of the 134 Authorities whose length of life is mentioned in this List being 76 years; (b) from relationship, as in Nos. 7 and 9; or (c) from seniority of Masters, as in Nos. 34—36: (4) conjectured, as in No. 208.

Serial No.	School.	Name, etc.	Date.
1		The Khalifa 'Alī, Founder of the Science of Grammar, lived 57 or 58 or 63 or 64 or 65 years ...	40
2	B	AAD, pupil of the Khalifa 'Alī (1), lived 85 years ...	69
3	B	YIY, pupil of AAD (2) ...	129
4	B	IAI, pupil of YIY (3), lived 88 years ...	127
5	B	IAI, pupil of YIY (3), lived 84 years ..	70—154
6	B	IIU, pupil of IAI (4) and IAI (5) ...	149
7	K	MIM, lived 150 years, or born in the days of 'Abd AlMalik Ibn Marwān <sup>1</sup> (r. 65—86), or of Yazīd Ibn 'Abd AlMalik (r. 101—105). ...	187
8	B	Akh (AlAkbar), pupil of IAI (5) ...	177
9	K	AJR, pupil of IAI (5) and IIU (6), and nephew of MIM (7) ...	...
10	B	Y, pupil of IAI (5) and Akh (8) ...	90—182
11	K	HR ...	95—155
12	K	MD ...	171
13	K	AASh, lived 110 or 118 years ...	206
14	B	Khl, pupil of IIU (6), lived 74 years ...	100—175
15	B	KhA, pupil of IAI (5), IIU (6), and HR (11) ...	180
16	B	AU, pupil of IAI (5), IIU (6), Akh (8), and Y (10), lived 99 years ...	110—209
17	K	Ks, pupil of MIM (7), Akh (8), AJR (9), Y (10), and Khl (14), lived 70 years ...	189
18	K	Ahmr, pupil of Ks (17) ...	194
19	B	MIA, pupil of IAI (5) and Khl (14) ...	195
20	B	AZ, pupil of IAI (5), IIU (6), Akh (8), Y (10), and MD (12), lived 93 or 95 or 96 or nearly 100 years ...	215
21	B	Nr, pupil of Khl (14) and MIA (19), lived 82 years ...	122—204
22	B	As, pupil of IAI (5), IIU (6), Akh (8), Y (10), HR (11), Khl (14), and KhA (15), lived more than 90 years ...	123—216
23	B	AMYd, pupil of IAI (5), IIU (6), Akh (8), Y (10), and Khl (14), lived 74 years ...	202
24	K	Hsh, pupil of Ks (17) ...	209
25	B	*S, pupil of IIU (6), Akh (8), Y (10), Khl (14), and AZ (20), lived 32 or 33 or more than 40 years ...	180
26	B	Ktb, pupil of Y (10) and S (25) ...	206
27	B	Akh (AlAusat), older than, but pupil of, S (25) ...	211
28	B	*SR (Author of the) ...	218

<sup>1</sup> He was tutor to the children of this Khalifa (BW).

Serial No.	School	Name, etc.	Date.
29	K	Fr, pupil of MIM (7), AJR (9), Y (10), and Ks (17), lived 63 or 67 years ...	144—207
30	K	Lh, <sup>1</sup> pupil of AASh (13), AU (16), Ks (17), AZ (20), and As (22) ...	...
31	B	Jr, pupil of Y (10), AU (16), AZ (20), As (22), and Akh (27) ...	225
32	K	IAR, step-son and pupil of MD (12), and pupil of Ks (17) ...	150—231
33	K	AUd, pupil of AASh (13), AU (16), Ks (17), AZ (20), As (22), AMYd (23), Fr (29), Lh (30), and IAR (32), lived 67 years ...	154—222
34	B	MIS, pupil of Y (10) and KhA (15) ...	231
35	K	AIAA, son and pupil of AASh (13) ...	231
36	B	ANB, pupil of AASh (13), AU (16), AZ (20), and As (22) ...	231
37	B	Ath, <sup>2</sup> pupil of AU (16) and As (22) ...	232
38	B	IAAs, nephew (brother's son) and pupil of As (22), and younger than ANB (36) ...	...
39	B	AHm, pupil of AU (16), AZ (20), As (22), and Akh (27), lived nearly 90 years ...	250
40	K	*IHb, pupil of AU (16) and IAR (32) ...	245
41	B	Zd, pupil of AU (16), AZ (20), As (22), S (25), and Akh (27) ...	249
42	B	Mz, pupil of AU (16), AZ (20), As (22), Akh (27), and Jr (31) ...	249
43	B	UISH, pupil of AU (16) and AZ (20) ...	173—262
44	K	*ISk, pupil of AASh (13), Fr (29), Lh (30), IAR (32), ANB (36), and Ath (37), lived 58 years ...	244
45	B	AFR, pupil of AU (16), AZ (20), As (22), Akh (27), and Mz (42) ...	257
46	K	SIA, pupil of Fr (29) ...	...
47	K	*Th, pupil of IAR (32), MIS (34), AIAA (35), ANB (36), Ath (37), AFR (45), and SIA (46) ...	200—291
48	B	*Mb, pupil of Jr (31), AHm (39), Mz (42), and AFR (45) ...	210—285
49	K	*Skr, pupil of AHm (39), IHb (40), ISk (44), and AFR (45) ...	212—275
50	B	*IKb, pupil of IAAs (38), AHm (39), Zd (41), and AFR (45) ...	213—276
51	B	*ID, pupil of IAAs (38), AHm (39), and AFR (45), lived 98 years ...	223—321

<sup>1</sup> A Baṣrī, as in the *Ham'* (Sn. III. 400); but evidently considered a Kūfī by Abu-ṭṬayyib (Mr. II. 207, 208).

<sup>2</sup> A Kūfī (BW on ISk): but see his masters.

Serial No.	School	Name, etc.	Date.
52	Bd	Amb, pupil of SIA (46) ...	304
53	B	*MYd, pupil of IAAs (38), AFR (45), and Th (47), lived 82 years ...	310
54	B	Zj, pupil of Th (47) and Mb (48), lived nearly 80 years ...	311
55	Bd	*Akh (AlAsghar), pupil of Th (47), Mb (48), Skr (49), and MYd (53), lived nearly 80 years ...	315
56	B	*IK, pupil of Th (47) and Mb (48) ...	320
57	Bd	Nf, pupil of Th (47) and Mb (48) ...	244—323
58	...	AHK, pupil of Th (47), lived 91 years ...	254—345
59	Bd	ABHlw, pupil of Skr (49) ...	...
60	Bd	IDh, pupil of Mb (48), Skr (49), and IKb (50), ...	258—347
61	Bd	Sul, pupil of Th (47) and Mb (48) ...	335
62	Bd	AUZ, pupil of Th (47) ...	261—345
63	B	Mbn, pupil of Mb (48) and Zj (54) ...	345
64	Bd	IAmb, pupil of Th (47) and Amb (52), lived 57 years ...	271—328
65	M	Na, pupil of Mb (48), Zj (54), Akh (55), Nf (57), and IAmb (64) ...	338
66	B	IS, the youngest pupil of Mb (48), died young (before his 36th year) ...	316
67	Bd	Zji, pupil of Th (47), ID (51), MYd (53), Zj (54), Akh (55), Nf (57), IAmb (64), and IS (66) ...	339
68	Bd	AT, pupil of Sul (61) and AUZ (62) ...	351
69	Bd	Az, pupil of ID (51), Zj (54), Nf (57), IAmb (64), and IS (66) ...	282—370
70	Bd	*AFI, pupil of ID (51) ...	284—356
71	Bd	Kl, pupil of ID (51), Akh (55), Nf (57), IDh (60), AUZ (62), IAmb (64), and IS (66) ...	288—356
72	Bd	Sf, pupil of ID (51), Mbn (63), and IS (66), lived 84 years ...	368
73	Bd	F, pupil of Zj (54), Mbn (63), and IS (66) ..	288—377
74	Bd	AAA, pupil ID (51), Nf (57), and IAmb (64)	293—382
75	Bd	IKhl, pupil of ID (51), Nf (57), AUZ (62), IAmb (64), and Sf (72) ...	370
76	Bd	*Rm, pupil of ID (51), Zj (54), ABHlw (59), and IS (66) ...	296—384
77	Bd	IJ, pupil of F (73) ...	302—392
78	M	ABUdf, pupil of Ns (65) ...	304—388
79	A	ABZ, pupil of Kl (71), lived 63 years ...	379
80		IF, pupil of AHK (58) ...	395
81		AHA, nephew (sister's son) and pupil of AAA (74) ...	395
82		Jh, pupil of Sf (72) and F (73) ...	398
83		Hr, pupil of Az (69) ...	401

Serial No.	School.	Name, etc.	Date.
84	Bd	ASB, pupil Sf (72), F (73), and IJ (77) ...	329—405 <sup>1</sup>
85	Bd	Abd, pupil of AUZ (62), Sf (72), F (73), and Rm (76) ...	406
86	Bd	Rb, pupil of Sf (72) and F (73) ...	328—420
87	Bd	ISf, son and pupil of Sf (72), lived 55 years ...	330—385
88	Bd	AAS, pupil of Sf (72) and F (73) ...	417
89	Bd	Rkk, pupil of Sf (72), F (73), and Rm (76) ...	345—415
90	Bd	IUF, nephew (sister's son) and pupil of F (73) ...	421
91		Thi ...	427
92	A	Ifi, pupil of ABZ (79) ...	352—441
93	M	Hf, pupil of ABUdf (78) ...	430
94		IDst, pupil of Jh (82) ...	431
95	A	Mkk ...	355—437
96	Bd	HIM, pupil of F (73) and Rm (76) ...	359—448
97	Bd	AAMr, pupil of ASB (84), lived 86 years ...	363—449
98	Bd	Thm, pupil of IJ (77) ...	442
99	Bd	HIDn, pupil of Rm (76), Rb (86), and ISf (87) ...	447
100	Bd	Rk, pupil of Rb (86) and AAMr (97) ...	450
101	Bd	IB, pupil of Rkk (89), lived more than 80 years ...	456
102	W	IR ...	390—456
103		*W, pupil of Thi (91) and IDst (94) ...	468
104	M	IBdh, pupil of the Baghdādis <sup>3</sup> ...	469
105		Jj, pupil of IUF (90) ...	471
106	A	ISd, pupil of AAS (88), lived 60 years ...	458
107		AK ...	474 <sup>3</sup>
108	A	Am, pupil of Ifi (92) ...	410—476
109	Bd	Hlw, pupil of Thm (98), HIDn (99), and IB (101) ...	493
110	M	IBt, pupil of IBdh (104), lived 100 years, ...	420—520
111	Bd	*T, pupil of AAMr (97), HIDn (99), Rk (100), IB (101), IBdh (104), Jj (105), and AK (107) ...	421—502
112	Bd	IDs, pupil of IB (101) ...	531—500
113	Khzm	AMdr ...	507

<sup>1</sup> D. 329 (BW) : d. 405 (Iāth).

<sup>2</sup> A conjectural emendation for 444, which, though given in the BW and HKh. I. 432 and IV. 94, must be wrong, because we are told in the D. 31 and BW that AK was the master of H, who was born in 446.

<sup>3</sup> He entered Baghdād as a dealer in jewels, and learnt from its learned men (Syt. I. 245). The BW has a remark to the same effect, substituting "Al'irāk" for "Baghdād", and "pearls" for "jewels". He was probably a pupil of Hf (93), who is said in the TM (No. 76) to have taught many of the Egyptians.



Serial No.	School	Name, etc.	Date.
114	M	IKtt, lived more than 80 years ...	433—515
115		Md, pupil of W (103) ...	518
116	A	ISB ...	444—521
117	A	IBsh ...	444—528
118		*H, pupil of AK (107) ...	446—516
119	Bd	ISh, pupil of T (111) ...	450—542
120	A	IT, pupil of Am (108), lived to a great age	528
121	A	IYn ...	540
122	Bd	SKht, pupil of IDs (112) ...	464—541
123	Bd	*Jk, pupil of HIM (96) and T (111) ...	465—540
124	Khzm	*Z, pupil of AMdr (113) and Jk (123), lived 71 years ...	467—538
125	A	I Arb, pupil of T (111) ...	468—543
126	M	ABIS <sup>1</sup> ...	550
127	M	Slf, pupil of Hlw (109), IBt (110), and T (111) ...	478—576
128	A	IAt ...	480—541
129	Khzm	AKhzm, pupil of Z (124) ...	484—568
130	Bd	IKhb, pupil of Jk (123) ...	492—567
131	Bd	IDn ...	494—569
132	W	IHL ...	570
133	A	ITr ...	580
134	M	IBr, pupil of IBt (110), IKtt (114), and ABIS (126) ...	499—582
135	A	Suh, pupil of IT (120) and I Arb (125) ...	508—581
136	A	IMn ...	584
137	Bd	*KI Amb, pupil of ISh (119) and Jk (123) ...	513—577
138	Bd	TDK, pupil of ISh (119), SKht 122), Jk (123), and IKhb (130) ...	520—618
139	M	Ghz, pupil of SKht (122) ...	522—599
140	A	IKh, pupil of ITr (133) and IMn (136), lived 85 years ...	609
141	W	Jz, pupil of IBr (134) ...	607
142	Wst	MISh, pupil of IKhb (130) and KI Amb (137) ...	535—605
143	M	Sht, pupil of Slf (127) and IBr (134) ...	538—590
144	Kbzm	MM, pupil of AKhzm (129) ...	538—610
145	Bd	AB, pupil of IKhb (130) ...	538—616
146		Rz ...	544—606
147	M	ISfr, pupil of Slf (127) ...	544—636
148	M	AMIS, pupil of IBr (134) ...	547—633
149	Wst	Wst, pupil of MISh (142) ...	550—626
150	H	*IY, pupil of TDK (138) ...	553—643
151	M	IRj, pupil of Slf (127) ...	554—648

<sup>1</sup> ABIS was a Spanish Grammarian, who emigrated to Egypt in 515, and became a Professor of Grammar at Cairo. He frequented the society of Slf during the latter's visit to that capital in 517.

Serial No.	School.	Name, etc.	Date.
152	Khzm	Sk ...	555—626
153	M	AHS, pupil of Slf (127), TDK (138), Ghz (139), and Sht (143) ...	558—643
154	M	IJmz, pupil of Slf (127), IBr (134), and Sht (143), lived 90 years ...	559—649
155		IKhz ...	637
156	A	Shl, pupil of Suh (135), IMn (136), and Jz (141) ...	562—645
157	M	IMt, pupil of Jz (141) ...	564—628
158	M	*IH, pupil of Ghz (139) and Sht (143) ...	570—646
159	A	IHKh, pupil of IKh (140) and Shl (156) ...	575—646
160	A	An, pupil of TDK (138), Jz (141), and AB (145) ...	575—661
161	A	Mlk, pupil of TDK (138) ...	577—640
162	Bd	Sgh ...	577—650
163	A	Khf, pupil of Shl (156) ...	657
164	H	IAMr, pupil of IY (150) ...	596—649
165	A	IU, pupil of Shl (156) ...	597—669
166	D	ASh, pupil of AHS (153) ...	599—665
167	A	IAR, pupil of Shl (156) ...	599—688
168	D	*IM, pupil of IY (150), AHS (153), Shl (156), and IAMr (164) ...	600—672
169	M	RSht, pupil of IJmz (154) ...	601—684
170	A	Sr, pupil of Shl (156) and IU (165) ...	680 <sup>1</sup>
171	M	HRs, pupil of ISfr (147) and AMIS (148) ...	606—693
172		*B ...	685
173	A	IDa, pupil of Shl (156), lived nearly 70 years ...	680
174		*R ...	686
175	M	MAR, pupil of ISfr (147), lived more than 80 years ...	692
176	M	Dmt, pupil of IJmz (154), IH (158), Sgh (162), and IAMr (164) ...	613—705
177	M	IMnr, pupil of IH (158) ...	620—683
178	M	INs, pupil of IY (150), An (160), IAMr (164), and IM (168) ...	627—698
179	M	Shb, pupil of IRj (151), lived 80 years ...	708
180	D	*Nw, pupil of IM (168) and Dmt (176), lived more than 40 years ...	631—676
181		RDA, lived 70, or more than 70 years ...	715
182	D	*BD, son and pupil of IM (168), died young, before his 36th year ...	686
183	M	TDFk, pupil of HRs (172) and IMnr (177) ...	654—734
184	M	AH, pupil of IAR (167), RSht (169), IDa (173), Dmt (176), IMnr (177), and INs (178) ...	654—745

<sup>1</sup> D. after 630 (BW, HKh. V. 100), an apparent mistranscription for 680.

Serial No.	School	Name, etc.	Date.
185	M	IMrhl, pupil of Shb (179) ...	744
186	M	TDT, pupil of RDA (181) ...	746
187	M	ISM, pupil of MAr (175) ...	670—747
188	D	*Dh, pupil of Dmt (176), INs (178), and AH (184) ...	673—748
189	M	IUK, pupil of AH (184) ...	749
190	W	*Aj (Author of the) ...	682—723
191	A	AAGh, pupil of the Author of the Aj (190) ..	682—748
192	M	Sb, pupil of Dmt (176) and AH (184) ...	683—756
193	M	*IA, pupil of AH (184) ...	698—769
194	M	*IHsh, pupil of TDFk (183), AH (184), IMrhl (185), TDT (186), and ISM (187), lived 53 years ...	708—761
195		Sd ...	712—791
196		ABk ...	794 <sup>2</sup>
197	M	ISgh, pupil of AH (184) and IMrhl (185) ...	720—776
198	M	*ISb, pupil of AH (184) and Dh (188), and son and pupil of Sb (192) ...	729—771
199		*KF (Author of the), pupil of Sb (192),	729—816
200	M	Shtn ...	750—832
201	M	*FA (Author of the) ...	762—855
202	M	*Dm ...	763—827
203	M	Shm, pupil of Shtn (200) ...	801—872
204		*Jm ...	898
205	M	*A ...	900
206	M	*Kh ...	905
207	M	*Syt, pupil of Shm (203) ...	849—911
208		*Fk, Composed his Commentary upon the KN in 924 ...	...

<sup>1</sup> B. 682, d. 723 (HKh. VI. 73). His pupil AAGh was born in 682, and he was alive in 719 (BW).

<sup>2</sup> D. 194 (BW, HKh. V. 635). This date, which has been copied in the Title-page of the FDw and in Flügel's Grammatical Schools of the Arabs (p. 185, Note), is evidently wrong, because ABk cites numerous late Grammarians, such as INs (627—698) and IHsh (708—761). The BW having been composed in 871, the correct date is probably 794. Two MSS of the BW have 174.

## Abbreviations of Technical Terms.

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As this work increased in size the use of abbreviations was gradually extended for the sake of economy in space. Hence some words printed at full length in the earlier pages are afterwards abbreviated.

The plural is indicated by "s," as *ds. s.* denotatives of state, and *dial. vars.* dialectic variants.

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<i>Acc.</i> , Accusative.	<i>Du.</i> , Dual.
<i>Act.</i> , Active.	<i>E. g.</i> , <i>Exempli gratia</i> , <i>For the sake of example.</i>
<i>Adv.</i> , Adverb.	<i>Ej.</i> , Ejaculation.
<i>Ag.</i> , Agent.	<i>Enunc.</i> , Enunciative.
<i>Aff.</i> , Affirmative.	<i>Ep.</i> , Epithet.
<i>All.</i> , Alliterative.	<i>Etc.</i> , <i>Et cetera</i> , <i>And the rest.</i>
<i>All. seq.</i> , Alliterative Sequent.	<i>Ex.</i> , Example.
<i>Ant.</i> , Antecedent.	<i>Exc.</i> , Exception.
<i>Aor.</i> , Aorist.	<i>Expl.</i> , Explicative.
<i>Apoc.</i> , Apocopate.	<i>Expos.</i> , Expository.
<i>Apod.</i> , Apodosis.	<i>Fem.</i> , Feminine.
<i>App.</i> , Appropinquation.	<i>Gen.</i> , Genitive.
<i>Appos.</i> , Appositive.	<i>G.t.</i> , General term.
<i>Art.</i> , Article.	<i>Hyst.-prot.</i> , Hysteron-proteron.
<i>Att.</i> , Attributive.	<i>Id.</i> , Ideal.
<i>Aug.</i> , Augmentative.	<i>I.e.</i> , <i>Id est</i> , <i>That is.</i>
<i>Bil.</i> , Billiteral.	<i>Imp.</i> , Imperative.
<i>Cat.</i> , Category.	<i>Inch.</i> , Inchoative.
<i>Comp.</i> , Compound.	<i>Ind.</i> , Indicative.
<i>Con.</i> , Conjunction.	<i>Indecl.</i> , Indeclinable.
<i>Cond.</i> , Conditional.	<i>Indet.</i> , Indeterminate.
<i>Conj.</i> , Conjunctive.	<i>Inf.</i> , Infinitive.
<i>Conjug.</i> , Conjugation.	<i>Infl.</i> , Inflected.
<i>Cop.</i> , Copula	<i>Inop.</i> , Inoperative.
<i>Correl.</i> , Correlative.	<i>Interrog.</i> , Interrogative.
<i>Corrob.</i> , Corroborative.	<i>Intrans.</i> , Intransitive.
<i>Curt.</i> , Curtailed (diminutive).	<i>I.q.</i> , <i>Idem quod</i> , <i>The same as</i> , often used as meaning <i>In the sense of.</i>
<i>Decl.</i> , Declinable.	<i>Lit.</i> , Literal.
<i>Dem.</i> , Demonstrative.	<i>Masc.</i> , Masculine.
<i>Deriv.</i> , Derivative.	<i>Met.</i> , Metonym.
<i>Det.</i> , Determinate.	<i>N.</i> , Noun.
<i>Dial.</i> , Dialect.	<i>Neg.</i> , Negative.
<i>Dial. var.</i> , Dialectic variant.	<i>Nom.</i> , Nominative.
<i>Dim.</i> , Diminutive.	<i>Non-att.</i> , Non-attributive.
<i>Disj.</i> , Disjunctive.	
<i>D. s.</i> , Denotative of State.	

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*Non-deriv.*, Non-derivative.  
*Non-dim*, Non-diminutive.  
*Non-inf.*, Non-infinitive.  
*Non-red.*, Non-redundant.  
*Non-repl.*, Non-replicative.  
*Non-voc.*, Non-vocative.  
*Num.*, Numeral.  
*Obj.*, Object.  
*O. f.*, Original form.  
*Op.*, Operative.  
*Opp.*, Opposite.  
*Opt.*, Optative.  
*Orig.*, Originally.  
*P.*, Particle.  
*Par.*, Parenthesis.  
*Part.*, Participle.  
*Pass.*, Passive.  
*Perf.*, Perfect (plural).  
*Pers.*, Person.  
*Pl.*, Plural.  
*Post.*, Postfixed.  
*Postpos.*, Postpositive.  
*Pre.*, Prefixed.  
*Pred.*, Predicate.  
*Prep.*, Preposition.  
*Prepos.*, Prepositive.  
*Pret.*, Preterite.  
*Prim.*, Primitive.  
*Pro-ag.*, Pro-agent.  
*Prohib.*, Prohibitive.  
*Pron.*, Pronoun.  
*Prop.*, Proposition.  
*Prot.*, Protasis.  
*Prov.*, Proverb.

*Quad.*, Quadriliteral.  
*Qual.*, Qualificative.  
*Quasi-act.*, Quasi-active.  
*Quasi-ep.*, Quasi-epithet.  
*Quasi-pass.*, Quasi-passive.  
*Quasi-pl.*, Quasi-plural.  
*Quasi-pre.*, Quasi-prefixed.  
*Quin.*, Quinqueliteral.  
*Rad.*, Radical.  
*Red.*, Redundant.  
*Reg.*, Regimen.  
*Rel.*, Relative.  
*Repl.*, Replicative.  
*Seq.*, Sequent.  
*Sex.*, Sexiliteral.  
*Sing.*, Singular.  
*Sp.*, Specificative.  
*S.s.*, Subject of State.  
*Sub.*, Subject.  
*Subj.*, Subjunctive.  
*Subst.*, Substitute.  
*Syn.*, Synonym.  
*Syn. with.*, Synonymous with.  
*Synd.*, Syndetic.  
*Trans.*, Transitive.  
*Tril.*, Triliteral.  
*Unaug.*, Unaugmentative.  
*Unil.*, Unilateral.  
*Uninfl.*, Uninflected.  
*V.*, Verb.  
*Var.*, Variant.  
*Vid.*, Videlicet, *namely*.  
*Voc.*, Vocative.

## Glossary of Technical Terms.

Transliterated terms, like Tanwīn and Mīmī, are omitted.

A.	
Abandoned (original form), مَرْفُوضٌ.	Actually (opposed to potentially), بِأَلْفَعْلٍ.
Abbreviated, مُقْصَرٌّ and مُنْقُوصٌ.	Address, خُطَابٌ.
Abbreviation, قُصْرٌ and اِيجَازٌ and تَخْفِيفٌ.	Adjuration, نَسَمُ سَوْأَلٍ.
Abridgment, اِخْتِصَارٌ and تَخْفِيفٌ.	Admirative, تَعْجِبِيٌّ.
Abstract noun or substantive, مَعْنَى and اِسْمٌ مَعْنَى.	Adventitious (opposed to original), عَارِضٌ.
Abstraction, تَجَرِيدٌ.	Adverb, ظَرْفٌ.
Abstractive, تَجَرِيدِيٌّ.	Adverbial, ظَرْفِيٌّ.
Accident, حَدَثٌ and عَرَضٌ.	Adverbial object, مَفْعُولٌ فِيهِ.
Accidental (opposed to permanent), عَارِضٌ.	Affinity, مُنَاسَبَةٌ.
Accompaniment ( , of ), مُصَاحِبَةٌ.	Affirmation, اِثْبَاتٌ and اِيجَابٌ.
Accusative (case), نَصَبٌ.	Affixes, كَوَاجِحٌ.
„ (noun in the), مُنْصَرَبٌ.	Affixion, اِلْحَاقٌ and مَخُولٌ.
Active participle, اِسْمٌ فَاعِلٍ.	Afterthought (substitute of), بَدَاءٌ.
„ (verb), عَلَيَّ or مَبْنِيٌّ لِلْفَاعِلِ.	Agency, فَاعِلِيَّةٌ.
طَرِيقَةُ فَعَلٍ.	Agent, فَاعِلٌ.
	Agreement, مُطَابَقَةٌ.

Alleviation, تَخْفِيفٌ.

Alliteration, اتِّبَاعٌ.

Alliterative sequent, اتِّبَاعٌ -

Allocution, خُطَابٌ.

Allusion, لُحْظٌ.

Amplification, تَنْفِيسٌ.

Anacoluthca, تَطْعٌ.

Analogy, قِيَاسٌ.

Anarthrous, مَجْرُودٌ عَنِ اللَّامِ.

Ancient (grammarian or poet), قَدِيمٌ or مُتَقَدِّمٌ.

Annexed to, مِنْ حَيْزِ كَذَا.

Annexure, مَا فِي حَيْزِ كَذَا.

Annuler, نَاسِخٌ.

Anomalous, شَاذٌ.

Anomaly, شَذَرٌ.

Antecedent, سَابِقٌ and مُتَّبِعٌ.

and مَعُطُوفٌ عَلَيْهِ and أَوَّلٌ.

مَبْدُلٌ مِنْهُ.

Aorist, مُضَارِعٌ.

Aoristic, مُضَارِعِيٌّ.

Aoristic letter, حَرْفٌ مُضَارِعَةٌ.

Aplastic, جَائِدٌ.

Aplasticity, جُمُودٌ and عَدَمُ تَصَرُّفٍ.

Apocopate (mood), جَزْمٌ.

„ (verb in the), مَجْزُومٌ.

Apocopative, جَازِمٌ.

Apodosis, جِزَاءٌ.

Application, وَضْعٌ.

Apposition, تَبَعٌ and تَتْبِيعَةٌ.

Appositive, تَابِعٌ.

Apprehension, تَصَوُّرٌ.

Appropinquation, مُقَارَبَةٌ.

Aprothetic, مَقْرُونٌ.

Arbitrarily, اِعْتِبَاطًا.

Article (the), اللَّامُ and أَلَا فٌ and اَلْ.

and لَامٌ التَّعْرِيفِ.

Assimilate (epithet), مُشَبَّهَةٌ and

مُشَبَّهٌ.

Assignable, يُصَحِّحُ جَعْلَهُ لَكَذَا.

Assumption, تَقْدِيرٌ.

„ (of a pronoun), تَحْمِلُ  
and اِحْتِمَالٌ.

Attached (pronoun), مَتَّصِلٌ.

Attribute, مُسَدِّدٌ and خَبَرٌ.

Attribution, اِسْنَادٌ.

Attributive, اِسْمَانِيٌّ.

„ compound, مُرَكَّبٌ مُرَكَّبٌ  
اِسْنَادٌ.

„ (verb or adverb), قَامٌ.

Augment, زِيَادَةٌ.

Augmentative, زَائِدٌ.

Author, صَاحِبٌ.

Axioms, مُرَوِّرِيَّاتٌ.

B.

Belonging, مُتَعَلِّقٌ.

Betwixt and between, بَيْنَ بَيْنَ.

Biform (proposition), ذَاتُ وَجْهَيْنِ.

Bilateral, عَلَى حَرْفَيْنِ and ثَنَائِيٌّ.

Blame (verb or accusative of), ذَمٌّ.

Blunder (substitute of), غُلَطٌ.

Bound (rhyme), مُقَيَّدٌ.

Broken (plural), مُكْسَرٌ.

C.

Call for help, اِسْتِغَاثَةٌ.

Canon, ضَابِطٌ.

Ca: وَجْهٌ.

„ (pronoun of), شَانٌ.

Catachresis (abuse), اِحْكَافٌ.

Category, بَابٌ.

Causality, عَلَيْهِ.

Causation, تَعْلِيلٌ.

Causative, تَعْلِيلِيٌّ.

„ object, مَفْعُولٌ لَهُ.

„ particle, حَرْفٌ تَعْلِيلِيٌّ.

Cautioning, تَحْذِيرٌ.

Champion (poet), فَحْلٌ.

Chapter, بَابٌ and صِنْفٌ and نَوْعٌ.

Chaste (language), فَصِيحٌ.

Chronometrical, تَوَقُّيَّتِيٌّ.



Circumscribed, <sup>مَنْحُصَرٌ</sup> and <sup>مَنْحُصَرٌ</sup>.

Circumstance, <sup>قَرِينَةٌ</sup>.

Circumstantial, <sup>وَأَقْعٌ حَالًا</sup> and <sup>حَالِيٌّ</sup>.

„ evidence, <sup>قَرِينَةٌ</sup>.

Citation (quotation), <sup>حِكَايَةٌ</sup>.

Class, <sup>طَبَقَةٌ</sup>.

Classical language, <sup>لُغَةٌ</sup>.

Codex, <sup>مَصْحُفٌ</sup>.

Cognomen, <sup>لَقَبٌ</sup>.

Coherence, <sup>إِلْتِمَامٌ</sup>.

Coined, <sup>مَرْتَجَلٌ</sup>.

Commensurability, <sup>مَوَازِنَةٌ</sup>.

Commensurable, <sup>مَوَازِنٌ</sup>.

Commentary, <sup>تَفْسِيرٌ</sup> and <sup>شَرْحٌ</sup>.

Commiseration (accusative of), <sup>قَرْحٌ</sup>.

Common, <sup>مَشْتَرَكٌ</sup>.

Common consent, <sup>إِجْمَاعٌ</sup> and <sup>اتِّفَاقٌ</sup> and <sup>قَوْلٌ وَاحِدٌ</sup>.

Common gender (of), <sup>مَا يَسْتَوِي فِيهِ</sup> المذكر والمؤنث.

Common (name), <sup>شَائِعٌ</sup>.

Comparative, <sup>تَفْضِيلِيٌّ</sup> (مِنْ).

Comparative, <sup>تَشْبِيهِيٌّ</sup>.

Comparison (assimilation), <sup>تَشْبِيهٌ</sup>.

„ (proportion), <sup>مُقَايَسَةٌ</sup>.

Compensation, <sup>عُرُوضٌ</sup>.

Complement, <sup>فَضْلَةٌ</sup>.

Complete declension, <sup>تَمْكِينٌ</sup>.

Complete sense, <sup>قَائِدَةٌ</sup>.

Composition, <sup>تَرْكِيبٌ</sup>.

Compound, <sup>مَرْكَبٌ</sup>.

Concomitate object, <sup>مَفْعُولٌ مَعَهُ</sup>.

Concord, <sup>مُطَابَقَةٌ</sup> and <sup>حَمْلٌ</sup>.

Concrete noun or substantive, <sup>ذَاتٌ</sup> and <sup>إِسْمٌ ذَاتٌ</sup> and <sup>إِسْمٌ عَيْنٌ</sup> and <sup>عَيْنٌ</sup> and <sup>جَوْهَرٌ</sup> and <sup>جَنَّةٌ</sup> and <sup>إِسْمٌ</sup>.

Condition, <sup>مُجَازَاةٌ</sup> and <sup>شَرْطٌ</sup>.

Condition of exposition, or of being expounded, <sup>شَرْيْطَةُ التَّفْسِيرِ</sup>.

Conditional, <sup>جُزْأَيْنِيٌّ</sup> and <sup>شَرْطِيٌّ</sup> and <sup>وَأَقْعٌ لِلْجُزْأَيْنِ</sup>.

Conditionality, شَرْطِيَّةٌ.

Confederate, حَلِيفٌ.

Conformity, تَنَاسُبٌ and اِزْدِوَاجٌ and مُشَاكَلَةٌ.

Conjugability, قَصْرٌ.

Conjugation (process), تَصْرِيفٌ.

„ (class), بَابٌ.

Conjunct, مُوَصَّلٌ.

Conjunction, حَرْفٌ عَاطِفٌ and حَرْفٌ عَاطِفٌ.

Conjunctive (of a conjunct noun or particle), مَلَّةٌ.

„ (exception), مُتَّصِلٌ.

„ مُتَّصِلٌ, (أَمْ).

„ Hamza, هَمْزَةٌ وَصْلٌ.

„ (affix to a final short vowel), مَلَّةٌ or وَصْلٌ.

Conjunctness, مُوَصَّلِيَّةٌ.

Connected, مَا هُوَ مِنْ سَبَبٍ كَذَا and اِتِّصَالٌ. Here سَبَبٌ means سَبَبِي.

connection (IY. 375). سَبَبِي is

a relative noun to the سَبَبٌ connective, which is the pronoun, because it connects the conjunctive and the like (DM. II. 130). It is used as a substantive (vol. I, p. 415, l. 20 and vol. II, p. 200, l. 1.), meaning noun syntactically connected with the pronoun of the preceding noun; and as an adjective (vol. I, p. 265, l. 20 and p. 416, l. 5), meaning belonging to the noun so connected.

Connective, مَلَّةٌ and تَوَصُّلٌ.

„ particle, حَرْفٌ مَلَّةٌ.

Consonant, حَرْفٌ.

Constitution, رُفْعٌ.

Construction, عَقْدٌ and تَرْكِيبٌ and وَجْهٌ.

Constructively, مَحَلًّا and تَقْدِيرًا.

Contest, تَنَازُعٌ.

Context, قَرِيبَةٌ and مَقَامٌ.

Contingency, تَعَلُّقٌ.

Continuous (time), مُسْتَمِرٌّ.

Contracted, مُخَفَّفٌ and خَفِيفٌ.

Contradiction, تَنَاقُضٌ.

Contravention, مُخَالَفَةٌ.

Conventional term or language,

مصطلح and اصطلاح.

Conventionally, في الاصطلاح.

Convert or converted (poet),

مخضرم or مخضرم.

Co-ordination, الحاق.

Copula, رابط and رابطة.

Copulative, للعطف and عطف.

Correlative (of a condition, oath,

etc), جواب.

„ of an oath, مقسم عليه.

Correspondence (Tanwin of),

مقابلة.

Corroborative, تأكيد and تأكيد.

Counterpart, نظير.

Coupled, منسوق and معطوف.

Coupling, عطف.

Covert (pronoun), مستكن.

Cream (of a discussion), زبد.

Critic, محقق.

Critical judge, حائز and محقق.

Crude-form, مادة.

Curtailed, مخدوف.

Curtailment, تخريم.

## D.

Decimal number, عشرة and عقد.

Declension (process), تصریف and

اجراء.

„ (formation), وجه.

Declinability, تمكن.

Declinable, متمكن.

Deduction (ف of), تفريع.

Defective, ناقص and منقوص.

Definite, معین.

Definition, ضابط and حد.

Denominate, مسمى.

Denotative of state, حال.

Dependence (particle of), تعلیق.

Dependent, متعلق.

Deprecation, دعاء.

Derivative, مشتق.

Designation, نص.

Detached (pronoun), مَنفَصِلٌ.	Discourse, كَلَامٌ.
Determinate, مَعْرُوفٌ and مَعْرُوفَةٌ.	Discussion, بَحْثٌ and كَلَامٌ.
Determinateness, تَعْرِيفٌ.	Disjunctive (exception), مَنقَطِعٌ.
Determination, تَعْرِيفٌ.	" مَنقَطِعٌ, (أَمْ).
Determinative, لِلتَّعْرِيفِ and مَعْرِيفٌ.	" هَمْزٌ قَاطِعٌ, Hamza.
Deviation, عَدَلٌ.	Dispute, خِلَافٌ.
Dialect, لُغَةٌ.	Dissent, خِلَافٌ.
Dialectic variant, لُغَةٌ.	Dissolution, نَكْ.
Digression (substitute of), اِضْرَابٌ.	Distinct (substitute), مُبَايِنٌ.
Dimension, مَسَاحَةٌ.	Distinctive (لِ), فَارِقٌ.
Diminutive, مَصْغَرٌ and مَصْغَرَةٌ.	Distinctive pronoun, ضَمِيرٌ فَصْلٌ.
Diptote, غَيْرُ مَصْرُوفٍ and غَيْرُ مَنصَرِفٍ.	Distributive, تَفْصِيلِيٌّ.
and مَمْنُوعٌ مِنَ الصَّرْفِ.	Diversion (وِ of), حَرْفٌ.
" declension, تَرْكُ الصَّرْفِ and	Dotted, مَعْجَمٌ.
and عَدَمُ الصَّرْفِ and مَنعُ الصَّرْفِ	Double, ثَقِيلٌ.
تَرْكُ الْأَجْرَامِ.	Drift, سِيَاقٌ.
Direct object, بِهْ مَفْعُولٌ بِهِ.	Dual, مثنًى.
Disapprobatory, اِنْكَارِيٌّ.	E.
Disapproval, اِنْكَارٌ.	Ejaculation, صَوْتٌ.
Discarded (form), مَرْفُوضٌ.	Elegant, فَصِيحٌ.
	Elision, حَذْفٌ.

Ellipse, اِسْقَاطٌ.

Eloquent, بَلِيغٌ.

Emphatic, بَلِيغٌ.

Euallage, اِلْتِفَاتٌ.

Enfranchisement, اِفْتِرَاقٌ.

Enunciation, اِخْبَارٌ and خَبْرٌ.

Enunciative (as a substantive), خَبْرٌ.

„ (as an adjective), اِتَّعٌ  
مُخْبِرٌ بِهِ and خَبْرٌ.

Enunciativity, خَبَرِيَّةٌ.

Enunciatory, اِخْبَارِيٌّ and خَبَرِيٌّ.

Epithet, وَصْفٌ and مِفْعَةٌ and نَعْتٌ.

Epithetic, مَنَعُوتٌ بِهِ and مَوْصُوفٌ بِهِ  
and هُوَ مِفْعَةٌ.

Epithetically, عَلَى سَبِيلِ الْوَصْفِيَّةِ.

Equivalent, مُعَادِلٌ (أَمْ).

Equivocal, مُحْتَمِلٌ.

Essential (of attribution), رَكْنٌ and  
عَمْدَةٌ.

„ (opposite of redundant), اَصْلِيٌّ.

Et cetera, وَآخَرَاتُ كَذَا and وَغَيْرُ كَذَا.

Etymology, تَصْرِيفٌ.

Etymological, تَصْرِيفِيٌّ.

Evolution, اِنْتِزَاعٌ.

Evolved, مُنْتَزِعٌ.

Examination, اِمْتِحَانٌ.

Example, مَثَلٌ.

Exception, اِسْتِثْنَاءٌ.

Exceptive proposition, جُمْلَةٌ اِسْتِثْنَائِيَّةٌ.

Excitation, تَحْفِيزٌ.

Exemption (of), تَجَرُّفٌ.

Exercise, تَدْرِيبٌ and تَمْرِيقٌ.

Exigence or exigency (metric),  
ضَرُورَةٌ.

Expectation, تَوَقُّعٌ.

Explanation, تَبْيِيْنٌ and بَيَانٌ.

Explicative, بَيَانِيٌّ.

Explicit (noun, opposed to pronoun), مَظْهَرٌ and ظَاهِرٌ.

Exponent, تَفْسِيرٌ.

Exposition, تَفْسِيرٌ.

Expository, تَفْسِيرِيٌّ and مَقْصِدِيٌّ.

„ particle, حَرْفٌ تَفْسِيرِيٌّ.

Expression (utterance), لَفْظٌ.

„ (opposite of suppression), ظَهَرٌ and اِثْبَاتٌ and تَصْرِيعٌ.

„ (term), عِبَارَةٌ.

Extension, اِتِّسَاعٌ and تَوْسِعٌ and سَعَةٌ.

Extraneous, اِجْنَبِيٌّ.

Extraordinary, نَادِرٌ.

#### F.

Fact (pronoun of), قِصَّةٌ.

Factitive verb, فِعْلٌ تَصْيِيرِيٌّ.

Faint (letter), خَفِيٌّ.

Feminine, مَوْثِقَةٌ.

Figuratively, تَنْزِيهًا.

Final (adverb), غَايَةً.

Final (letter), حَرْفٌ and آخِرٌ and عَجَزٌ.

Follower (Successor of the Companions), تَابِعِيٌّ and تَابِعٌ.

Forgetfulness (substitute of), نَسِيَانٌ.

Form (opposed to sense), لَفْظٌ.

Formal, صَوْرِيٌّ and لَفْظِيٌّ.

Formation, بِنَاءٌ.

Freedman, مَوْلَى.

Future, مُسْتَقْبَلٌ.

#### G.

Gender, تَذَكُّيرٌ and تَأْنِيثٌ and رَجَاءٌ.

General, عَامٌ.

General rule, اَصْلٌ.

General term, مُسْتَقْنَى مِنْهُ.

Generic, جِنْسِيٌّ.

„ noun or substantive, اِسْمٌ.

جنسٌ and جِنْسِيٌّ.

Genitival operative, خَافِضٌ.

Genitive (case), جَرٌّ and خَفَضٌ.

„ (noun in the), مَجْرُورٌ and

مُخْفُوضٌ.

Genus, جِنْسٌ.

Gist, حَامِلٌ.

Gloss, حَاشِيَةٌ.

Grammar, نَحْوٌ.

Grammarian, نَحْوِيٌّ.

Guttural letter, حَرْفٌ حَلْقِيٌّ.

### H.

Hearsay (as a substantive), سَمَاعٌ.

„ (as an adjective), سَمَائِيٌّ.

Heathen, جَاهِلِيٌّ.

Heathenism, جَاهِلِيَّةٌ.

Hemistich, نِصْفٌ and نِصْرَاعٌ.

Heteromorphous, مِنْ غَيْرِ لَفْظٍ كَذَا.

Hiatus, اِخْلَالٌ.

Historic present, حِكَايَةٌ حَالٍ مَاضِيَةٍ.

Historical (denotative of state),

مَحْكِيٌّ.

Hollow, أَجُوفٌ.

Homogeneous with, مِنْ جَانِسٍ كَذَا  
and مُجَانِسٌ.

Homonym, مُشْتَرِكٌ.

Homonymy, إِشْتِرَاكٌ.

Hyperbole, مِبَالِغَةٌ.

Hyperbolio, بُلْبُلُغٌ.

Hypercatalectic, غَالٍ.

Hypothesis, تَقْدِيرٌ.

Hyateron-proteron, تَقْدِيمٌ وَتَأْخِيرٌ.

### I.

Idea, مَعْنَى.

Ideal, مَعْنَوِيٌّ.

Ideally, فِي الْمَعْنَى.

Ideal object, مَعْنَى.

Idiom, لُغَةٌ.

Illative, سَبَبِيٌّ.

Imagination, تَوَهُّمٌ.

Imitation, حِكَايَةٌ.

Imperative, أَمْرٌ.

Imperative (as an adjective), أَمْرِيٌّ.

Imperfectly declinable, مَتَمَكِّنٌ غَيْرُ مَتَمَكِّنٍ  
أَمَكِّنٌ.

Impletion, إِشْبَاعٌ.	Indispensable, غَيْرُ مُسْتَغْنَى عَنْهُ.
Implication (substitute of), اِشْتِمَالٌ.	Individual, فَرْدٌ.
„ (of a sense), تَضَمُّنٌ.	Inelegant, قَبِيحٌ and غَيْرُ فُصِيحٍ.
Import, فَائِدَةٌ.	Infinitival, مُصَدَّرِيٌّ.
Improbable, بَعِيدٌ.	Infinitive noun, مُصَدَّرٌ.
Improper, غَيْرُ حَقِيقِيٍّ.	Infinitivly, مُصَدَّرِيَّةٌ.
Inadvertence, سَهْوٌ.	Inflection, اِئْجَابٌ.
Inception, اِبْتِدَاءٌ and اِسْتِنَافٌ and اِسْتِغْنَاحٌ.	Inflectional, اِئْجَائِيٌّ.
Inceptive, اِبْتِدَائِيٌّ and مُسْتَنَافٌ.	Inflectionist, مُعَرِّبٌ.
Inchoation, اِبْتِدَاءٌ.	Initial, مُدْرِكٌ and اَوَّلِيٌّ.
Inchoatival, اِبْتِدَائِيٌّ.	Inoperative, لَغْوٌ and مَهْمَلٌ.
Inchoative, اِبْتِدَائِيٌّ and مُبْتَدِئٌ.	Instigation, اِغْرَاءٌ.
Incoherence, عَدَمُ اِلْتِمَامٍ.	Instrument (noun or particle), اِدَاةٌ,
Incorporation, اِدْغَامٌ or اِدْغَامٌ.	erroneously stated by Lane (p. 38, col. 1) not to include the adverbial noun (see IA, pp. 300—301).
Indeclinable, غَيْرُ مُتَمَكِّنٍ.	Intelligibility, مَعْقُولِيَّةٌ.
Indeterminate, نَكْرَةٌ.	Intensive paradigm, مِثَالٌ مَبَالِغَةٌ.
Indicative (mood), رَفْعٌ.	Intermixture, تَدَاخُلٌ.
„ (verb in the), مَرْفُوعٌ.	Interpolation, اِقْتِحَامٌ.
Indicator, دَالٌ.	Interpretation (a name for the substitute), تَرْجِمَةٌ.



Intervention, <sup>تَوَسُّطٌ</sup>.

Interrogation, <sup>إِسْتِفْهَامٌ</sup> and <sup>إِسْتِعْلَامٌ</sup>.

Intransitive, <sup>غَيْرُ مُتَعَدٍّ</sup> and <sup>لَازِمٌ</sup> and <sup>قَاصِرٌ</sup>.

Intuitive, <sup>بُذْيِي</sup>.

Inversion, <sup>عَكْسٌ</sup> and <sup>كَلْبٌ</sup>.

Invocation, <sup>دَعَاءٌ</sup>.

Involving, <sup>مُنْتَزِعٌ مِنْهُ</sup>.

Irony, <sup>تَهْكُمٌ</sup>.

Irrational, <sup>غَيْرُ عَاقِلٍ</sup>.

#### J.

Jurative (used in swearing), <sup>تَسْمِيٌّ</sup>.

„ particle, <sup>حَرْفُ تَسْمٍ</sup>.

Juratory (confirmed by an oath), <sup>تَسْمِيٌّ</sup>.

Jurisprudence, <sup>فَقْهٌ</sup>.

Jurist, <sup>فَقِيْهٌ</sup>.

#### L.

Labial, <sup>شَفْوِيٌّ</sup>.

Lamentation, <sup>نَدْبَةٌ</sup>.

Land-measure, <sup>مِسَاحَةٌ مِنَ الْأَرْضِ</sup>.

Language, <sup>كَلَمٌ</sup>.

Latent (pronoun), <sup>مُسْتَتِرٌ</sup>.

Latitude, <sup>إِتْسَاعٌ</sup>.

Letter, <sup>حَرْفٌ</sup>.

„ (opposed to meaning), <sup>لَفْظٌ</sup>.

„ of prolongation, <sup>مُدَّةٌ</sup> and <sup>حَرْفٌ مَدٍّ</sup>.

Lexicologist, <sup>لُغَوِيٌّ</sup>.

Lexicology, <sup>لُغَةٌ</sup>.

License (poetic), <sup>ضُرُورَةٌ</sup>.

Literal, <sup>لَفْظِيٌّ</sup>.

Local, <sup>مَكَانِيٌّ</sup>.

Logical, <sup>فِي الْمَعْنَى</sup> and <sup>مَعْنَوِيٌّ</sup>.

Loose wording, <sup>تَسَامُحٌ</sup>.

Looseness, <sup>إِطْلَاقٌ</sup>.

#### M.

Manuscript, <sup>نَسْخَةٌ</sup>.

Masculine, <sup>مَذَكَّرٌ</sup>.

Master, <sup>إِمَامٌ</sup> and <sup>أَسَاتِذٌ</sup>.

Match, <sup>طَبَق</sup>.

Material sonse, <sup>فَائِدَة</sup>.

Meaning, <sup>مَعْنَى</sup>.

Measure, <sup>وَزْن</sup>.

Medial, <sup>حَشَو</sup>.

Medium, <sup>وَسْطَة</sup>.

Member (of a compound), <sup>شَطْر</sup> and

<sup>جُزْء</sup>.

First ,, , <sup>مُدْر</sup>.

Last ,, , <sup>عَجْز</sup>.

Mental verb, <sup>فِعْل قَلْب</sup>.

Mention (pronoun), <sup>ذِكْر</sup>.

Metaphor, <sup>اِسْتِعَارَة</sup>.

Metonym, <sup>كُنَايَة</sup>.

Metonymical, <sup>بِطَارِيقِ الْكُنَايَة</sup>.

Metonymy, <sup>كُنَايَة</sup>.

Metre, <sup>وَزْن</sup>.

Metre, <sup>بَحْر</sup>.

Minor (poet), <sup>مُقَل</sup>.

Mobile, <sup>مُتَحَرِّك</sup>.

Mobilization, <sup>تَحْرِيك</sup>.

Modal, <sup>قَوْعَى</sup>.

Mode, <sup>نَوْع</sup>.

Modern (grammarian or poet),  
<sup>حَدِيث</sup> and <sup>مُحَدَّث</sup> and <sup>مُتَأَخِّر</sup>.

Modification, <sup>تَنْوِيح</sup>.

Mood, <sup>صِبْغَة</sup> and <sup>رُجْه</sup>.

Multiple, <sup>مُتَعَدِّد</sup>.

Multiplicity, <sup>تَعَدُّد</sup>.

Multitude (plural of), <sup>كَثْرَة</sup>.

# N.

Nasal, <sup>اِغْن</sup>.

Natural order, <sup>رَتْبَة</sup>.

Negation, <sup>سَلْب</sup> and <sup>نَفَى</sup>.

Neutralization, <sup>اِلْغَاء</sup>.

Nickname, <sup>كُنْيَة</sup>.

Nominal, <sup>اِسْمِي</sup>.

Nominality, <sup>اِسْمِيَّة</sup>.

Nominative (case), <sup>رَفْع</sup>.

,, (noun in the), <sup>مَرْفُوع</sup>.

Non-attributive (verb or adverb),

<sup>غَيْر مُسْتَقَر</sup> and <sup>نَاقِص</sup>.

Non-copulative, <sup>اِلْغَاف</sup>.

Non-derivative, <sup>غَيْرُ مُشْتَقٍّ</sup>.

Non-diminutive, <sup>مَكْبَرٌ</sup>.

Non-epithotic, <sup>غَيْرُ صِفَةٍ</sup>.

Non-essential (adverb), <sup>لَاغُو</sup>. See  
Predicative.

Non-infinitive (noun), <sup>غَيْرُ مُصَدَّرٍ</sup>.

Non-redundant, <sup>غَيْرُ زَائِدٍ</sup>.

Non-replicative, <sup>غَيْرُ جَوَابِيٍّ</sup>.

Non-subjunctive, <sup>غَيْرُ نَاصِبٍ</sup>.

Non-vocative, <sup>غَيْرُ نِدَاءٍ</sup>.

Non-void, <sup>غَيْرُ مَفْرَغٍ</sup>.

Notifying (إِشَارَةٌ), <sup>مَوْضِعٌ</sup>.

Noun, <sup>إِسْمٌ</sup>.

Novelty, <sup>تَجَدُّدٌ</sup>.

Number (quantity), <sup>عَدَدٌ</sup>.

„ (numerical form), <sup>أَفْرَاقٌ</sup>  
<sup>وَتَثْنِيَّةٌ وَجَمْعٌ</sup>.

Numbered, <sup>مُعَدَّنٌ</sup>.

Numeral, <sup>عَدَدٌ</sup> and <sup>إِسْمٌ عَدَدِيٌّ</sup>.

O.

Oath, <sup>قَسَمٌ</sup>.

Object (thing), <sup>حَقِيقَةٌ</sup>.

„ (regimen), <sup>مَفْعُولٌ</sup>.

Objective, <sup>وَأَقْبَعُ مَفْعُولًا</sup> and <sup>مَفْعُولِيٌّ</sup>.

Objectivity, <sup>مَفْعُولِيَّةٌ</sup>.

Obscurity, <sup>تَعَسُّفٌ</sup>.

Onomatopoeia, <sup>حِكَايَةُ صَوْتٍ</sup>.

Operative, <sup>مُتَعَلِّقٌ</sup> and <sup>عَامِلٌ</sup>.

Opposite, <sup>نَقِيضٌ</sup>.

Optative, <sup>لِلتَّمَنَّى</sup>.

Oral, <sup>مُقَالِيٌّ</sup>.

Origin, <sup>أَصْلٌ</sup> and <sup>وَضْعٌ</sup>.

Original (opposed to substitute),  
<sup>مَبْدَلٌ مِنْهُ</sup> and <sup>مَوْضِعٌ مِنْهُ</sup>.

„ form, <sup>أَصْلٌ</sup>.

Originality, <sup>أَبْدِيعٌ</sup>.

Origination, <sup>حَدِيثٌ</sup>.

Originative, <sup>إِنْشَائِيٌّ</sup>.

„ sentence, <sup>إِنْشَاءٌ</sup>.

Orthographer, <sup>ضَابِطٌ</sup>.

Orthography, <sup>كِتَابَةُ</sup> and <sup>حُطٌّ</sup>.

Otiose, لغو.

Outlet (of a letter), مخرج.

P.

Paradigm, مثال.

Paragraph, فصل.

Paraphrase, تاريل.

Parenthesis, اعتراض.

Parsing, إعراب.

Part (of speech or of this work),

قسم.

„ (of a proposition), جزء.

Partiality (opposed to totality),

جزئية.

Participial, جار على الفعل.

Particle, حرف.

Particular (opposed to general),

خاص.

„ (opposed to vague), معين.

and مختص.

Particularization, تخصيص.

„ (accusative of), إختصاص.

This is originally the *inf. n.* of

إختصته بهذا I particularized

him by such a thing, i. e. خصصته به.

(MAd. II. 52).

Particularized, مختص and مخصوص and منخصص.

Partitive, تبعيضي, (من).

Passive participle, اسم مفعول.

„ (verb), مبني للمفعول and

على طريقة فعل.

Past, ماض.

Patron (former master of freedman),

مولى.

Paucity (plural of), قلة.

Pause, وقف.

Penultimate, ما قبل الآخر.

Perfect, سالم.

„ declinability, إمكانية.

Perfectly declinable, متمممكن.

Permissive, مسوغ.

Person, ذات and شخص.

1st „ متكلم.

2nd „ مخاطب.

3rd „ غائب.

Personal (proper name), شخصي.

This is applied to rational or irrational beings, and to inanimate objects (*vol. I, p. 696*), being opposed to generico.

Philologist, <sup>ف</sup>إديب.

Philology, <sup>ف</sup>ادب.

Phrase, <sup>ف</sup>عبارة and <sup>ف</sup>قول.

Place (in inflection), <sup>ف</sup>محل and <sup>ف</sup>موضع.

Plastic, <sup>ف</sup>منصرف.

Plasticity, <sup>ف</sup>تصرف.

Plural (number), <sup>ف</sup>جمع.

„ (multiple), <sup>ف</sup>متعدد.

Plurality (quality of plural), <sup>ف</sup>جمعية.

„ (multiplicity), <sup>ف</sup>تعدد.

Poetry, <sup>ف</sup>شعر and <sup>ف</sup>نظم.

Point, <sup>ف</sup>نقطة.

Position (in inflection), <sup>ف</sup>موضع.

Post-classical, <sup>ف</sup>محدث and <sup>ف</sup>مركب.

Postfixed, <sup>ف</sup>مضاف إليه.

Postpositive, <sup>ف</sup>مؤخر.

Potentially, <sup>ف</sup>بالقوة.

Praise, <sup>ف</sup>مدح.

Prayer, <sup>ف</sup>دعاء.

Precatory, <sup>ف</sup>دعائي.

Precise, <sup>ف</sup>مؤقت.

Predicament, <sup>ف</sup>حكم.

Predicate, <sup>ف</sup>خبر.

Predication, <sup>ف</sup>إخبار.

Predicative (adverb), <sup>ف</sup>مستقر. The

<sup>ف</sup>مستقر adverb is the one whose operative is *general being*, which is necessarily suppressed because it is general; and this adverb

is named <sup>ف</sup>مستقر because the pronoun *resides* in it after the suppression of the operative; or, as some say, because the meaning of the general operative *resides* in it, so as to be intuitively understood when the adverb is

heard: while the <sup>ف</sup>لغو adverb is the one whose operative is *particular*, which is necessarily expressed except because of some indication, in which case it may, and sometimes must, be suppressed; and

this adverb is called <sup>ف</sup>لغو because it is *disqualified* from assuming the pronoun in consequence of the mention of the operative, which itself assumes the pronoun (DM. II. 126, 130). Cf. what is said in § 177 about the attributive

adverb. Thus the <sup>مُسْتَقَرٌّ</sup> is often used in the sense of the attributive adverb; and is therefore treated as the opposite of the non-attributive, as in R. I. 236.

Prefixed, <sup>مُضَافٌ</sup>.

Prefixion, <sup>إِضَافَةٌ</sup> and <sup>دُخُولٌ</sup>.

Premonition, <sup>تَنْبِيْهٌ</sup>.

Preparatory (<sup>مَآ</sup>), <sup>مُنْهِيٌّ</sup>.

Preposition, <sup>حَرْفٌ</sup> and <sup>حَرْفٌ</sup> <sup>إِضَافَةٌ</sup> <sup>حَرْفٌ</sup> and <sup>حَرْفٌ</sup> <sup>جَرٌّ</sup> and <sup>حَرْفٌ</sup> <sup>صِفَةٌ</sup> and <sup>حَرْفٌ</sup> <sup>خَافِضٌ</sup> and <sup>حَرْفٌ</sup> <sup>جَارٌ</sup>. The

KK mean by <sup>حُرُوفُ الصِّدَاقِ</sup> the <sup>حُرُوفُ الْجَبْرِ</sup> (IY. 533).

Prepositive, <sup>مُقَدِّمٌ</sup>.

Prescriptive sign, <sup>نَصٌّ</sup>.

Present (time), <sup>حَاضِرٌ</sup> and <sup>حَالٌ</sup>.

Presumptive (denotative of state), <sup>مُقَدَّرٌ</sup>.

Preterite, <sup>مَاضٍ</sup>.

Prevalence of application, <sup>غَلْبَةٌ</sup>.

Prevalent (epithet), <sup>غَالِبٌ</sup>. This means so *prevalently* applied to a particular substantive that the latter need not be mentioned,

its place being supplied by the epithet, which is therefore treated like a substantive. See *vol. I*, pp. 459 and 693; and *cf.* IY. 383 and BS. 29.

Preventive, <sup>مَنْعٌ</sup>.

„ (denotative of *prevention*),

<sup>امْتِنَاعِيٌّ</sup>.

Primitive, <sup>جَامِدٌ</sup> and <sup>مُشْتَقٌّ</sup>.

Principal, <sup>أَصْلٌ</sup>.

Pro-agent, <sup>نَائِبٌ عَنْ</sup> or <sup>نَائِبٌ فَاعِلٍ</sup> <sup>فَاعِلٍ</sup>.

Process, <sup>بَابٌ</sup>.

Professors, <sup>أَهْلٌ</sup>.

Prohibition, <sup>نَهْيٌ</sup>.

Prolongation, <sup>مُدَّةٌ</sup>.

„ letter of, <sup>حَرْفٌ</sup> <sup>مَدَّةٌ</sup> and <sup>مَدَّةٌ</sup>.

Prominent (pronoun), <sup>بَارِزٌ</sup>.

Pronoun, <sup>مُضَمَّرٌ</sup> and <sup>ضَمِيرٌ</sup>.

Proper, <sup>حَقِيقِيٌّ</sup>.

Proposition, <sup>جُمْلَةٌ</sup>.

Prose, <sup>إِخْتِيَارٌ</sup> and <sup>كَلَامٌ</sup> and <sup>نَثَرٌ</sup>.

Prosodian, <sup>عُرُوضِيٌّ</sup>.

Prosody, عَرَضٌ.

Protasis, شَرَطٌ.

Protection (ن of), وَتَايَةٌ.

Prothesis, إِضَافَةٌ.

Prothetic, مُضِيفٌ and مُضَافٌ and  
إِضَافَةٌ.

Prothetic compound, مُرَكَّبٌ

تَرْكِيبٌ إِضَافَةٌ.

Proverb, مَثَلٌ.

Pupil, تَلْمِيزٌ.

Q.

Quadrilateral, رُبَاعِيٌّ.

Qualifiability, إِتْصَافٌ.

Qualification, وَصْفٌ.

Qualificative, وَصْفٌ and صِفَةٌ.

Qualificativity, وَصْفِيَّةٌ.

Quality, صِفَةٌ and the termination

يَّةٌ — as جُزْئِيَّةٌ quality of part.

Quantified, مُقَدَّرٌ.

Quasi-active, مُطَارَعٌ.

Quasi-compensation, كَعُوضٌ.

Quasi-condition, شِبْهَ شَرَطٍ.

Quasi-correlative, شِبْهَ جَوَابٍ.

Quasi-dual noun, اِسْمٌ تَنْثْنِيَّةٌ.

Quasi-epithet, شِبْهَ صِفَةٍ.

Quasi-infinitive noun, اِسْمٌ مُصَدِّرٌ.

Quasi-intransitive, مَنَزَلٌ مَنَزِلَةٌ  
اَلْقَاصِرُ.

Quasi-negation, شِبْهَ نَفْيٍ.

Quasi-passive, مُطَارَعٌ.

Quasi-plural noun, اِسْمٌ جَمْعٍ.

Quasi-prefixed, شَبِيهٌ بِاَلْمُضَافِ and  
مُضَارِعٌ لِّلْمُضَافِ.

Quasi-proposition, شِبْهَ جُمْلَةٍ.

Quasi-qualification, شِبْهَ اَلرَّصْفِ.

Quasi-redundant, شَبِيهٌ بِاَلزَّائِدِ and

شِبْهَ اَلزَّائِدِ and مَا اِشْبَهَ اَلزَّائِدِ.

Quasi-regular, كَاَنَّهُ قِيَاسٌ.

Quasi-saying, مُرَادَفٌ قَوْلٍ.

Quasi-sound, جَارٍ مَجْرَى اَلصَّحِيحِ  
and مَثَلٌ.

Quavering, تَرْتَمُّ.

Quiddity, مَاهِيَّةٌ.

Quiescence, قُتْفٌ and سُكُونٌ.

Quinqueliteral, خُمَاسِيٌّ and

عَلَى خُمْسَةِ أَحْرَفٍ.

Quotation, حِكَايَةٌ.

### R.

Radical (as a substantive), أَصْلٌ.

„ (as an adjective), أَصْلِيٌّ.

Rational, عَاقِلٌ.

Reader, قَارِئٌ and مُقْرِئٌ (properly

*Teacher, or Professor, of Reading*).

Reading, قِرَاءَةٌ.

Real, حَقِيقِيٌّ.

Real object, عَيْنٌ.

Really, حَقِيقَةً.

Recitation, إِشْرَاقٌ.

Redundant, زَائِدٌ and لَغْوٌ.

Reduplicated, مُضَاعَفٌ and مُضَعَّفٌ.

Regimen, مُتَعَلِّقٌ and مُعْمُولٌ.

Regular, مُقَيَّسٌ and قِيَاسِيٌّ.

Rejection, طَرَحٌ.

Relation, نِسْبَةٌ.

Relative, نِسْبِيٌّ and اِعْتِبَارِيٌّ.

„ (pronoun), رَاجِعٌ and عَائِدٌ.

„ location, جِهَةٌ.

„ noun, اِسْمٌ مُنْسَوْبٌ and

نِسْبَةٌ.

Repetition, تَكَرُّرٌ and تَكَرِّيْرٌ.

Replicative, جَوَابِيٌّ and لِلْجَوَابِ.

Reporter, رَاقٍ and نَقَّالٌ.

Request, عَرْضٌ.

Requirer, مُقْتَضٍ.

Requital, جَزَاءٌ.

Requisition, طَلَبٌ.

Restricted, مُحْصَرٌ.

Restricting, كَافٌ.

Retrenched, مُقْتَطِعٌ.

Reviling (accusative of), شَتْمٌ.

Rhapsodist (reciter of poetry), رَاقٍ

and رَاقِيَةٌ.

Rhetoric, بَيَّانٌ.



Rhetorician, <sup>بَيَانِي</sup>.

Rhyme, <sup>قَانِيَّة</sup>.

Rhythm, <sup>نُظْم</sup>.

Rule, <sup>قَاعِدَة</sup> and <sup>قَابِط</sup> and <sup>أَصْل</sup>.

S.

Sarcasm, <sup>اسْتِزْأَار</sup>.

Schismatic, <sup>خَارِجِي</sup>.

School, <sup>أَصْحَاب</sup>.

Scion, <sup>بَنْت</sup>.

Seat (of inflection), <sup>مَعْتَقِب</sup> (literally *Place of alternation*).

Section, <sup>فَصْل</sup>.

Self-praise, <sup>تَمْدَح</sup>.

Self-transitive, <sup>مَتَعِدْ بِنَفْسِهِ</sup>.

Sense, <sup>مَعْنَى</sup>.

Sentence, <sup>كَلَام</sup>.

Sequent, <sup>عَقِيب</sup>. See Alliterative sequent.

Serial, <sup>مَنْسُوق</sup> and <sup>نَسَق</sup>.

Sect and Set, <sup>طَائِفَة</sup>.

Sexilliteral, <sup>عَلَى سِتَّةِ أَحْرَفٍ</sup> and <sup>سَدَاسِي</sup>.

Shape (of a word), <sup>صِيغَة</sup>.

Signification, <sup>مَدْلُول</sup>.

Silence, <sup>سَكْت</sup>.

Simple (opposed to compound); <sup>مُفْرَد</sup> and <sup>بَسِيط</sup>.

„ substantive (opposed to infinitive noun), <sup>إِسْم</sup>.

Simultaneity (, of), <sup>مُعِيَّة</sup>.

Single (opposed to double), <sup>خَفِيف</sup>.

„ (noun, opposed to proposition), <sup>مُفْرَد</sup>.

„ (opposed to compound); <sup>مُفْرَد</sup>.

„ term (opposed to proposition), <sup>مُفْرَد</sup>.

„ word (opposed to prefixed), <sup>مُفْرَد</sup>.

Singular, <sup>وَاحِد</sup> and <sup>مُفْرَد</sup>.

Sister (co-ordinate), <sup>أَخْت</sup>.

Situation, <sup>مَقَام</sup>.

Slurring, <sup>إِخْتِلَاس</sup>.

Smack (making to), إِشْمَامٌ.

Soft letter, حَرْفٌ لَيِّنٌ.

Softened, مُسَيَّلٌ.

Solecism, لُحْنٌ.

Solecistic, مُلْحُونٌ.

Sound, صَوْبٌ and مُصَوَّبٌ and سَوَامٌ.

Sounded true, مُصَوَّبٌ.

Species, صِنْفٌ.

Specific intention, قَصْدٌ.

Specifically intended (vocative), مَعِينٌ and مَقْصُودٌ.

Specificative, تَمْيِيزٌ.

Specified (opposed to vague), مُعَيَّنٌ.

Strange, غَرِيبٌ and بَعِيدٌ.

Subaudition, سَمْعٌ.

Subject (correlative of predicate), اِسْمٌ.

„ (correlative of attribute), مَخْبَرٌ عَنْهُ and مَسْنَدٌ اِلَيْهِ.

„ of a meaning, صَاحِبٌ مَعْنًى.

Subject of state, صَاحِبُ حَالٍ.

Subjunctival, نَاصِبٌ.

Subjunctive (mood), نَصْبٌ.

„ (verb in the), مَنصُوبٌ.

Subordinate, فَرْعٌ.

Subordination, فَرْعِيَّةٌ.

Subsidiary, مَوْطِئٌ.

Substantive (opposed to epithet),

جَامِدٌ and اِسْمٌ غَيْرُ صِفَةٍ and اِسْمٌ.

Substantivity, اِسْمِيَّةٌ.

Substitute, بَدَلٌ and عِوَضٌ and

قَائِبٌ and قَائِمٌ مَقَامَ كَذَا

مَنَابَ كَذَا.

„ (appositive), بَدَلٌ.

Suddenness of occurrence, فُجَاءَةٌ.

Sufficient substitute (for the enunciative), مَتَكْفِيٌ بِهِ.

Summary, جَمَلَةٌ.

Superfluous, فَضْلَةٌ.

Superiority (أَفْضَلُ of), تَفْضِيلٌ.

Supplied, مَقْدَرٌ.

Support, عَمَادٌ.

Suppression, اِضْمَارٌ and حَذْفٌ.

Surname, كُنْيَةٌ.

Suspension, تَعْلِيقٌ.

Syllepsis, حَمْلٌ عَلَى الْمَعْنَى.

Sylleptic, مَحْمُولٌ عَلَى الْمَعْنَى.

Synarthrous, مَعْرُوفٌ or مَقْرُونٌ بِاللَّامِ.

مُحْدَى بِأَلٍ or بِأَلٍ.

Syndesis, عَطْفٌ.

Syndetic, لِلْعَطْفِ and عَاطِفٌ.

„ explicative, عَطْفٌ بَيَانٍ.

„ serial, عَطْفٌ تَسْقِيٍّ.

Synecdoche, تَسْمِيَةُ الْكُلِّ بِأَسْمٍ.

تَسْمِيَةُ جُزْءٍ بِأَسْمٍ كُلِّ or أَلْبَعْضِ.

Synonym, مُتَرَادِفٌ and مُرَادِفٌ.

مُنَاسِبٌ (meaning مُنَاسِبٌ).

(بِالْمُتَرَادِفِ).

Syntactically, فِي الْأَعْرَابِ.

Syntax, نَحْوٌ.

Synthetic compound, مُرَكَّبٌ تَرْكِيبٌ.

تَرْكِيبٌ مُزْجِيٌّ and مُزْجٍ.

T.

Tautology, تَكَرُّارٌ.

Technical, صِنَاعِيٌّ.

„ language, عَرَفٌ.

Temporal, زَمَانِيٌّ.

Tenor, سِيَاقٌ.

Term (of a proposition), جُزْءٌ and

شَطْرٌ.

„ (expression), عِبَارَةٌ.

Terminations of versicles, فَوَاصِلٌ.

Totalistic, اِسْتِغْرَاقِيٌّ.

Totality, اِسْتِغْرَاقٌ and كَلِّيَّةٌ.

Tradition, حَدِيثٌ.

Traditionist, مُحَدِّثٌ.

Transferred, مُنْقَوْلٌ.

Transient (denotative of state)

مُنْتَقِلٌ.

Transitive, <sup>مُتَعَدٍّ</sup> and <sup>وَأَقْعُ</sup> and <sup>مُجَارِزٌ</sup>.

Transmutative verb, <sup>فِعْلٌ تَحْوِيلِيٌّ</sup>.

Transmuted, <sup>مُحَوَّلٌ</sup>.

Transport (making transitive), <sup>نَقَلَ</sup>.

Transposition, <sup>قَلْبٌ</sup>.

Trilateral, <sup>ثَلَاثِيٌّ</sup>.

Triptote, <sup>مُصْرُوفٌ</sup> and <sup>مُنْصَرِفٌ</sup>.

„ declension, <sup>صَرَفٌ</sup> and <sup>أَجْرَاءٌ</sup>.

Trope, <sup>مُجَازٌ</sup>.

Trapical, <sup>مُجَازِيٌّ</sup>.

Trying to remember, <sup>تَذَكَّرٌ</sup>.

#### U.

Ultimate (plural), <sup>أَقْصَى</sup> and <sup>مُنْتَهَا</sup> and <sup>مُنْتَهَى</sup>.

Unanimously, <sup>قَوْلًا وَاحِدًا</sup>.

Unapocopative, <sup>غَيْرُ جَائِزٍ</sup>.

Unaugmented, <sup>غَيْرُ زَائِدٍ</sup>:

Unaugmented, <sup>مَجْرُودٌ</sup> or <sup>مَجْرُودٌ مِنْ</sup> <sup>مِنْ الزِّيَادَةِ</sup> or <sup>الزُّوَادِ</sup>.

Unbinding, <sup>إِطْلَاقٌ</sup>.

Unconjugability, <sup>جُمُودٌ</sup>.

Unequivocal indication, <sup>نَصٌّ</sup>.

Unconnected, <sup>غَيْرُ سَبَبِيٍّ</sup>.

Uncontracted, <sup>مُشَدَّدٌ</sup> and <sup>مُثَقَّلٌ</sup> and <sup>شَدِيدٌ</sup>.

Undotted (letter), <sup>مَهْمَلٌ</sup>.

Unequivocally, <sup>نَصًّا</sup>.

Uniform (proposition), <sup>ذَاتُ وَجْهِ</sup>.

Unilateral, <sup>أَحَادِيٌّ</sup> and <sup>عَلَى حَرْفٍ وَاحِدٍ</sup>.

Uninflected, <sup>مَبْنِيٌّ</sup>.

Uninflectional, <sup>بِنَائِيٌّ</sup> and <sup>غَيْرُ</sup> <sup>إِعْرَابِيٍّ</sup>.

Unit, <sup>نَيْفٌ</sup>.

Unity, <sup>وَاحِدَةٌ</sup>.

Universal, <sup>مُطَرِّدٌ</sup> and <sup>كُلِّيٌّ</sup>.

Unquantified, <sup>غَيْرُ مُقَدَّرٍ</sup>.

Unreal, <sup>غَيْر حَقِيقِيٍّ</sup>.

Unrestricted (unlimited), <sup>غَيْر مَحْصُورٍ</sup>.

„ (unconditional), <sup>مَطْلُوقٍ</sup>.

Unrestricted object, <sup>مَفْعُولٍ مَطْلُوقٍ</sup>.

Unsound, <sup>مَعْتَلٌّ</sup>.

Utterance, <sup>لَفْظٍ</sup>.

#### V.

Vague, <sup>مُبْهَمٌ</sup>.

Vanquished (poet), <sup>مَغْلُوبٌ</sup>.

Variations, <sup>تَصَارِيفٌ</sup>.

Verb, <sup>فِعْلٌ</sup>.

Verbal, <sup>فِعْلِيٌّ</sup>.

„ (oral), <sup>مَقَالِيٌّ</sup>.

Version, <sup>رَوَايَةٌ</sup>.

Vicinity, <sup>جَوَارٌ</sup> and <sup>مَجَارَرَةٌ</sup>.

Virtually, <sup>حُكْمًا</sup>.

Vituperative, <sup>عَلَى الذِّمِّ</sup>.

Vividness, <sup>تَوْضِيحٌ</sup>.

Vocation, <sup>نِدَاءٌ</sup>.

Vocative, <sup>مُنَادِيٌّ</sup>.

„ particle, <sup>حَرْفُ نِدَاءٍ</sup>.

Void (exception), <sup>مُفْرَغٌ</sup>.

Vowel, <sup>حُرُوكَةٌ</sup>.

#### W.

Westerns, <sup>مَغَارِبِيَّةٌ</sup>.

Wish, <sup>تَمَنٍّ</sup>.

Wonder, <sup>تَعْجَبٌ</sup>.

Word, <sup>كَلِمَةٌ</sup> and <sup>لَفْظٌ</sup> and <sup>لَفْظَةٌ</sup> and <sup>حَرْفٌ</sup>.

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## INTRODUCTION.

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§ 1. THE word is the simple significant utterance like رَجُلٌ *A man*. "Simple" means that of which the elements [of sound] do not indicate corresponding elements of sense, as رَجُلٌ, the elements, i. e. letters, of which, when taken separately, do not indicate elements of the sense of the aggregate, in contrast to غُلَامٌ زَيْدٌ *The man-servant of Zaid*, which is a [prothetic] *comp.*, because each of the elements غُلَامٌ and زَيْدٌ indicates an element of the idea indicated by their aggregate. The word comprises the *n.* [2], the *v.* [402], and the *p.* [497] (Sh). Sometimes words differ in form because of the difference of meaning, as جَلَسَ *He sat*, and ذَهَبَ *He went away*. Sometimes they differ in form though the meaning is one, as ذَهَبَ and انْطَلَقَ; and sometimes they agree in form though the meanings differ, as وَجَدْتُ عَلَيْهِ *I was angry with him*, and وَجَدْتُ *I found (the stray beast)*. Sometimes a word is curtailed from its original form, as لَمْ يَكْ [450]; or is curtailed and receives an equivalent, as زُنَادِقَةُ *Dualists*, where the ذ is an equivalent for the ي elided from زُنَادِيقُ; or is superseded by another word, and becomes disused, as وَدَعَ, for which تَرَكَ is used as a substitute (S). Some words govern and are



governed, like the *decl. ns.* and the *aor.* of the *v.* ; some govern, but are not governed, like the *op. ps.* and *pret. v.* and *imp.* without the **ل** and *ns.* other than **أى** that contain the meaning of **أى** ; and some neither govern nor are governed, like the *inop. ps.* and the *prons.* and the like. The *op.* is that which subjects the termination of a word to a particular mode of inflection ; and is either literal or ideal. The literal is either analogical, namely such as under similar circumstances will always govern in a similar way, as in **غَلَامٌ زَيْدٌ**, for when you see the effect of the first *n.* upon the second, and perceive its cause, you can construct **دَارُ عَمْرٍو** 'Amr's house, and **ثَوْبُ بَكْرٍ** Bakr's garment, by analogy to it ; or hearsay, namely that of which a particular government may be affirmed without liberty to extend the statement to other words, as you say of the **ب** that it governs the *gen.*, and **لَمْ** the *apoc.*, and **لِى** the *subj.* The ideal *op.* will be mentioned in its place [24 etc.] (M M). The literal *op.* is stronger than the ideal, and annihilates its predicament : thus in **زَيْدٌ قَائِمٌ** Zaid is standing you say **كَانَ زَيْدٌ قَائِمًا** Zaid was standing, **إِنَّ زَيْدًا قَائِمٌ** Verily Zaid is standing, and **ظَنَنْتُ زَيْدًا قَائِمًا** I thought Zaid to be standing (Sh). The sentence is composed of two words, one of which is the attribute to the other (M) ; it expresses an idea at which it is appropriate to pause, as **قَامَ اخُوكَ** and **زَيْدٌ قَائِمٌ** Thy

*brother stood*, in contrast to زَيْد or غلام زَيْد or قَامُ أَبُوهُ  
He whose father stood (Sh), and is composed of two ns.  
as زَيْدٌ قَائِمٌ , or of a v. and n., as قَامَ زَيْدٌ Zaid stood, and  
أَسْتَقِمْ Stand thou straight where the latent pron. أَنْتَ is  
contained as agent (IA). If the sentence admit of being  
pronounced true or false, it is enunciatory, as قَامَ زَيْدٌ  
and مَا قَامَ زَيْدٌ Zaid has not stood : if not, the existence of  
what it signifies will be coincident with the utterance,  
and the sentence will be originative, as أَنْتَ حُرٌّ Thou art  
free, addressed by you to your slave and قَبِلْتُ هَذَا النِّكَاحَ  
I accept this marriage. The requisitive is not, as some  
say, a distinct branch, on the ground that the existence of  
what it signifies is posterior to its utterance, but is a  
branch of the originative sentence, as أَضْرِبْ زَيْدًا Beat  
thou Zaid, لَا تُضْرِبْ Beat thou not, and هَلْ جَاءَكَ زَيْدٌ  
Has Zaid come to thee ? ; for what is signified by قُمْ  
Stand thou comes into existence when it is uttered, and  
is not posterior to the utterance, what is posterior to it  
being merely the compliance which is exterior to the  
signification of the word (Sh). The sentence is also  
named *prop.* (M) : but *prop.* is more general than sen-  
tence (I, ML), not *syn.* with it (ML), for every  
sentence is a *prop.*, while the converse does not hold good,  
the words قَامَ زَيْدٌ in قَامَ زَيْدٌ قَامَ عَمْرُو If Zaid stand,

'*Amr* will stand being termed *prop.*, but not sentence, since it is not appropriate to pause thereat (I), [and not only] the *cond. prop.*, [but also] the *correl. prop.* and the *conj. prop.* being spoken of, though each of them does not afford a complete sense, and is consequently not a sentence. *Prop.* is an expression for the *v.* and its agent, like <sup>قَامَ</sup> زَيْد, or the *inch.* and its *enunc.*, like <sup>زَيْدٌ</sup> قَائِمٌ, or what is equivalent to either of these two [combinations], like <sup>ضَرَبَ</sup> اللّٰصِ and <sup>أَقَامَ</sup> الزَيْدَانِ and <sup>زَيْدٌ</sup> قَائِمًا and <sup>كَانَ</sup> زَيْدٌ قَائِمًا (ML). The *prop.* is called nominal if it be headed by a *n.*, like <sup>زَيْدٌ</sup> قَائِمٌ (I, ML), <sup>هَيْهَاتَ</sup> الْعَقِيقِ (ML), <sup>إِنَّ</sup> زَيْدًا قَائِمٌ (I), <sup>قَائِمٌ</sup> الزَيْدَانِ according to Akh and the KK, who allow it (ML), <sup>هَلْ</sup> زَيْدٌ قَائِمٌ, and <sup>قَامَ</sup> زَيْدٌ (I); verbal if it be headed by a *v.*, like <sup>قَامَ</sup> زَيْدٌ قَائِمًا (I, ML), <sup>ضَرَبَ</sup> اللّٰصِ (ML), <sup>هَلْ</sup> قَامَ زَيْدٌ (I), <sup>كَانَ</sup> زَيْدٌ قَائِمًا, <sup>يَا</sup> عَبْدَ اللَّهِ and <sup>زَيْدًا</sup> ضَرْبَتَهُ (ML), <sup>قَمَ</sup> طَنْتَنَتَهُ قَائِمًا full <sup>أَدْعُو</sup> عَبْدَ اللَّهِ and <sup>ضَرْبَتَ</sup> زَيْدًا ضَرْبَتَهُ (I); and adverbial if it be headed by an *adv.* or [*prep.* and] *gen.*, as <sup>زَيْدٌ</sup> أَعِنْدَكَ and <sup>أَفَى</sup> الدَّارِ زَيْدٌ, when you construe <sup>زَيْدٌ</sup> to be an agent by reason of the *adv.* or *prep.* and *gen.*, not by reason of the suppressed <sup>أَسْتَقَرَّ</sup>, and not to be an *inch.* having them for its *enunc.*: it being premised that by the head of the *prop.* we mean the [first] attribute or subject. The

major *prop.* is the nominal [*prop.*] whose *enunc.* is a  
*prop.*, like <sup>أبو</sup><sub>أبوة</sub> قام <sup>زيد</sup><sub>زَيْدٌ</sub> and <sup>أبو</sup><sub>أبوة</sub> قائم <sup>زيد</sup><sub>زَيْدٌ</sub>; and the minor  
*prop.* is the [*prop.*] constructed upon the *inch.*, like the  
*prop.* that serves as *enunc.* in the two examples (ML).

In <sup>٩ ٨٥ ٥٥٥ ٨٥٤ ٩٨٠</sup>زيد ابوة غلامه منطلق *Zaid, his father, his man-servant*  
 is departing (I, ML), <sup>٩٨٠</sup>زيد is an *inch.* [24], <sup>٨٥٤</sup>ابوة a second  
*inch.*, and <sup>٥٥٥</sup>غلامه a third *inch.*; <sup>٩ ٨٥</sup>منطلق is the *enunc.* of the  
 third, the third and its *enunc.* are the *enunc.* of the second,  
 and the second and its *enunc.* are the *enunc.* of the first

(I): the whole is a major *prop.*; غلامه منطلق a minor *prop.*  
(I, ML), as being an *enunc.* (ML); and ابوه غلامه منطلق  
a major *prop.* in relation to غلامه منطلق, and a minor *prop.*

in relation (I, ML) to زید [and its *enunc.* the subsequent words] (I), [i. e.] to the whole sentence (ML). The *prop.* sometimes occupies the place of a single word, becoming constructively invested with its inflection, and [generally] containing a *pron.* relating to an *ant. n.* (MM). Seven *props.* have a place in inflection, (1) the enunciative *prop.*, which is in the position of (*a*) a *nom.* in the categories of the *inch.* and انى (I, ML), as زید قام اية Zaid, his

*father stood* and اَبُو زَيْدٌ قائِمٌ Verily Zaid, his father  
is standing (I); (b) an acc. in the categories of كَانُ and

كَادَ (I, ML), as بَمَا كَانُوا يُظْلَمُونَ VII. 162. *Because they*

*were doing wrongfully* and مَا كَانُوا يَفْعَلُونَ II. 66. [465]

*And they were not near to doing so* (I): (2) the circumstantial *prop.*, which is in the position of an *acc.* (I, ML):

as <sup>اَشَاءُ</sup> <sup>عِشَاءً</sup> <sup>يَبْكُونَ</sup> <sup>وَجَاءُوا</sup> <sup>اَبَاهُمْ</sup> XII. 16. *And they came to their father at nightfall*, feigning to be weeping (I);

whence the saying of the Prophet <sup>اَقْرَبُ مَا اَلَيْتُ</sup> [29], which is one of the strongest proofs that <sup>ضَرْبِي</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> <sup>قَدِمًا</sup> in

is in the *acc.* as a *d. s.*, not as a *pred.* to <sup>كَانَ</sup> suppressed,

because the *pred.* is not conjoined with the <sup>و</sup>; the saying

<sup>اَلَا</sup> <sup>قَالَ</sup> <sup>خَيْرًا</sup> <sup>مَا</sup> <sup>تَكَلَّمَ</sup> <sup>فَلَانٌ</sup> <sup>اِلَّا</sup> <sup>قَالَ</sup> <sup>خَيْرًا</sup> like <sup>اَلَا</sup> <sup>قَالَ</sup> <sup>خَيْرًا</sup> Such a one has not spoken save saying good; and the saying of AlFarazdaq

<sup>بَايَدِي</sup> <sup>رِجَالٍ</sup> <sup>لَمْ</sup> <sup>يَشِيْمُوا</sup> <sup>سَيُوفَهُمْ</sup> \* <sup>وَلَمْ</sup> <sup>تَكْثُرِ</sup> <sup>الْقَتْلَى</sup> <sup>بِهَا</sup> <sup>حِينَ</sup> <sup>سَلَّتْ</sup>

[539] (ML) *In the hands of men that sheathed not their swords while those who were slain therewith, when they*

*were drawn, were not numerous* (Jsh), because the hypothesis of coupling spoils the sense (ML): (3) the objective

*prop.*, which also is in the position of an *acc.* (I, ML), unless it be a *pro.-ag.*, which is peculiar to the *cat.* of *saying* [20],

as <sup>اَقُولُ</sup> <sup>اَنْتُمْ</sup> <sup>بِهَ تَكْذِبُونَ</sup> <sup>ثُمَّ</sup> <sup>يَقَالُ</sup> <sup>هَذَا</sup> <sup>الَّذِي</sup> <sup>كُنْتُمْ</sup> <sup>بِهَ تَكْذِبُونَ</sup> LXXXIII. 17. *Then shall it be said unto them, This is what ye were wont to call*

*a lie*, because the *prop.* which is meant to be a quotation is treated as a single *n.* (ML): it occurs in three situations,

(a) imitative of a saying, as <sup>اَنْتُمْ</sup> <sup>عَبْدُ</sup> <sup>اَللّٰهِ</sup> <sup>اِنِّى</sup> <sup>قَالَ</sup> XIX. 31. *He said, Verily I am the servant of God* (I, ML), or of a

quasi-saying [569] (ML); (b) following the first *obj.* in the

cat. of <sup>طُنَّ</sup> طُنَّ (I, ML), as <sup>ظَنَنْتُ زَيْدًا يَقْرَأُ</sup> ظَنَنْتُ زَيْدًا يَقْرَأُ *I thought Zaid to be reading* (I), or the second *obj.* in the cat. of <sup>أَعْلَمْتُ</sup> أَعْلَمْتُ (I, ML), as <sup>أَعْلَمْتُ زَيْدًا عَمْرًا أَبُوهُ قَائِمٌ</sup> أَعْلَمْتُ زَيْدًا عَمْرًا أَبُوهُ قَائِمٌ *I made Zaid to know 'Amr's father to be standing* (I); (c) with the *op.* suspended from governing it (I, ML), as <sup>لِنَعْلَمَ أَيُّ الْحَزِينِ أَحْصَى</sup> لِنَعْلَمَ أَيُّ الْحَزِينِ أَحْصَى XVIII. 11. *That We might know which of the two parties was able to calculate* (I), where <sup>أَيُّ</sup> أَيْ being *interrog.* has <sup>لِنَعْلَمَ</sup> لِنَعْلَمَ suspended [445] from governing it, and is an *inch.*, with <sup>أَحْصَى</sup> أَحْصَى a *pret. v.* for its *enunc.* (B), and <sup>فَلْيَنْظُرْ أَيُّهَا أَزْكَى</sup> فَلْيَنْظُرْ أَيُّهَا أَزْكَى XVIII. 18. *And let him observe which of the people thereof is more lawful and pleasant in respect of food* (I): (4) the *post. prop.*, which is in the position of a *gen.* (I, ML), as <sup>هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ</sup> هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ V. 119. *This is the day that their truthfulness shall profit the truthful, and* <sup>يَوْمٌ هُمْ بَارِزُونَ</sup> يَوْمٌ هُمْ بَارِزُونَ XL. 16. *The day that they shall be coming forth from their graves; while every prop. that occurs after* <sup>أِذَا</sup> إِذَا, <sup>أِذَا</sup> إِذَا, <sup>أِذَا</sup> إِذَا, and the <sup>لَمَّا</sup> لَمَّا denoting *existence* (I) of one *thing* <sup>because of the existence of another</sup> (Kh), according to those who hold it to be a *n.* (I) *syn.* with <sup>حِينَ</sup> حِينَ [206], or, as approved in the ML, with <sup>أِذَا</sup> إِذَا (Kh), is in the position of a *gen.* through their prefixion to <sup>it</sup> it (I): (5) the *prop.* occurring as *correl.* of an apocopative condition (I, ML), which is in the position of an *apoc.* when it is conjoined with (a) the

من يضلُّ الله فلا هادي له وينذرهم في طغيانهم يعمهون ف, as

VII. 185. [419] *Whomsoever God maketh to go astray, for him there is no guide; and* [539] *He leaveth them in their rebelliousness confounded,* on which account وينذرهم

is read with the *apoc.* [538] as coupled to the [inflectional] place of the *prop.* (I) فلا هادي له, as though لا يهده احد وينذرهم

(K, B); (b) اذا denoting *suddenness of occurrence*, as

XXX. وان تصيهم سيئة بما قدمت ايديهم اذا هم يفتنون

35. [419] *And, if an evil befall them because of what their hands have prepared, behold, they despair:* whereas in ان قام اخوك قام عمرو If thy brother stand, 'Amr will stand, the [inflectional] place of an *apoc.* is assigned only to the *v.* [of the *apoc.*], not to the entire *prop.*; and the same is said of the *v.* of the *prot.*, for which reason, when you couple an *aor.* to it and make the first govern [22],

ان قام ويقعد اخوك قام عمرو If thy brother stand, and if he sit, 'Amr will stand, apocopating the *v.* that is coupled before the completion of the *prop.*

[ان قام اخوك] (I): (6) the *appos.* to a single word, like (a) the epithetic *prop.*, which (I, ML), having its place according to its qualified (I), is in the position of a *nom.* in

من قبل ان ياتي يوم لا بيع فيه II. 255. *Before that a day*

come wherein shall not be trafficking, of an acc. in <sup>٨٩٥</sup>وانتقروا  
 II. 281. <sup>٨٩٥</sup>يوما ترجعون فيه And fear ye a day wherein ye  
 shall be made to return, and of a gen. in <sup>٨٩٥</sup>لا ريب فيه  
 III. 7. For a day concerning the coming of which there  
 is no doubt (I, M L) ; (b) the [prop.] coupled by the p.,  
 as <sup>٨٩٥</sup>زيد منطلق و <sup>٨٩٥</sup>ابو ذاهب if you suppose the و to couple  
 to the enunc.; but if you suppose the coupling to be to  
 the prop., it has no position ; and if you suppose the و to  
 denote state, there is no apposition, and the [inflectional]  
 place is the acc. ; (c) the substituted [prop.], as  
<sup>٨٩٥</sup>ما يقال لك الا ما قد قيل للرسل من قبلك ان ربك لذو مغفرة  
 XLI. 43. There is not said unto thee aught save what  
 hath been said unto the Apostles before thee, “ Verily  
 thy Lord is an author of forgiveness,” <sup>٨٩٥</sup>ان and what  
 it governs being a subst. for ما and its conj., and XXI. 3.  
 [below] (M L), <sup>٨٩٥</sup>هل الخ being in the position of an acc.  
 as a subst. for <sup>٨٩٥</sup>النجوى (M L, K), according to Z, though  
 it may be *expos.*, and  
<sup>٨٩٥</sup>الى الله اشكو بالمدينة حاجة \* و بالشام اخرى كيف يلتقيان  
 (M L) by AlFarazdaq Unto God do I complain in  
 AlMadina of a need, and in Syria of another, how  
 shall they meet together ? (Jsh), the interrog. prop.  
 being a subst. for <sup>٨٩٥</sup>حاجة و اخرى (M L, Jsh), according  
 to Ibn Jinní (M L), as though he said Unto God do  
 I complain of two needs, of the impracticability of



*their meeting together* (ML, Jsh): (7) the *appos.* to a *prop.* that has an [inflectional] place (I, ML), which occurs in two categories, (a) [syndetic] series (ML), as

زيد قام ابوه وقعد اخوه Zaid, his father stood and his brother sat (I, M L), where قعد اخوه is in the position of a nom.

as coupled to <sup>٥٨٥٤</sup>قَامَ <sup>٩٨</sup>ابوۃ which is itself in the position of a *nom.* as an *enunc.*; but if it were considered to be coupled to the nominal *prop.* [<sup>٥٨٥٤</sup>زَيْدٌ <sup>٩٨</sup>قَامَ <sup>٩٨</sup>ابوۃ] , it would have no [inflectional] place; and if the , were held to be for the *d. s.*, the *prop.* [after it] would be in the position of an

أَقُولُ لَهُ ارْحَلْ لَا تَقِمْ عِنْدَنَا \* وَالْأَفْكَى فِي السِّرِّ وَالْجَهْرِ مُسْلِمًا  
(M L) *I say to him, Depart thou; do not thou abide with us: and if not, then be thou in secrecy and publicity a Muslim* (Jsh). There are, however, really nine *props.* that have an inflectional place : those which have been omitted are

(8) the excepted *prop.*, as <sup>اَلَّا</sup> <sup>مِنْ</sup> <sup>تَوَلَّى</sup> <sup>اَللّٰهُ</sup> <sup>بِصِطْرٍ</sup> <sup>عَلَيْهِمْ</sup> <sup>لَسْتُ</sup> (8) the excepted *prop.*, as <sup>اَلَّا</sup> <sup>مِنْ</sup> <sup>تَوَلَّى</sup> <sup>اَللّٰهُ</sup> <sup>بِصِطْرٍ</sup> <sup>عَلَيْهِمْ</sup> <sup>لَسْتُ</sup> LXXXVIII. 22-24. *Thou art not possessed*

*of absolute dominion over them; but he that hath turned back and disbelieved, God will punish him, <sup>أ</sup> being an*

*inch.*, and <sup>وَرَوَوْا</sup> **يُعَذِّبُكَ اللَّهُ** the *enunc.*, and the *prop.* in the place of an *acc.* as a disjunctive exception : (9) the *prop.* that is made a subject, as II. 5. [28] and <sup>أَتَسْمَعُ</sup> **تَسْمَعُ النَّحْمَ** [2] when

you do not hold the original to be <sup>أَنْ تَسْمَعَ</sup> *أَنْ تَسْمَعَ*, but hold <sup>تَسْمَعُ</sup> *تَسْمَعُ* to stand in the place of <sup>الْإِسْمَاعُ</sup> *الْإِسْمَاعُ* (ML). Seven *props.* have no inflectional place (I, ML), because they do not take the place of a single word, and that is the general rule with *props.* (ML): (1) the inceptive (I, ML), which is of two sorts, (a) the *prop.* with which speaking opens, like the opening *props.* of the chapters of the Kur'án (ML,) as <sup>إِنَّا عَطَيْنَاكَ الْكُوثَرَ</sup> CVIII. 1. *Verily We have given thee the river Alkauṭhar in Paradise* (I); (b) the *prop.* disconnected from what precedes it, as <sup>مَاتَ فُلَانٌ رَحِمَهُ اللَّهُ</sup> *مَاتَ فُلَانٌ رَحِمَهُ اللَّهُ*. Such a one died. God have mercy upon him!; the rhetoricians, however, confine inception to what is an answer to an assumed question, like <sup>زَعَمَ الْعَوَازِلُ أَنَّنِي فِي غَمْرَةٍ \* صَدَقُوا وَلَكِنْ غَمْرَتِي لَا تَنْجِلِي</sup> (ML) *The railers have asserted that I am in distress. They have said sooth; but my distress will not clear away* (Jsh), <sup>صَدَقُوا</sup> *صَدَقُوا* being an answer to an assumed question “*Have they said sooth or lied?*”, and XXIV. 36. 37. [23] with *Fath* of the <sup>يَسْبَحُ</sup> *ب* in <sup>يَسْبَحُ</sup> *يَسْبَحُ*; the following are *exs.* of inception (ML), <sup>أَنَّ الْعِزَّةَ</sup> *أَنَّ الْعِزَّةَ* X. 66. *Verily might belongeth unto God altogether* (I, ML), which is not imitative of the saying indicated by the preceding words <sup>وَلَا يَحْزَنُكَ قَوْلُهُمْ</sup> *وَلَا يَحْزَنُكَ قَوْلُهُمْ* And let not their saying grieve thee, since that would vitiate the sense (I), <sup>لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى</sup> XXXVII. 8. *They*

shall not try to overhear the most sublime assembly, i. e. the archangels (I, M L), after وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ And for protection from every contumacious devil (I), for it is not an *ep.* of (I, M L) the *indet.* (I) كُلِّ شَيْطَانٍ (M L), because that would vitiate the sense (I), since protection from devils that do not try to overhear is meaningless (K, M L), and the saying (I, M L) of Jarír (N) فَمَا زَالَتِ الْقَتْلَى تَمَجُّ دِمَآءَهَا \* بِدَجَلَةٍ حَتَّى مَاءُ دَجَلَةٍ أَشْكَلُ (I, M L) And the slain ceased not to spirt out their blood into the Tigris; so that the water of the Tigris was white mingled with red (N), for the *prop.* after the inceptive حَتَّى is (I, M L) inceptive, as say the majority (M L), not in the position of a *gen.* governed by حَتَّى [as a *prep.*] (I, M L), as says Zj (M L), because *preps.* are not suspended from government, and because أَنْ must be pronounced with Kasr in مَرَضَ زَيْدٌ حَتَّى أَنَّهُمْ لَا يَرْجُونَهُ Zaid has fallen ill, so that verily they have no hope for him whereas the Hamza of أَنْ when a *prep.* is prefixed to it has Fath as ذَلِكَ بَانَ اللَّهُ هُوَ الْحَقُّ XXII. 6. That is because God is the really-existing: (2) the *conj.* of a [conjunct] *n.*, as جَاءَنِي الَّذِي قَامَ أَبُوهُ He whose father stood came to me, or of a [conjunct] *p.*, as عَجِبْتُ مِمَّا قُمْتَ I wondered that thou stoodest, i. e. مِنْ قِيَامِكَ at thy standing, مَا قُمْتَ

being in the position of a *gen.* through <sup>أ</sup>مِنْ, and قَسَمْتُ by itself having no [inflectional] place (I) : (3) the parenthetic (I, M L), as <sup>أَقْسَمُ بِمَوَاقِعِ النُّجُومِ</sup> وَأِنَّ لِقَسْمٍ لَوْ تَعْلَمُونَ (I, M L), as <sup>أَقْسَمُ بِمَوَاقِعِ النُّجُومِ</sup> وَأِنَّ لِقَسْمٍ لَوْ تَعْلَمُونَ LVI. 74-76. *And I swear [566] by the times of the setting of the stars, and indeed it is an oath, did ye but know it, grand, verily it is a beneficent Kur'ān* (I), where the *par.* between the oath <sup>أَقْسَمُ بِمَوَاقِعِ</sup> and its *correl.* <sup>أَنَّ لِقَرَانٍ كَرِيمٍ</sup> contains another *par.* between the qualified <sup>قَسْمٍ</sup> and its *ep.* <sup>عَظِيمٍ</sup> (I, M L) ; it occurs between (a) the *v.* and its *nom.*, as <sup>شَجَاكَ أَطْلَى رُبْعَ الظَّالِمِينَ</sup> \* <sup>وَلَمْ تَعْبَأْ بِعَذْلِ الْعَظِيمِينَ</sup> (M L) *Saddened thee, I ween, the abode of the departers ; nor didst thou heed the railing of the railers* (Jsh), (b) the *v.* and its *obj.*, as

<sup>وَبَدَلْتُ وَالْكَهْرُ ذُو تَبْدِيلٍ</sup> \* <sup>هَيْفَا دُبُورًا بِالصَّبَا وَالشَّمَالِ</sup>

(M L), by Abu -nNajm al'Ijli, *And they, the اَزْمَنَةُ, have given in exchange (and time is author of change) a hot blast blowing from Al Yaman and, the conjunction having been dropped, a west wind for the east wind and the north wind* (Jsh), (c) the *inch.* and its *enunc.*, as

<sup>وَفِيهِنَّ وَالْأَيَّامُ يَعْتَرْنَ بِالْفَتَى</sup> \* <sup>نَوَادِبُ لَا يَمْلَنَنَّ وَنَوَائِمُ</sup>

(M L), by Ma'n Ibn Aus, *And among them (and the days cast down the youth) are female mourners, that tire not of it, the*



an *enunc.*, though the most obvious [construction] is that <sup>١٨</sup>الَّذِينَ is not an *inch.*, but is coupled to the first <sup>١٨</sup>الَّذِينَ [in verse 27], i. e. *And for them which have wrought iniquities a retribution of an iniquity with the like thereof; and ignominy overspreadeth them, etc.*, like <sup>٩٨</sup>فِي الدَّارِ <sup>٩٨</sup>زَيْدٍ, *In the house is Zaid, and in the chamber* <sup>٩٨</sup>عَمْرٍو, *Amr*, a coupling by subaudition of the *prep.* according to S and critical judges, and that <sup>٩٨</sup>جَزَاءُ is coupled to <sup>٩٨</sup>الْحَسَنَى, (j) the *pre.* and *post. ns.*, like <sup>٩٨</sup>هَذَا <sup>٩٨</sup>غُلَامٌ <sup>٩٨</sup>وَاللَّهِ <sup>٩٨</sup>زَيْدٍ *This is the manservant, by God I swear, of Zaid*, (k) the *prep.* and *gen.*, as <sup>٩٨</sup>أَشْتَرَيْتَهُ <sup>٩٨</sup>بِأَرْبَعَةِ <sup>٩٨</sup>أَلْفِ <sup>٩٨</sup>دِرْهَمٍ *I bought it for (I think) a thousand dirhams*, (l) the annulling [24] *p.* and what it is prefixed to, as

كَانَ وَقَدْ أَتَى حَوْلَ كَيْلٍ \* أَثَانِيهَا حَمَامَاتٌ مَثُولٌ

(ML), by Abu-lGhūl atTuhawī, *As though (and an entire year has passed) her stones used to support the cooking-pot were pigeons standing still* (Jsh), (m) the *p.* and its *corrob.*, as <sup>٩٨</sup>لَيْتَ <sup>٩٨</sup>وَهَلْ <sup>٩٨</sup>أَخَّ [436], (u) the *p.* of amplification and the *v.*, as

وَمَا أَدْرِي وَسَوْفَ أَخَالُ أَدْرِي \* أَقْرَبُ آلِ حِصْنٍ أَمْ نِسَاءِ

(ML), by Zuhair, *And I know not—though I shall. I think, know—whether the family of Ḥiṣn be men or women* (N), where the *par.* [أَخَالُ] is inside another

*par.* between [the first] <sup>٨٤</sup>ادري and the *interrog. prop.*, (o) <sup>٨٤</sup>قد and the *v.*, as

اخالد قد والله اوطأت عشوة \* وما العاشق المسكين فينا بسارق  
(ML), *O Khálid, thou hast, by God I swear, taken a step  
blindly; and the poor lover among us is not a thief*  
(Jsh), (p) the *neg. p.* and what it denies, as

ولا أراها تزال ظالمة \* تحدث لي قرحة وتتكورها

(ML), by Ibráhím Ibn Harma, *And she does not (I see her)  
cease to be tyrannical, producing for me a wound, and tear-  
ing off its scab before it is healed* (Jsh), (q) two indepen-  
dent *props.*, as فاتوهن من حيث امركم الله ان الله يحب

التوابين II. 222-223. <sup>٨٥</sup>ويحب المتطهرين <sup>٨٦</sup>نساوكم حرث لكم

*Lie ye with them from where God hath commanded you —  
verily God loveth them that often repent and loveth them  
that keep themselves pure—your wives are a husbandry  
for you, for* <sup>٨٥</sup>نساوكم *is expos. of* <sup>٨٦</sup>الله *من حيث امركم الله*,  
the sense being that *the place of access which God has  
commanded you is the place of husbandry*, to show that  
the original object in cohabitation is desire of offspring  
not mere lust (ML); a *par.* of more than one *prop.*  
(I, ML) is allowable (I) [and] is contained in this text;  
the parenthetic is distinguished from the circumstantial  
*prop.*, with which it is often liable to be confounded, by  
[the following] matters, (a) it is [sometimes] not enun-  
ciatory, whereas the circumstantial is always enuncia-

tory [80]; (b) it may be headed by the indication of the future, like the [p. of] amplification in وَسَوْفَ أَخَالُ أَذْرِي

(c) it may be conjoined with the ف, as وَاعْلَمُ فَعَلِمَ أَخْبَهُ; [525]; (d) it may be conjoined with the , notwithstanding its being headed by the aff. aor., as in the saying of AlMutanabbi

يَا حَادِي عَيْسَهَا وَاحْسِبْنِي \* أَوْجِدُ مَيْتًا قَبِيلَ أَفْقَدَهَا  
قَفَا قَلِيلًا بِهَا عَلَى فَلَا \* أَقَلَّ مِنْ نَظَرَةِ أَزْوَدَهَا

(ML) O two drivers of her pale yellow camels—and I account myself to be such that I shall be found dead a little before I lose her, where he means أَفْقَدَهَا أَفْقَدَهَا, but the v. reverts to the ind. when أَفْقَدَهَا is suppressed, as in

أَلَا إِيْذَا الرَّاجِرِي أَحْضَرَ الرَّغْيَى

[418. A.], according to him that puts the ind.—make them, or her, to tarry a little beside me, that I may look at her and get a look from her, for there is not a lesser matter than a single look [547] that I shall be supplied with (W): (4) the expos. prop., which is the [complementary (ML)] prop. that discloses the exact nature of what it follows, as وَاسْرُدُوا النَّجْرِي الَّذِينَ ظَلَمُوا هَلْ هَذَا XXI. 3. And they have privily held secret commune together, they which have done wrongfully, saying, Is this any other than a human being like you? the interrog. prop. being expos. of the “secret commune”



(I, ML), <sup>مَسْتَهْمُ الْبَاسِ وَالضَّرَاءِ</sup> مستهم البأس والضراء II. 210. *Distress and calamity laid hold of them*, an exposition of <sup>مَثَلُ الَّذِينَ</sup> مَثَلُ الَّذِينَ خَلَوْا *The similitude of them that have passed away* (I), <sup>كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ</sup> كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ III. 52. *Is like the similitude of Adam; He created him out of dust*, where “He created &c.” is an exposition of the “similitude,” and <sup>هَلْ أَدَلِّكُمْ</sup> هَلْ أَدَلِّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ *Tuḥmūnūn* بِاللَّهِ وَرَسُولِهِ LXI. 10. 11. *Shall I direct you to a merchandise that will deliver you from a grievous punishment? Ye shall believe in God and His Apostle* (I, ML), where “Ye shall believe &c.” is explanatory of the “merchandise” (B, ML): (a) the *expos. prop.* is (a) devoid of the *p.* of exposition, as in the preceding *exs.*; (b) conjoined with <sup>أَيَّ</sup> أَيَّ, as <sup>وَتُرْمِيْنِي الْخ</sup> [569], or <sup>أَن</sup> أَن, as XXIII. 27. [570]: (b) the originative *prop.* may be *expos.*, when the expounded is (a) originative, as <sup>أَحْسِنُ إِلَى زَيْدٍ أَعْطَاهُ أَلْفَ دِينَارٍ</sup> أَعْطَاهُ أَلْفَ دِينَارٍ *Be thou beneficent to Zaid, give thou him a thousand dīnārs*; (b) a single word conveying the sense of a *prop.*, as XXI. 3. (ML): (c) AshShalaubīn asserts that the *expos. prop.* is according to what it expounds, having (a) no [inflectional] place (I, ML) when this has none, as (I) in <sup>زَيْدًا ضَرْبَةً</sup> زَيْدًا ضَرْبَةً (I, ML), in full <sup>ضَرْبَتُ زَيْدًا الْخ</sup> ضَرْبَتُ زَيْدًا الْخ [62], where, the supplied *prop.* [ضَرْبَتُ] having no [inflectional] place, because it is inceptive, its exponent likewise has none (I);

(b) an [inflectional] place (I, ML) when what it expounds has one, as (I) in <sup>اَنَا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ</sup> LIV. 49. *Verily We, We have created everything, We have created it in meet proportion* (I, ML), in full <sup>اَنَا خَلَقْنَا كُلَّ الْخَلْقِ</sup>, where the <sup>خَلَقْنَا</sup> mentioned is *expos.* of <sup>خَلَقْنَا</sup> supplied, and, that being in the position of a *nom.*, because it is *pred.* of <sup>اِنَّ</sup>, the mentioned likewise is so (I): and the poet says <sup>فَمَنْ نَحْنُ نُؤْمِنُ يَمُوتُ وَهُوَ اَمِنٌ \* وَمَنْ لَا نَجْدِي يَمُوتُ مِنْ اَمْرٍ</sup> (I, ML) *And to whomsoever we grant security, he passes the night being secure; and whomsoever we protect not, he becomes at evening terrified at us* (Jsh), where the *apoc.* appears (I, ML) in the *v. expos.* of the *v.* (I) <sup>نُؤْمِنُ</sup> (Jsh) suppressed (I) before <sup>نَحْنُ</sup> (Jsh); and, according to Ash Shalaubīn, the *expos. prop.* seems to be a *synd. expl.* or a *subst.*: but the majority do not allow the *synd. expl.* and the *subst.* to be a *prop.* [156]; nor is the *prop.* of distraction [62] among the *props.* conventionally named *expos. prop.*; nor may the *ant.* of the *synd. expl.* be suppressed, while opinions differ as to [the suppression of] the *ant.* of the *subst.* [154] (ML): (5) the *prop.* occurring as *correl.* of an oath, as <sup>يَسُّ وَالْقُرْآنِ الْحَكِيمِ اَنْكَ لَمِنَ الْمُرْسَلِينَ</sup> XXXVI. 1. 2. (*By*) *Yā-sīn and the wise Kur'ān, verily thou art one of the Apostles* (I, ML); for which reason, as is said, Th disallows <sup>زَيْدٌ لِيَقُومَنَّ</sup> *Zaid, (I swear by God,) he shall surely stand*, because the enunciative *prop.* has, and the *correl.* of the oath has not, an [inflectional] place;

but he is refuted by <sup>أَصْلَحَاتِ لَنَبِؤُنْهُمْ</sup> **وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئُنَّهُمْ**  
 XXIX. 58. *And they which have believed and wrought righteous works, (I swear by God,) We will assuredly lodge them*; and the reply to what he says is that the full phrase is <sup>أَقْسِمُ بِاللَّهِ</sup> **أَقْسِمُ بِاللَّهِ لَنُبَوِّئُنَّهُمْ** in this text, and similarly in what resembles it, so that the *enunc.* is the aggregate of the supplied *prop.* of the oath and of the mentioned *prop.* of the *correl.*, not merely the latter (I): (6) the *prop.* occurring as *correl.* of (a) an unapocopative condition, like the *correl.* of <sup>لَوْ لَا</sup> (I, ML), <sup>لَوْ مَا</sup> (ML), <sup>إِذَا</sup> (I), <sup>لَمَّا</sup> (I), and <sup>كَيْفَ</sup> (ML); (b) an apocopative condition when the *prop.* is not conjoined with the **ف** or with <sup>إِذَا</sup> (I, ML) denoting *suddenness of occurrence*, as <sup>إِنْ تَقُمْ أَقُمْ</sup> *If thou stand, I shall stand* [419], because the apocopation appears in the letter of the *v.*, and as <sup>إِنْ قُمْتَ قُمْتُ</sup>, because what is judged to be in the position of an *apoc.* is the *v.*, not the entire *prop.* (ML): (7) the *appos.* to what has no [inflectional] place (I, ML), as <sup>قَامَ زَيْدٌ وَلَمْ يَقُمْ</sup> *Zaid stood, and 'Amr did not stand*, when you construe the **و** to be copulative, not the **و** of the *d. s.* (ML). The enunciatory *prop.* that is not preceded by what inseparably requires it, is an *ep.* after a pure *indet.*, and a *d. s.* after a pure *det.*, and admits of being either one or the other after an impure *det.* or *indet.*, as <sup>حَتَّى تَنْزَلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ</sup> XVII. 95. *Until thou*

bring down unto us a Scripture that we shall read where the prop. <sup>نَقْرُوهُ</sup> is an ep. of the pure indet. <sup>كِتَابًا</sup>, and <sup>وَلَا تَمْنَى تَسْتَكْثِرُ</sup> LXXIV. 6. And do not thou benefit seeking an increased return where the prop. <sup>تَسْتَكْثِرُ</sup> is a d. s. to the pron. thou latent in <sup>تَمْنَى</sup>, for the prons. are the most det. of the determinates, and <sup>مَرَرْتُ بِرَجُلٍ صَالِحٍ يُصَلِّي</sup> I passed by a good man praying where <sup>يُصَلِّي</sup> may be regarded as a second ep. of <sup>رَجُلٍ</sup> because this is indet., or as a d. s. to it because it approximates to the det. through being particularized by the ep. [good], and <sup>كَمَثَلِ الْخِمَارِ</sup> LXII. 5. Like the similitude of the ass carrying volumes, for <sup>الْخِمَارِ</sup> being [merely] generically det. approximates to the indet., and therefore the prop <sup>يَحْمِلُ</sup> <sup>يَحْمِلُ</sup> admits of being a d. s. because <sup>الْخِمَارِ</sup> is det. in form, or an ep. because it is like an indet. in sense (I) since what is meant by *the ass* is not defined (B). Suppression of the entire sentence occurs (1) after the p. of reply, as

قَالُوا أَخِفْتَ فَقُلْتُ إِنََّّ وَخِيفَتِي \* مَا إِنَّ تَزَالَ مَنُوطَةً بِرَجَائِي

(ML) They said, Didst thou fear? Then I said, even so; I did fear. And my fear ceases not to be attached to my hope (Jsh); (2) after <sup>نَعَمْ</sup> and <sup>بِئْسَى</sup>, when the particularized is suppressed and the sentence is held

to be two *props.* [472], as XXXVIII. 44. [473] ; (3) after the *voc. p.*, as XXXVI. 25., when it is supposed to be a case of suppression of the *voc.*, i.e. <sup>أَيْ</sup>يَا هَؤُلَاءِ, O I call these, *would that my people knew*; (4) after the *cond.* <sup>أِنْ</sup>أِنْ, as

قَالَتْ بَنَاتُ الْعِمِّ يَا سَلْمَى وَأَنْ \* كَانَ فَقِيرًا مُعْدِمًا قَالَتْ وَأَنْ  
(ML), by Ru'ba Ibn Al'Ajjaj Ibn Ru'ba, *The daughters of the*, i.e. *my, paternal uncle said, O Salmà, even though he be a destitute pauper? She said, Even though he be so, I shall be well pleased with him* (Jsh), i.e. <sup>أَنْ</sup>كَانَ كَذَلِكَ وَأَنْ <sup>أَنْ</sup>فَعَلْ كَذَا أَمَّا <sup>أَنْ</sup>رَضِيَتْ ; (5) in the saying [639] <sup>أَنْ</sup>فَعَلْ كَذَا أَمَّا <sup>أَنْ</sup>رَضِيَتْ <sup>أَنْ</sup>كُنْتَ لَا <sup>أَنْ</sup>تَفْعَلْ غَيْرَهُ. Suppression of more than a *prop.* otherwise than in the cases mentioned occurs in

أِنْ يَكُنْ طَبِيبُ الدَّلَالِ فَلَوْ فِي \* سَالَفِ الدَّهْرِ وَالسَّنِينَ الْخَوَالِي  
(ML), by 'Ubaid Ibn AlAbrās addressing his wife, *If thy habit be coquettishness, then if this had happened in the previous of time and the past years we should have borne it from thee* (Jsh), i.e. <sup>أَنْ</sup>فَلَوْ كَانَ هَذَا فِيمَا مَضَى <sup>أَنْ</sup>لَا حَتْمَلْنَا مِنْكَ (ML), the *prot.* and *apod.* of <sup>أَنْ</sup>لَوْ being suppressed from exigency (Jsh). The conditions of suppression [whether of a single word or otherwise] are (1) the existence of indication, circumstantial, as when you

say <sup>زَيْدًا</sup> to him that raises a whip, Beat thou *Zaid*, or verbal, as XVI. 32. [45] : this [condition], however, is needed only when the suppressed is the entire *prop.*, as exemplified, or is one of its two essentials, as <sup>قَالَ سَلَامٌ قَوْمَ</sup> <sup>مَنْكَرُونَ</sup> LI. 25., i. e. *He said, Peace be upon you ! Ye are a company unknown*, the *enunc.* of the 1st and *inch.* of the 2nd being suppressed, or is a word importing a fundamental idea in the *prop.*, as XII. 85. [454], i. e. <sup>لَا تَقْتُلُوا</sup> ; and when the suppressed is a complement, the condition is that there be not any harm, logical or technical, in suppressing it : the indication is (a) not technical, which is divisible into circumstantial and verbal, as above, and (b) technical, which belongs exclusively to grammatical science, as when they say that in

<sup>أَنْ مِّنْ لَّامٍ فِي بَنِي بِنْتِ حَسَّاءَ \* نِ الْمَةِ وَاعَصِي فِي الْخَطُوبِ</sup>  
(ML), by AlA'shà, *Verily (the case is this,) whoso rails in the matter of the Banî Bint Hassân, I will rail at him, and thwart him in the great affairs* (Jsh). the full phrase is <sup>أَنْتَ</sup>, i. e. <sup>أَنْ الشَّيْءَ</sup>, because the *cond. n.* is not governed by what precedes it ; and the literal indication must correspond with the suppressed, so that <sup>زَيْدٌ ضَارِبٌ وَعَمْرُو</sup>, i. e. *Zaid is ضَارِبٌ and 'Amr (is ضَارِبٌ)*, is not allowable when you mean by the suppressed <sup>ضَارِبٌ</sup> a sense different from [that of] the mentioned, one of them being supposed to

be in the sense of *journeying* from <sup>أَصْحَابُ</sup> <sup>وَأَإِذَا</sup> <sup>ضُرِبْتُمْ</sup> <sup>فِي</sup> <sup>الْأَرْضِ</sup> <sup>وَإِذَا</sup> <sup>ضُرِبْتُمْ</sup> <sup>فِي</sup> <sup>الْأَرْضِ</sup> IV. 102. *And when ye journey in the earth*, and the other in that of the well-known *giving pain*: (2) that what is suppressed should not be like a constituent part, so that the *ag.* or *pro-ag.* or the like is not suppressed, and therefore in <sup>بِئْسَ</sup> <sup>مَثَلُ</sup> <sup>الْقَوْمِ</sup> <sup>الَّذِينَ</sup> <sup>كَذَّبُوا</sup> <sup>بِآيَاتِ</sup> <sup>اللَّهِ</sup> LXII. 5. the correct view is that <sup>أَصْحَابُ</sup> <sup>مَثَلُ</sup> <sup>الْقَوْمِ</sup> is *ag.*, and that the particularized <sup>أَصْحَابُ</sup> <sup>مَثَلُ</sup> <sup>هَؤُلَاءِ</sup>, or a *pre. n.* <sup>أَصْحَابُ</sup> <sup>مَثَلُ</sup>, is suppressed, *Most evil is the similitude of the people, (the similitude of these,) who, or (the similitude of) those who, have treated as lies the signs of God, not that the full phrase is Most evil is (the similitude), the similitude of the people who &c.,* whereas the *ag.* together with its *v.* may be suppressed, as XVI. 32.: (3) that it should not be corroborated; and therefore IM disallows suppression of the *op.* of the *corrob. inf. n.* [41]: (4) that its suppression should not conduce to [further] abridgment of the abridged, so that the verbal *n.* may not be suppressed, in contradistinction to its *reg.*, because it is an abridgment of the *v.*, and in <sup>يَا</sup> <sup>أَيُّهَا</sup> <sup>الْمَائِعُ</sup> <sup>دَلَوِي</sup> <sup>دُونُكَ</sup> \* <sup>إِنِّي</sup> <sup>رَأَيْتُ</sup> <sup>النَّاسَ</sup> <sup>يُحْمَدُونَكَ</sup> (ML), by a girl of the Anṣār, *O thou that goest down into the well and fillest the buckets, take thou my bucket, take thou my bucket: verily I have seen the people praising thee* (Jsh), the full phrase is not <sup>دُونُكَ</sup> <sup>دَلَوِي</sup> but <sup>دُونُكَ</sup> <sup>خُذْ</sup> <sup>دَلَوِي</sup> (ML), [and] the *reg.* of <sup>دُونُكَ</sup> is suppressed, i. e.

دُنُوْكَ دُنُوْی (Jsh), or [the expressed] دُنُوْی is an *inch.* and دُنُوْكَ its *enunc.* (ML), and Ks and the KK hold that there is no suppression, دُنُوْی being a *prepos. obj.* to دُنُوْكَ [187] (Jsh): (5) that it should not be a weak *op.*, so that the *prep.* or what puts the *v.* into the *apoc.* or *subj.* may not be suppressed, except in positions where the indication is strong and the use of those *ops.* frequent: (6) that it should not be a compensation for anything; so that مَا اَنْتَ مُنْطَلِقًا اَنْطَلَقْتَ in [98] is not suppressed, and IM says that the *voc. ps.* are not a compensation for اَدْعُوْ or اُنَادِی because they may be suppressed: (7) and (8) that its suppression should not conduce to preparing the *op.* for government and cutting it off therefrom, nor to making the weak *op.* govern while it is possible to make the strong *op.* govern; it is because these two matters would be combined that [the *pre. n. in*] رَاسُهَا may not be in the *nom.* in اَكَلْتُ السَّمَكَةَ حَتَّى رَاسُهَا [501] unless the *enunc.* مَأْكُوْلٌ be mentioned, *I ate the fish, so that its head was eaten*, and because both are absent that the BB allow the *reg.* of the *enunc.* to precede the *inch.* in such as زَيْدٌ ضَرَبَ عَمْرًا, though precedence of the *enunc.* is not allowable [lest the *inch.* become an *ag.*], and say that in

قَتَانُ هَدَّاجُونَ حَوْلَ يَبُوتِهِمْ \* بِمَا كَانَ آيَاهُمْ عَطِيَّةَ عَوْدَا



(M L), by AlFarazdaq, The people of Jarir are like *hedge-hogs* (a hyperbolic comparison) in their prowling about at night to thieve, *tottering feebly like old men around their tents because of what (the case) has been that 'Atiya has habituated them to* (J) عَطِيَّةٌ is an *inch.* (M L), and the *prop.* عَوْدٌ its *enunc.* (J), اِيَاهُمْ *obj.* of عَوْدٌ (M L), its second *obj.* بِهٖ being suppressed (J), and the *prop.* (M L, J) of the *inch.* and *enunc.* (J) the *pred.* of كَانِ (M L, J), the *sub.* of which is the *pron.* of the case ; but the requirement of these two conditions or of one of them is sometimes contravened in a case of exigency or rare speech, as

وَخَالِدٌ تَحْمَدُ سَادَاتُنَا \* بِالْحَقِّ لَا يُحْمَدُ بِالْبَاطِلِ

(M L) And Khālīd our princes praise him with truth; he is not praised with falsehood, i. e. تَحْمَدُ, the pronominal *obj.* being suppressed contrary to the requirement of the two conditions, because of exigency, and خَالِدٌ cut off from the *acc.* and put into the *nom.* as an *inch.* (Jsh), and

قَدْ أَصْبَحْتُ أُمَ الْخِيَارِ تَدْعِي \* عَلَى ذُنُبَا كُلِّ لَمْ أَصْنَعِ

(M L), by Abu -nNajm al'Ijli, Umm AlKhiyār (the poet's wife) has betaken herself to charging against me an offence all of which I have not committed, the pronominal *obj.* of أَصْنَعُ being suppressed contrary to the requirement of the two conditions, i. e. أَصْنَعُ (Jsh), and بَعَاظُ [22], where there is a preparing of لَمْحُوا to govern

شعاعه together with cutting of it off from that by making يعشى to govern it, but not a making of a weak [*op.*] to govern to the exclusion of a strong one (M L), because the two *ops.* (MA, Jsh), being *vs.*, are not stronger one than the other, but are equal (MA), [and] are both strong (Jsh), in government (MA, Jsh). The ellipse must be supplied in its original place, not posterior to it, so that the expounded [*v.*] in زيدا ضربته must precede, the original place of the *op.* being before the *reg.*; except (1) when the original form is impossible, as XLI. 16. [62] in the reading with the *acc.*, because اما is not followed immediately by a *v.*, (2) when an ideal matter requires the posteriority, as in the case of what the ب of the بسملة depends upon, for Z supplies it after the ب because Kur- aish used to say باسم اللات والعزى نفعل كذا In the name of AlLāt and Al'Uzzā, we will do such a thing, putting [the mention of] their acts after the mention of their deity, in order to magnify it by the precedence, so that the Monotheist must do likewise with the name of God, and replies to the objection of اقرأ باسم ربك XCVI. 1. Recite thou in the name of thy Lord that this was the first chapter revealed, so that it was more important to give precedence to the command to recite. The quantity of the supplied must be made as small as possible, because of the heaviness of the variance from the original form;

and therefore it is better to supply كَذَلِكَ in LXV. 4.

[29] than فَعِدْتَهُنَّ ثَلَاثَةَ أَشْهُرٍ. When the sentence requires the supplying of *ns.* connected by prothesis, or a qualified [n.] and a *pre. ep.*, or a *prep.* and *gen. pron.* relating to what needs the copula, the suppression should be supposed to have been not instantaneous, but gradual, as in

كَدَوْرَايَ عَيْنِي الَّذِي XXXIII. 19., i. e. كَالَّذِي يُغْشَى عَلَيْهِ.  
*Like the rolling of the eye of him that is seized with a fit,*

إِذَا قَامَتَا تَضَوَّعَ الْمِسْكُ مِنْهُمَا \* نَسِيمَ الصَّبَا جَاءَتْ بِرِيَا الْقَرْنِفَلِ

(M L), by Imra alKais (E M), i. e. تَضَوَّعًا مِثْلَ تَضَوَّعِ نَسِيمِ  
الصَّبَا, *When they two stand, the musk diffuses fragrance from them with a diffusion of fragrance like the diffusion of fragrance of the breeze of the east wind that has brought the perfume of the clove,* and II. 45. [144], i. e. لَا تَجْزَى

فِيهِ. The supplied ought to be of the form of the expressed, so that in

زَيْدًا اضْرِبْ Beat thou

Zaid, beat thou him, not اِهْنِ; but if there be a logical or

technical obstacle to supplying the mentioned, that to

which there is no obstacle is supplied, as زَيْدًا اضْرِبْ أَخَا

where اِهْنِ is to be supplied, Affront thou Zaid, beat thou

his brother, not اضْرِبْ, and يَا أَيُّهَا الْمَائِخُ الْخ when you

hold دُلُو to be in the *acc.*, what is supplied being, as



tion of an utterance, as <sup>لَهُ</sup> <sup>وَالْحَمْدُ</sup> <sup>لِلَّهِ</sup> VII. 41. *And they shall say, Praise be to God* and the saying (A) of Dhu-r Rumma (N)

<sup>سَمِعْتُ</sup> <sup>النَّاسَ</sup> <sup>يَنْتَجِعُونَ</sup> <sup>غَيْثًا</sup> \* <sup>فَقُلْتُ</sup> <sup>لِصَيْدِحَ</sup> <sup>أَنْتَجِعِي</sup> <sup>بِلَالًا</sup>  
(A) *I heard it said, "The people are going in quest of fresh herbage that grows from the water of the sky;" so I said to my she-camel Ṣaidah, Go thou in quest of Bilāl,* for he is more bountiful than the fresh herbage, <sup>النَّاسَ</sup> being in the *nom.* by imitation (N), and the *acc.* inadmissible because <sup>الْإِنْتَجَاعُ</sup> is not audible (D); or of a

writing, as <sup>قَرَأْتُ</sup> <sup>عَلَى</sup> <sup>قَصَّةِ</sup> <sup>مُحَمَّدٍ</sup> <sup>رَسُولِ</sup> <sup>اللَّهِ</sup> *I read upon his ring-stone, "Muhammad is the Apostle of God;"* (2) imitation of a single word, which is either by means of the interrogatives <sup>أَيَّ</sup> [185] and <sup>مِنْ</sup> [183], or without an *interrog.*, which sort is anomalous, like <sup>دَعْنَا</sup> <sup>مِنْ</sup> <sup>تَمْرَتَيْنِ</sup> *Abstain thou from troubling us about "two dates"* said by an Arab in reply to <sup>هَاتَيْنِ</sup> <sup>تَمْرَتَيْنِ</sup> *These are two dates*, and <sup>لَيْسَ</sup> <sup>بِقُرَشِيٍّ</sup> *He is not "a man of Kuraish"* said in reply to <sup>أَلَيْسَ</sup> <sup>قُرَشِيًّا</sup> *Is he not a man of Kuraish?* (A): and proverbs are to be repeated in their original form; thus you say to a man <sup>الْصَيْفُ</sup> <sup>ضَيَعَتِ</sup> <sup>الْلبَنُ</sup> *In the summer thou discardedst the milk* with Kasr of the <sup>ت</sup> because it was originally addressed to a female, and the Rājiz says

قَالَتْ لَهُ وَهُوَ بَعِيشٍ ضَنْكَ \* لَا تُكْثِرِي لَوْمِي وَخَلِي عَنْكَ

(D) She said to him when he was in a straitened life, Multiply not thou the upbraiding of me, and make thy place empty of thee (Jsh), the meaning of which is that she reminded her husband of what he used to say to her when she chided him for his extravagance (D). To make a *par.* is to insert before the completion of the sentence something not essential to the completeness of the fundamental object : it is of three kinds, the first of which adds nothing to the sense and is disapproved, like the saying of 'Ali Ibn Jabala

وَمَا يَشْفِي صُدَاعَ الرَّأْسِ \* سِ مِثْلُ الصَّارِمِ الْعُضْبِ

And what cures headache of the head is the like of the keen trenchant sword, for since صُدَاعُ itself means pain of the رَأْسُ there is no need to prefix it thereto ; the second is *corrob.*, like the saying of Imra alKais [503] : أَلَا هَلْ آلَخَ ; the third gives dignity to the sense, completeness to the expression, elegance to the rhythm, and eloquence to the language, like LVI. 74-76 and the saying of 'Auf Ibn Muhallim,

إِنِ الثَّمَانِينَ وَبَلَغَتْهَا \* قَدْ أَحْوَجَتْ سَمْعِي إِلَى تَرْجَمَانِ

Verily the, i.e. my, eighty years (and mayst thou be brought to attain them!) have made mine ear to need an interpreter, and the saying of AlMutanabbi

وَتَحْتَظِرُ الدُّنْيَا احْتِقَارَ مُجَرَّبٍ \* يَرَى كُلَّ مَا فِيهَا فَكَشَاكَ فَنِيَا

(H) *And thou contemnest the world with the contempt of one having experience of it, who knows all of what is in it, but excepting thee, to be fleeting*, the exception being mentioned to embellish the sentence and employ politeness in addressing kings (W), and this sort is reckoned of the category of hyperbole and corroboration (H). The deviation from the 3rd to the 2nd pers. in I. 4. [20] is named in rhetoric *enallage* (K); it occurs from the 3rd pers. to the 1st or 2nd, and from the 2nd to the 3rd (K, H) or 1st (H), as <sup>٥</sup>حَتَّىٰ اِذَا كُنْتُمْ فِي الْفَلَكِ وَجَرِيْنَ بِهِمْ (K, H) or 1st (H), as <sup>٥</sup>حَتَّىٰ اِذَا كُنْتُمْ فِي الْفَلَكِ وَجَرِيْنَ بِهِمْ X. 23. (K, H) *So that when ye are in the ships and they sail with them*, a deviation from the 2nd pers., for intensiveness, as though it were an admonition to others to wonder at their state and disapprove (K, B) of them (B), and XXXV. 10. [404] (K, H), a deviation from the 3rd pers. to what is more intimate in particularity [164] and more indicative of it (K), and <sup>٥</sup>مَالِكِ يَوْمِ الدِّينِ الخ I. 3. 4. *The King of the day of requital. Thee &c.* [20] (H); and Imra alKais has employed it three times in three verses,

تَطَاوَلَ لَيْلُكَ بِالْأَثْمُدِ \* وَنَامَ الْخَلِيٌّ وَلَمْ تَرَقُدْ

وَبَاتَ وَبَاتَتْ لَهُ لَيْلَةٌ \* كَلِيلَةُ الْعَائِرِ الْأَرْمَدِ

وَذَلِكَ مِنْ نَبَأِ جَاوِي \* وَخَبَرْتَهُ عَنْ أَبِي الْأَسْوَدِ

(K) *Thy* (an address to the poet's self) *night was long in Al Athmud; and the man free from sorrows slumbered, but thou didst not sleep; and he passed the night, and a*

night like the night of the man who suffers from pain in the eye, whose eye is inflamed, passed for him ; and that was because of tidings that came to me, and whereof I was informed, respecting the death of Abu -lAswad (Jsh), because when the discourse is transported from one style to another, it is better for refreshing the enjoyment of the listener, and awakening attention to it, than when it is made to pursue one style (K) ; [but] in *إِنَّ الَّتِي أَخ* [428] *قَتَلْتُ* is a precatory parenthetic *prop.*, like the benedictory *par.* in *إِنَّ الثَّمَانِينَ أَخ* and

*إِنَّ سَلِيمِي وَاللَّهُ يَكْلُوهَا \* ضَنْتُ بِشَيْءٍ مَا كَانَ يَرْزُوهَا*

(BS), by Ibrāhim Ibn Harma, *Verily Sulaimà—and God guard her!—has begrudged a thing*, meaning *meeting*, *that has not been wont to harm her* (Jsh), not an enallage, because the condition of the latter is that what is signified by the two *prons.* should be identical, as in X. 23. (BS): it has been said, however, that enallage is following up the sentence with a complete *prop.* congruous with it in sense, as a supplement to it, in the style of proverb or invocation or otherwise, as *وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا* XVII. 83. *And say thou, The truth hath come and the false hath passed away ; verily the false is a thing that passeth away,* *ثُمَّ أَنْصِرُوا صَرْفَ اللَّهِ قُلُوبَهُمْ* IX. 128. *Then they turn away,*



قَصَمَ الْفَقْرُ ظَهْرِي وَالْفَقْرُ مِنْ قَصَمَتِ الظَّهْرَ *God turn away their hearts! Poverty has broken my back; and poverty is one of the things that break the back, and the saying of Jarir*

مَتَى كَانَ الْخِيَامُ بِنِي طُلُوحٍ \* سَقَيْتِ الْغَيْثَ اِيْتَهَا الْخِيَامُ  
(H) *When were the booths at Dhù Tūlūh? May ye be watered with rain, O ye booths! (Jsh).* In comparison the two terms of the comparison, what is compared and what it is compared to, and the instrument [of comparison] are mentioned, as زَيْدٌ كَالْأَسَدِ *Zaid is like the lion: in metaphor the mention is restricted to the [person or thing] to which the comparison is made, and what is compared is not supplied, as رَأَيْتُ أَسَدًا فِي الْحَمَامِ *I saw a lion in the hot bath: but when the instrument is omitted, and that to which the comparison is made is an enunc. to an inch. either expressed, as VI. 39. *وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ* *They which have treated Our signs as false are like men deaf and dumb beating the ground with their feet in the darkness of unbelief, and this verse of Ka'b [149], or supplied, as II. 17. [29] and***

نَجُومٌ سَمَاءٌ كُلَّمَا انْقَضَى كَوْكَبٌ \* بَدَأَ كَوْكَبٌ تَارِي إِلَيْهِ كَوَاكِبُهُ  
*They are like constellations of a heaven; as often as a star falls, a star appears to which its stars join themselves, in full*  
هُمْ كَنَجُومٍ and هُمْ كَصَمٍ *since the enunc. must have an inch.,*

there is a dispute as to classification ; and critical judges, like Jj, Z, and Sk, name this kind [of figure] *hyperbolic comparison*, not *metaphor*. The difference between this kind and the preceding one is that here you apparently apply your sentence to denote *affirming what is signified by the first to belong to the category of the second*, and, when such affirmation is impossible in reality, this kind serves to affirm *resemblance*, so that it is appropriately named *comparison*, contrary to the preceding one, where you do not apply your sentence to comparing, but to borrowing the name of the *lion* for him that you saw. When they exaggerate comparison, they *invert* it, making what is [meant to be] compared a principal representative of that idea, and what it is [meant to be] compared to subordinate to it : and hence the saying of Dhu-rRumma

وَرَمَلٌ كَارَاكِ الْعَنَارِ قَطَعَتْهُ

And (many) a tract of sand like the hips of the virgins have I traversed ; and of Ru'ba (BS) Ibn Al'Ajjāj Ibn Ru'ba at Tamīmī (Jsh)

وَمَهْمَةٌ مَغْبَرَةٌ أَرْجَاؤُهُ \* كَانِ لَوْنِ أَرْضِهِ سَمَاءُهُ

[515] (BS) And (many) a desert whose sides were dust-colored, as though the color of its ground had been (the color of) its sky (Jsh), originally as though the color of its sky had been (on account of its dustiness) the color of its ground, the comparison having been inverted and the *pre. n.* suppressed ; and of Abū Tammām, describing the pen of the subject of his eulogy,

لَعَابُ الْإِنَاعِي الْقَائِلَاتِ لَعَابَةٌ \* وَارَى الْجَنَى اشْتَارَتْهُ إِيدِ عَوَاسِلِ

(BS) *The slaver of speaking vipers is its slaver, and the honey of the gathering that live-rifling hands have extracted (is its slaver) (FD): and transposition of the sentence is allowable in comparison and elsewhere; but, according to critical judges, is acceptable only when it contains a pretty conceit, as in the process of comparison, where you see that it imports exaggeration by making the subordinate, to which the predicament is meant to be affirmed to belong, a principal, and making the other accord with it (BS). One of the varieties of their speech is transposition, which occurs (1) mostly in poetry, as in (a) كَانَتْ سُبَيْدَةً آخِ [449]; (b) وَمَهْمَةٌ مُغْبِرَةٌ آخِ [above]; (c) the saying*

فَإِنْ أَنْتَ لَأَقِيتَ فِي نَجْدَةٍ \* فَلَا يَتَهَيَّبُكَ أَنْ تَقْدَمَا

(ML) *Then, if thou meet with a fight (فِي being red.), let it not fear thee to advance, أَنْ تَقْدَمُ being an ag. (DM), i. e. فَلَا تَتَهَيَّبُهَا (ML), meaning الْقُدُومُ عَلَيْهَا fear thou not (to advance towards) it (DM); (d) the saying of [Tamīm Ibn Ubayy (Jsh)] Ibn Mukbil*

وَلَا تَهَيَّبُنِي الْعُرُمَةُ أَرْكَبُهَا \* إِذَا تَجَاوَبَتِ الْأَصْدَاءُ بِالسَّحَرِ

(ML) *And the desert that I travel over fears me (originally not, when the male owls answer one another in the time a little before daybreak (DM, Jsh), i. e. لَا أَتَهَيَّبُهَا*

*And I fear not the desert* ; (e) <sup>كَانَ</sup> <sup>أَرَبَ</sup> <sup>ذِرَاعَيْهَا</sup> <sup>الْبَحْرَ</sup> [75] ;

(f) the saying of 'Urwa Ibn AlWard

<sup>فَدَيْتُ</sup> <sup>بِنَفْسِي</sup> <sup>نَفْسِي</sup> <sup>وَمَالِي</sup> \* <sup>وَمَا</sup> <sup>أَلَوْكَ</sup> <sup>إِلَّا</sup> <sup>مَا</sup> <sup>أُطِيقُ</sup>

(ML) *I have ransomed myself and my property with his self ! Nor do I give thee aught but what I am able*, vid. the ransoming of thee with myself, originally <sup>فَدَيْتُ</sup> <sup>نَفْسَهُ</sup> <sup>بِنَفْسِي</sup>

<sup>بِنَفْسِي</sup> *I have ransomed his self with myself !* (DM) ; (g) the saying of AlKutāmi

<sup>فَلَمَّا</sup> <sup>أَنَّ</sup> <sup>جَرَى</sup> <sup>سَمْنٌ</sup> <sup>عَلَيْهَا</sup> \* <sup>كَمَا</sup> <sup>طَيَّنْتَ</sup> <sup>بِالْقُدْنِ</sup> <sup>الْأَسْيَاءَ</sup>

(ML) *And, when fatness spread over her, as thou plastered mud with the pavilion*, this sense being inverted, because the pavilion is what is plastered and coated with mud (DM) : (2) sometimes in prose, whence (a)

<sup>أَدْخَلْتُ</sup> <sup>الْقَلَنْسُوَّةَ</sup> <sup>فِي</sup> <sup>رَأْسِي</sup> *I put the cap into my head*

(ML), originally <sup>أَدْخَلْتُ</sup> <sup>رَأْسِي</sup> <sup>فِي</sup> <sup>الْقَلَنْسُوَّةَ</sup> *my head into the cap*

(DM) ; (b) <sup>عَرَضْتُ</sup> <sup>النَّاقَةَ</sup> <sup>عَلَى</sup> <sup>الْحَوْضِ</sup> or <sup>عَلَى</sup> <sup>الْمَاءِ</sup> *I showed the she-camel to the trough or to the water* (ML), originally

<sup>عَرَضْتُ</sup> <sup>النَّاقَةَ</sup> <sup>عَلَى</sup> <sup>الْحَوْضِ</sup> or <sup>عَلَى</sup> <sup>الْمَاءِ</sup> *the trough, or the water, to the she-camel*, as say Jh and many, and among them Sk

and Z, the latter of whom holds <sup>وَيَوْمَ</sup> <sup>يَعْرَضُ</sup> <sup>الَّذِينَ</sup> <sup>كَفَرُوا</sup>

<sup>عَلَى</sup> <sup>النَّارِ</sup> XLVI. 19. *And on the day when they that have disbelieved shall be shown to the fire to be an instance*

of it (ML), originally <sup>كُفِّرُوا عَلَى النَّارِ</sup> *the fire shall be shown to them that have disbelieved* (B, DM), as is said (B), which is indicated by the exposition of Ibn 'Abbās *they shall be brought to it, and it shall be displayed to them* (K), while ISk says that <sup>عَرَضْتُ عَلَى النَّاقَةِ</sup> *I brought the trough before the she-camel* is inverted (ML), as though he held that the brought was the driven, [i. e. *the she-camel before the trough*] (DM); (c) <sup>إِذَا طَلَعَتِ الْجُوزَاءُ انْتَصَبَ الْعُودُ فِي</sup> (ML) *When the constellation Gemini rises* (at which time the night is short, and the day is long), *the branch stands up on the male chameleon* (DM), i. e. <sup>الْعُودُ فِي</sup> *the male chameleon on the branch*; (d) LXIX. 32. <sup>ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ</sup> *Then on a chain, whose measure is seventy cubits, put ye him,* meaning, says Th, <sup>اسْلُكُوا فِيهِ سِلْسِلَةً</sup> (ML) *put on him, i. e. on his neck, a chain* (DM); (e-f) as is said, VII. 3. [126, 540] (ML), because the coming of the chastisement is before the destruction, i. e. <sup>جَاءَهَا بَأْسُنَا فَاهْلَكْنَاهَا</sup> *hath Our chastisement come upon, and have We destroyed* (DM), and <sup>ثُمَّ دَنَا فَتَدَلَّى</sup> LIII. 8. *Then he drew near, and hung down* (ML), i. e., as is said, *Then he (Gabriel) hung down (from the highest region of the heaven), and drew*

near (to the *Apostle*) (B), originally تَدَلَّى فِدْنًا (DM); (g) LIII. 9. *And he, etc* [128], was (like) a half-length of two bows, originally, as Jh relates, قَوْسِي قَابِي two half-lengths of a bow, the *du.* being converted into the *sing.* (ML), and the *sing.* into the *du.* (DM), which is good if the قَاب be interpreted by *what is between the handle of the bow and its end*, [i. e. *its half-length*,] the bow having two ends, and therefore *two half-lengths* (ML), but not if it be interpreted by *measure*, [i. e. *length*, the bow not having *two lengths*] (DM). *Abstraction* is a conventional term employed by the professors of originality, who say that one of the ideal embellishments is *abstraction*, which is that from a matter possessed of a quality another matter like it in that quality should be evolved for the sake of exaggerating the completeness of that quality in that matter possessed of the quality, so that it even, as it were, attains to such a degree of qualifiability by that quality that another [matter] qualified by that quality may be evolved from it. And the exaggeration mentioned is derived from the practice of the eloquent, because they never do that except for the sake of exaggeration. *Abstraction* is of several kinds, (1) what is [effected] with the abstractive مِنْ [prefixed to the involving matter], as in their saying لِي مِنْ فُلَانٍ صَدِيقٌ حَمِيمٌ I have in him a warm friend, i. e. *Such a one has attained, in respect of friendship, such an extreme that*

another warm friend like him in friendship may be extracted from him : (2) what is [effected] with the abstractive ب prefixed to the involving [matter], as in their saying لَقَيْتُ لَقْنِي سَأَلْتُ فَلَانًا لَتَسْأَلَنِي بِهٖ الْبَحْرُ Assuredly, if thou ask such a one, thou wilt ask in him the ocean [of liberality], where the speaker so exaggerates the man's qualifiability by liberality, that he even evolves from him an ocean in liberality: (a) some, however, assert that the abstractive مِنْ and ب are to be explained by suppression of a *pre. n.*, so that لَقَيْتُ مِنْ زَيْدٍ أَسَدًا I met in Zaid a lion means لَقَاكَ مِنْ لِقَائِكَ from, or because of, (meeting) him [499], the object being to compare him to the lion; and similarly لَقَيْتُ بِهٖ أَسَدًا I met in him a lion means لَقَاكَ بِهٖ by, or because of, (meeting) him [503]: but the weakness of this hypothesis in the like of لِي مِنْ لِي [above] is not hidden, because the exaggeration escapes in supposing the full phrase to be حَصَلَ لِي مِنْ حُصُولِهِ صَدِيقٌ A [warm] friend accrued to me from, or because of, his accrual: (3) what is [effected] with the ب of simultaneity and accompaniment in the evolved [matter], as in the saying of the poet

وَشَوْهَاءُ تَعْدُو بِي إِلَى صَارِيخِ الْوَعْدِ  
بِمُسْتَلْتِمٍ مِثْلِ الْفَنِيْقِ الْمَرْحَلِ

(KIF) *And (many) a fierce-looking mare there is that bears me swiftly to the shouter for succour in battle with a mail-clad warrior in bulkiness like the saddled stallion prized by its owner!* (FD), meaning *bears me swiftly, while with me in myself is a mail-clad warrior because of the completeness of my readiness for battle*, where the poet so exaggerates his qualifiability by readiness for battle, that he even evolves from himself another *ready warrior clad in a coat of mail*: (4) what is [effected]

with prefixion of <sup>فِي</sup> to the involving [matter], as in <sup>لِزَمَ فِيهَا دَارُ الْخُلْدِ</sup> XLI. 28. *They shall have in it the abode of eternity, i. e. in Hell, where Hell [in itself (K)]*

*is the abode of eternity (KIF)*, like <sup>لَقَدْ كَانَ لَكُمْ فِي رَسُولٍ</sup> XXXIII. 21. *Assuredly there was for you in the Apostle of God a goodly example, the sense*

*being that the Apostle of God was a goodly example (K)*; but He evolves from it another *abode*, which He makes ready *in Hell* for the unbelievers, to inspire awe of the state of Hell, and exaggerate its qualifiability by affliction: (5) what is [effected] without the intervention of

a *p.*, as in the saying of Katāda <sup>فَلَنْ يَبْقِيَتْ لَارْجِعَنَّ الْخ</sup> [411], as though he evolved a *noble* man from himself for the sake of exaggerating his nobleness, and for this reason did not say <sup>أَوْ أَمُوتُ</sup> *unless I die*: (6) what is metonymical, as in

<sup>يَا خَيْرَ مَنْ يَرْكَبُ الْمَطَى وَلَا \* يَشْرَبُ كَسًا بِكَفٍّ مِنْ بَخْلًا</sup>



(KIF) *O best of them that mount the riding beasts and drink not a cup in the hand of the niggardly (Jsh), i. e. drink the cup in the hand of a munificent man*, where the poet evolves from the subject of his eulogy *a munificent man in whose hand the subject of his eulogy drinks the cup*, [this evolution being] by way of metonymy [216], because, when he denies of him *drinking in the hand of the niggardly*, he affirms of him *drinking in the hand of the generous*, and it is known that he drinks in his [own] hand, so that he is that generous man: (7) the address of a man to himself, in which he evolves from himself another person like himself in the quality intended to be the subject of the discourse, and then addresses him, as in

لَا خَيْلَ عِنْدَكَ تَهْدِيهَا وَلَا مَالٌ  
فَلْيَسْعِدِ النَّطَاقُ إِنْ لَمْ تَسْعِدِ الْكَالُ

(KIF), by AlMutanabbi, addressing himself, *There are no horses in thy possession, that thou mayst present to the subject of the eulogy, and no property. Then let speech help thee if circumstances help thee not (W)*, what is meant by *circumstances* being *wealth*, as though he evolved from himself another person like himself in lack of wealth and property and horses. It is said that *abstraction* is not incompatible with *enallage*, but that the latter is producible by the speaker's abstracting himself from his own person and addressing this abstraction, for the sake of some point, like the *vividness* in تَصَارَلَ لَيْلَكَ آخِ

[above]: and indeed it is sometimes possible to regard the sentence as an instance of either of them instead of the other; but, as for their being intended together, that is not the case: thus, when the speaker speaks of himself in the 2nd or 3rd *pers.*, then, (1) if there be no quality here, his qualifiability by which is intended to be exaggerated, that is not *abstraction* at all: (2) if there be a quality here, which the situation admits of exaggerating, then, (a) if the speaker evolve from himself another person qualified by it, that is *abstraction*, not *enallage* at all; (b) if he do not evolve, but intend mere variety in speaking of himself, that is *enallage* (KIF).

The address in <sup>أَنَّهُ</sup>فَلَا يَغْرَنكَ <sup>أَنَّهُ</sup>أَلْحَ [523] is either (1) to an indefinite [person], like <sup>أَنَّهُ</sup>لَوْ تَرَىٰ <sup>أَنَّهُ</sup>إِنَّ الْمَجْرِمُونَ <sup>أَنَّهُ</sup>نَاكِسُو رُؤُسِهِمْ

XXXII. 12. And, if thou sawest when the sinners were hanging down their heads, according to one of the 2 explanations (BS), as you say <sup>أَنَّهُ</sup>فَلَانِ <sup>أَنَّهُ</sup>لَتَنِيْمَ <sup>أَنَّهُ</sup>إِنْ <sup>أَنَّهُ</sup>أَكْرَمْتَهُ <sup>أَنَّهُ</sup>أَهَانَكَ

<sup>أَنَّهُ</sup>فَلَانِ <sup>أَنَّهُ</sup>لَتَنِيْمَ <sup>أَنَّهُ</sup>إِنْ <sup>أَنَّهُ</sup>أَكْرَمْتَهُ <sup>أَنَّهُ</sup>أَهَانَكَ <sup>أَنَّهُ</sup>وَأَنْ أَحْسَنْتَ إِلَيْهِ <sup>أَنَّهُ</sup>أَسَاءَ إِلَيْكَ <sup>أَنَّهُ</sup>Such a one is a mean fellow: if thou honor him, he will insult thee; and, if thou do good to him, he will do evil to thee (K); or (2) to [the poet]

himself by way of *abstraction*, as in <sup>أَنَّهُ</sup>تَطَارُلَ <sup>أَنَّهُ</sup>لِيْلُكَ <sup>أَنَّهُ</sup>أَلْحَ [above] (BS).

# PART THE FIRST.

## THE NOUN.

### CHAPTER I

#### THE NOUN IN GENERAL.

§ 2. The *n.* is what indicates a meaning in itself not connected with one of the three times (Sh). It is that which may be made a subject of announcement, like <sup>٩٥</sup>زَيْدُ and <sup>٥٥</sup>الْعِلْمُ in <sup>٩٥</sup>زَيْدٌ <sup>٥٥</sup>خَرَجَ <sup>٥٥</sup>Zoid went forth and <sup>٩٥</sup>الْعِلْمُ <sup>٥٥</sup>حَسْبُ <sup>٥٥</sup>Knowledge is comely, or which is significant of that whereof an announcement may be made, like <sup>٥٥</sup>مَتَى, <sup>٥٥</sup>إِذَا, <sup>٥٥</sup>أَنْ, for though you make no announcement respecting them since they are always used as adverbs, still they are significant of *time*, which is a subject of announcement, as in <sup>٥٥</sup>مَضَى <sup>٥٥</sup>الْوَقْتُ <sup>٥٥</sup>The time passed (MM). The signs which distinguish the *n.* from (IA, Sh) its two coparceners (Sh) the *v.* and *p.* (IA) are (IA, Sh) (1) [the inflection of] the *gen.* by reason of a *p.* or prothesis or apposition, as <sup>٥٥</sup>مَرَرْتُ <sup>٥٥</sup>بِغُلَامٍ <sup>٥٥</sup>زَيْدٍ <sup>٥٥</sup>الْفَاضِلِ <sup>٥٥</sup>I passed by the manservant of the excellent Zaid, where <sup>٥٥</sup>غُلَامٍ is in the *gen.* by reason of the *p.*, <sup>٥٥</sup>زَيْدٍ by reason of prothesis, and <sup>٥٥</sup>الْفَاضِلِ by reason of apposition : (2) Tanwīn [608] ; but only the Tanwīn of complete declension, indeterminateness, cor-

respondence, or compensation, belongs exclusively to the *n.*, for the quavering and hypercatalectic Tanwins are found in *n.*, *n.*, and *p.* (IA): (3) being used as a *voc.* (IA, Sh), as <sup>زَيْدٌ</sup> يَا زَيْدُ O Zaid (IA); every *voc.* is a *n.*, and in Ks's reading <sup>لِلَّهِ</sup> يَا اسْجُدُوا لِلَّهِ XXVII. 25. [59] Now, O bow ye yourselves down to God, <sup>يَا أَيُّهَا النَّاسُ</sup> يَا أَيُّهَا النَّاسُ VI. 27. O would that we were restored!, and the saying of Muhammad <sup>يَا رُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ</sup> يَا رُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ O many a woman wearing raiment in this world will be naked on the day of resurrection, the *voc.* is suppressed, i. e. <sup>يَا هَؤُلَاءِ</sup> يَا هَؤُلَاءِ, <sup>يَا قَوْمُ رَبِّ</sup> يَا قَوْمُ رَبِّ and <sup>يَا قَوْمُ لَيْتَنَّا</sup> يَا قَوْمُ لَيْتَنَّا, <sup>اسْجُدُوا</sup> اسْجُدُوا O these &c., or the *يا* is premonitory not *voc.* (Sh): (4) <sup>أَلْ</sup> أَلْ (IA, Sh), as in the saying of Abu-tTayyib <sup>الْخَيْلُ وَاللَّيْلُ وَالْبِيدَاءُ تَعْرِفْنِي \* وَالسِّيفُ وَالرَّمْحُ وَالْقُرْطَاسُ وَالْقَلَمُ</sup> الخيل والليل والبيداء تعرفني \* والسيف والرمح والقرطاس والقلم The horses, and night, and the waterless desert know me, and the sword, and the spear, and the scroll, and the pen, the seven words to which [the *art.*] <sup>أَلْ</sup> أَلْ is prefixed being on that account *ns.*; whereas in the saying of AlFarazdak <sup>مَا أَنْتَ إِلَّا</sup> مَا أَنْتَ إِلَّا [176] the <sup>أَلْ</sup> أَلْ [is not the *art.*, but] a conjunct *n.* in the sense of <sup>الَّذِي</sup> الَّذِي prefixed to the *v.* by a bad poetic license (Sh): (5) attribution to it (IA, Sh), i. e. predication respecting it (IA), whether the attribute be a *v.*, as <sup>قَامَ زَيْدٌ</sup> قَامَ زَيْدٌ Zaid stood, or a *n.*, as <sup>زَيْدٌ أَخُوكَ</sup> زَيْدٌ أَخُوكَ Zaid is thy brother, or a *prop.*, as <sup>أَنَا قَامْتُ</sup> أَنَا قَامْتُ I stood where <sup>قَامَ</sup> قَامَ is a

v., the attribute of the ت, and قَامَ and the ت form a pr.p., the attribute of اَنَا; and in تَسْمَعُ بِالْمَعِيْدِي خَيْرٌ مِنْ اَنْ تَرَاهُ That thou shouldst hear of AlMu'aidi is better than that thou shouldst see him تَسْمَعُ by subaudition of اَنْ is for اَنْ تَسْمَعُ, which is renderable by the inf. n., i. e. سَمَاعُكُ, so that in reality the predication is respecting a n.: this is the most useful sign of the n., and serves to show that مَا is a n. in قُلْ مَا عِنْدَ اللَّهِ LXXII. 11. Say thou, That recompense which is with God is better than sport and than merchandise and مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ XVI. 98. That which ye possess perisheth, and that which God possesseth is everlasting, in which texts it is a conjunct n. in the sense of الَّذِي, whereas in اِنْ مَا صَنَعُوا كَيْدٌ سَاحِرٌ XX. 72. Verily what they did, or that they did, was the craft of a sorcerer it is either a conjunct n. as before, or a conjunct p. equivalent with its conj. to the inf. n., and in اِنَّمَا إِلَهُ الْإِلَهِ وَاحِدٌ IV. 169. God is only one God it is a restraining p. (Sh).

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## CHAPTER II.

### THE GENERIC NOUN.

§ 3. This is what is attached to a thing and to all that resembles it. It is divisible into abstract and concrete, each of which is divisible into substantive, like <sup>فَرَسٌ</sup> *Horse* and <sup>جَهْلٌ</sup> *Ignorance*, and *ep.*, like <sup>رَكَبٌ</sup> *Riding* and <sup>مَفْهُومٌ</sup> *Comprehended*.

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## CHAPTER III.

### THE PROPER NAME.

§ 4. This is what is attached to a thing itself without extending to what resembles it (M). It is of two sorts, personal and generic [7] (Sh). The [personal (Sh)] proper name defines its denominate absolutely, i. e. without restriction (IA, Sh) of speaking, allocution, or absence (IA), the clause *without restriction* excluding the rest of the determinates (IA, Sh), for these define their denominate only through some restriction (Sh), like the *pron.*, which defines through the restriction of speaking, as أَنَا *I*, or allocution, as أَنْتَ *Thou*, or absence, as هُوَ *He* (IA), [and] like الرَّجُلُ *The man*, which defines through the restriction of the *art.*, and غُلَامِي *My manservant*, which defines through the restriction of prothesis ; and on this account the expression for the person named *Zaid* does not vary with his presence or absence, in contrast to the pronominal expression هُوَ or أَنْتَ (Sh). The proper name is divisible into *name* (IA, Sh), i. e. such as is neither surname nor cognomen (IA), as زَيْدٌ *Zaid* and أُسَامَةُ *Usāma* (Sh) ; and *surname*, i. e. such as begins with اِبْنُ or اُمُّ (IA, Sh), as اَبُو بَكْرٍ *Abù Bakr* and اُمُّ عَمْرٍو *Umm 'Amr* (Sh) ; and *cognomen* (IA, Sh), which is

either laudatory, as زَيْنُ الْعَابِدِينَ *Zain al-'Ābidin* [The ornament of the worshippers], or disparaging, as أَنْفُ الْنَّاقَةِ *Anf an-Nāka* [she-camel's nose] (IA). It is either a single word, like زَيْدٌ, or a *comp.* (M) : the latter is (1) a *prop.* (M, IA), like تَابَطُ شَرًّا *Ta'abbata Sharra* [He put a mischief under his armpit] (M), cognomen of Thābit Ibn Jābir alFahmī because of his keeping a sword under his armpit (D), and يَزِيدُ *Yazīd* in such as the saying (M) of Ru'ba (SM)

نَبِئْتُ أَخَوَالِي بَنِي يَزِيدٍ \* ظَلَمَّا عَلَيْنَا لَهُمْ فِدِيدٌ

(M), where ظَلَمَّا is i. q. ظَلَمَ, and فِدِيدٌ is *expos.* of the ظَلَمَ, *I have been informed that my maternal uncles the sons of Yazīd are authors of wrong-doing against us, that they have a clamour, a prop. from يَزِيدُ الْمَالُ* *The property, it increases, whence the Damm, not [a single term] from يَزِيدُ الْمَالُ* *The property increases, for if so it would have been infl. يَزِيدُ* with Fath [18] (SM) ; which sort must be imitated (IA), not *infl.* (H), as جَاءَنِي زَيْدٌ (IA), رَأَيْتُ تَابَطَ شَرًّا, and مَرَرْتُ بِتَابَطِ شَرٍّ (H) : (2) not a *prop.* (M) ; [but] either a synthetic *comp.* (IA), two ns. made one, as مَعْدِيكَرِبٌ *Ma'dīkarib*, بَعْلَبَكْ *Ba'labakk*,





مَوْهَبٌ , مُحَبَّبٌ , or anomalous, like مُحَمَّدَانٌ , فَقْعَسٌ , مَكْوُزَةٌ , حَيَوَةٌ (M) ; and *transferred* (M, IA), i. e. such as was previously used otherwise than as a proper name (IA), which is of six kinds (M), (1) transferred from a (M, IA) concrete (M) generic (IA) *n.*, as أَسَدٌ , (2) transferred from an (M, IA) abstract (M) *inf.* (IA) *n.*, as فَضْلٌ , (3) transferred from an *ep.* (M, IA), as حَاتِمٌ (M) and حَارِثٌ , which [three] kinds are *infl.* (IA), (4) transferred from a *v.*, either a *pret.*, as شَمِرٌ , or *aor.*, as تَغْلِبُ , or *imp.*, as اصْمِتْ in the saying of ArRā'i

أَشْلَى سُلُوقِيَّةً بَاتَتْ وَبَاتَ بِهَا \* بَرَحْشٍ اصْمِتَ فِي أَصْلَابِهَا أَوْدٌ  
*He called a greyhound bitch that passed the night and that he passed the night with in the waste of Işmit, in whose loins was a bending, and أَطْرَقَ in the saying of the Hudhali*

عَلَى أَطْرَقَ بِالْيَابِ الْخِيَا \* مِ الْإِثْمَامِ وَالْأَعْصِي

*Upon Atrikā are the dilapidated of the booths except the panic-grass and except the poles, (5) transferred from a sound, like بَيْتَةٌ the nickname of 'Abd Allāh Ibn AlHārith Ibn Naufal ; and (6) transferred from a comp., which has been already mentioned (M).*

§ 5. The cognomen, when accompanying the name, must follow it, as زَيْدٌ أَنْفُ النَّاقَةِ ; and does not precede

it, save rarely, as in the saying (IA) of Janūb sister of 'Amr Dhu -lKalb (J, DH)

بَانَ ذَا الْكَلْبِ عَمْرًا خَيْرَهُمْ حَسْبًا \* بَبْطَلِي شَرِيَانِ يَعْرَى حَوْلَهُ الذِّيبُ  
(IA) Tell thou Hudhail, &c., that Dhu -lKalb 'Amr, the best of them in worth, is buried in Baṭn Sharyān, with the wolf howling round him, عَمْرًا being a *subst.* or *synd. expl.*

to ذَا (J). If name and cognomen be both single words, the former is *pre.* to the latter (M, IA, Sh), according to the BB, as مَرَرْتُ بِسَعِيدٍ, رَأَيْتُ سَعِيدَ كُرْزٍ, هَذَا سَعِيدُ كُرْزٍ, (IA), or the latter is put in apposition with the former (Sh, IA), according to the KK, as هَذَا سَعِيدُ كُرْزٍ, رَأَيْتُ سَعِيدًا كُرْزًا, &c. (IA). If they be both (IA, Sh) prothetic (Sh) compounds (IA), as عَبْدُ اللَّهِ زَيْدُ الْعَابِدِينَ, or dissimilar (Sh), [i. e.] if one be a single word and the other a [prothetic] *comp.*, as عَبْدٌ سَعِيدٌ أَنْفُ النَّاقَةِ and عَبْدُ زَيْدٍ أَنْفُ النَّاقَةِ (IA), the latter must be put in apposition with the former (IA, Sh), and prothesis is not allowable (Sh); but an anacoluthic *nom.* by subaudition of an *inch.* such as هُوَ, or *acc.* by subaudition of a *v.* such as اعْنَى

*I mean*, is allowed [in the latter], as هَذَا زَيْدٌ أَنْفُ النَّاقَةِ  
*This is Zaid, I mean Anf anNāka*, رَأَيْتُ زَيْدًا أَنْفُ النَّاقَةِ  
*I saw Zaid, that is Anf anNāka*, مَرَرْتُ بِزَيْدٍ أَنْفُ النَّاقَةِ  
or أَنْفُ النَّاقَةِ. The surname may precede the cog-

nomen, as <sup>أبو عبد الله زين العابدين</sup> , or the cognomen the surname, as <sup>زين العابدين أبو عبد الله</sup> (IA) ; [and] the cognomen is made to conform [in case] to the [preceding] surname, as <sup>هذا أبو زيد ثقة</sup> (M).

§ 6. Proper names are given (M, IA) not only to rational beings, as <sup>جعفر</sup> a man's name, <sup>خرنق</sup> the name of an Arab poetess sister of Tarafa Ibn Al'Abd by the mother's side, <sup>قرى</sup> the name of a tribe, but (IA) also to [irrational (IA)] familiar objects (M, IA), as <sup>عدي</sup> the name of a place, <sup>لأحق</sup> the name of a horse, <sup>شدم</sup> the name of a he-camel, <sup>واشق</sup> the name of a dog, <sup>هيلة</sup> the name of a she-goat (IA), <sup>كساب</sup> (M) the name of a bitch (EM), <sup>أعوج</sup> (M) the name of a horse famous among the Arabs (J, 207), every one of which proper names belongs exclusively to an individual by itself, who is known thereby, like the proper names among human beings.

§ 7. Such as are not appropriated nor domesticated need a specification of the individual, like birds, wild animals, reptiles, &c. ; for in this case the proper name belongs to the entire genus, and is not more proper to one individual than another. Thus when you say <sup>اسامة</sup> *The lion*, or <sup>ثعالة</sup> *The fox*, it is as though you said "the species which is of such and such a character" (M). The

generic proper name is like the *indet.* in not particularising one individual by itself ; for <sup>أَسَمَةٌ</sup> is applicable to every lion, <sup>ثُعَالَةٌ</sup> to every fox, and <sup>أَمٌ عَرِيضًا</sup> to every scorpion ; whereas by the personal proper name a single individual by himself is meant, like <sup>زَيْدٌ</sup> and <sup>أَحْمَدٌ</sup> *Ahmad* (IA). The generic proper name indicates by means of itself either the possessor of the quiddity, for <sup>أَسَمَةٌ</sup> of itself either the possessor of the quiddity, for <sup>أَسَمَةٌ</sup> <sup>أَشَجَعُ مِنْ ثُعَالَةٍ</sup> *The lion is braver than the fox* is equivalent to <sup>أَلْأَسَدُ أَشَجَعُ مِنْ الثُّعْلُبِ</sup> where the *art.* denotes generic determination ; or the individual present, for <sup>أَسَمَةٌ</sup> <sup>هَذَا</sup> *This is the lion advancing* is equivalent to <sup>أَلْأَسَدُ</sup> <sup>هَذَا</sup> where the *art.* denotes determination of presence (Sh). It resembles the personal proper name in admitting of a *d. s.* after it, in refusing triptote declension when another cause [18] in addition to the quality of proper name is present, and in rejecting the *art.*, as <sup>أَسَمَةٌ</sup> <sup>هَذَا</sup> where <sup>أَسَمَةٌ</sup> is diptote, has a *d. s.* after it, and has not the *art.*, for you do not say <sup>أَلْأَسَمَةُ</sup> <sup>هَذَا</sup> (IA). Some of these genera have both a generic name [3] and a [generic] proper name, like <sup>أَلْأَسَدُ</sup> and <sup>أَسَمَةٌ</sup>, <sup>الثُّعْلُبُ</sup> and <sup>ثُعَالَةٌ</sup> (M) ; [generic names, however, like] <sup>أَلْأَسَدُ</sup> and <sup>الثُّعْلُبُ</sup> indicate the possessor of the quiddity not by means of themselves [like the generic proper name], but

by means of prefixion of the *art.* (Sh): and some have only a [generic] proper name, like حَمَارُ قَبَانٍ *The wood-louse*. Some genera have received both a name and surname, like human beings; thus the lion is called أَسَامَةُ and أَبُو الْكَارِثِ, the fox ثُعَالَةُ and أَبُو الْحَصِيِّ, the scorpion أَمَّ عَرِيْطَا and شَبْرَةُ, and the hyena أَمَّ عَامِرٍ and حَضَاجِرُ, (M); AshShanfari AlAzdi says

لَا تَقْبِرُونِي إِنْ قُبِرِي مُحْرَمٌ \* عَلَيْكُمْ وَلَكِنْ ابْشِرِي أَمَّ عَامِرٍ  
*Bury me not, when I am slain; verily the burial of me is forbidden unto you: but rejoice thou, hyena, at devouring me; or here ابْشِرِي أَلْحُ is a prop., made a cognomen of the hyena, and imitated, like تَابَتْ شَرًّا, the sense being but leave me to her that is called ابْشِرِي أَلْحُ (D, T): some have a name and no surname, like the male hyena, which is called قَتْمٌ: and some have a surname but no name, like أَبُو بَرَأَشَى [a certain bird] (M).*

§ 8. The generic proper name is concrete, as before mentioned [7], and abstract, as بَرَّةٌ *Goodness* and فَجَارٌ *Wickedness* (IA); [for] ideal are treated like real objects in that respect, so that التَّسْبِيحُ is named سُبْحَانُ [41], fate شُعُوبٌ and قَشَعْمٌ, treachery كَيْسَانُ in the *dial.* of the Banu Fahm, as

اِنْ اَمَادَعُوا كَيْسَانَ كَانَتْ كَهَوْلُهُمْ \* اِلَى الْغَدْرِ اِدْنَى مِنْ شَبَابِهِمُ الْعَرَبِ

(M) by AnNamir Ibn Taulab *Whenever they call treachery, their full-grown men are nearer to treachery than*

*their beardless youth* (T), and totality زَوْجَر, as

وَإِنْ قَالَ عَارٍ مِنْ مَعَدٍّ قَصِيدَةً \* بِهَا جَرَبٌ عَدْتُ عَلَى بَزْوَرٍ

(M) by Ibn Ahmar (Lane) *And if a howler of Ma'add utter an ode, wherein is a blemish, it is imputed to me altogether.* And in the case of periods of time they say

بَكْرَةً and لَقَيْتُهُ غَدَوَةً *I met him early this morning* (M);

[for] غَدَوَةٌ is generally made *det.* by the quality of proper name, as جِئْتُكَ يَوْمَ الْجُمُعَةِ غَدَوَةً *I came to thee on Friday*

*in the early morning* and مَا رَأَيْتُ كَغَدَوَةٍ *I have not seen*

*anything like this early morning*, seldom by أَل, like the

reading بِالْغَدَوَةِ وَالْعَشِيِّ XVIII. 27. *In the early morning*

*and the evening* (BS): and in the case of numbers they

say سِتَّةٌ ضِعْفُ ثَلَاثَةٍ *Six is the double of three* and أَرْبَعَةٌ

نِصْفُ ثَمَانِيَةٍ *Four is the half of eight.*

§ 9. Among proper names are the standard measures

[of words], as فَعْلَانُ الَّذِي مَوْنَتُهُ فَعْلَى The measure فَعْلَانُ

*the feminine of which is فَعْلَى*, and فَعْلَى لَا يَنْصَرِفُ

The measure فَعْلَى is an epithet; it is not declined as a

*triplicate*, and <sup>٥٨</sup>فَعَلَّةٌ <sup>٥٨</sup>وَاصْبَعُ <sup>٥٨</sup>طَلْحَةُ <sup>٥٨</sup>وَزْنُ <sup>٥٨</sup>The measure of <sup>٥٨</sup>طَلْحَةُ <sup>٥٨</sup>and <sup>٥٨</sup>فَعَلَّةٌ <sup>٥٨</sup>is <sup>٥٨</sup>وَاصْبَعُ <sup>٥٨</sup>and <sup>٥٨</sup>فَعَلَّةٌ <sup>٥٨</sup>.

§ 10. A common name sometimes becomes prevalently applied to one of the individuals so named, becoming a proper name for him through prevalence of application, as <sup>٥٨</sup>أَبْنُ عُمَرَ <sup>٥٨</sup>, <sup>٥٨</sup>أَبْنُ عَبَّاسٍ <sup>٥٨</sup>, and <sup>٥٨</sup>أَبْنُ مُسْعُودٍ <sup>٥٨</sup>, which are prevalently applied to the 'Abd Allāhs, to the exclusion of the other sons of their fathers (M) though properly applicable to them also ; so that if <sup>٥٨</sup>أَبْنُ عُمَرَ <sup>٥٨</sup> be used without qualification it is understood to mean 'Abd Allāh, and similarly with <sup>٥٨</sup>أَبْنُ عَبَّاسٍ <sup>٥٨</sup> and <sup>٥٨</sup>أَبْنُ مُسْعُودٍ <sup>٥٨</sup> (IA). Similarly <sup>٥٨</sup>أَبْنُ الزُّبَيْرِ <sup>٥٨</sup> is prevalently applied to 'Abd Allāh, to the exclusion of AzZubair's other sons ; and <sup>٥٨</sup>أَبْنُ الصَّعِقِ <sup>٥٨</sup>, <sup>٥٨</sup>أَبْنُ كُرَاعٍ <sup>٥٨</sup>, and <sup>٥٨</sup>أَبْنُ رَالٍ <sup>٥٨</sup> are prevalently applied to Yazīd, Suwaid, and Jābir respectively, so that conjecture does not pass away to any of their brothers.

§ 11. The *art.* is prefixed to some proper names, inseparably or separably (M). The *art.* (M, IA) is inseparably prefixed (M), [and] denotes prevalence of application (IA), in such as (M, IA) <sup>٥٨</sup>النَّجْمُ <sup>٥٨</sup> properly the name of every asterism known to the speaker and person addressed, but (M) prevalently applied to the Pleiades (M, K) as

إِذَا طَلَعَ النَّجْمُ عِشَاءَ \* ابْتَغَى الرَّاعِي كِسَاءَ



When the *Pleiades* rise at nightfall, the pastor seeks for a wrapper (K, 1419), <sup>الصَّعِقُ</sup> properly the name of every person known of those who have been struck by a thunder-bolt, but prevalently applied to Khuwailid Ibn Nufail Ibn 'Amr Ibn Kilāb (M), <sup>الْمَدِينَةُ</sup> and <sup>الْكِتَابُ</sup> properly applicable to every city and book, but prevalently applied to the city of the Apostle and the Book of Sibawaih (IA), and common [names] of prevalent application [10]. And similar are <sup>الدَّبْرَانُ</sup> *The Hyades* and <sup>الثَّيَّيَا</sup> *The Pleiades*, because these [names] are prevalently applied to the stars particularised out of what is characterised by <sup>الدَّبْرُ</sup> following behind and <sup>الثَّوَرَةُ</sup> *multitude*; and such [names] of this sort as are not known by derivation, are co-ordinated with what is known. The *art.* in [such names as] <sup>النَّجْمُ</sup> and <sup>الصَّعِقُ</sup> and the prothesis in [such names as] <sup>أَبْنُ رَأْسَانَ</sup> and <sup>أَبْنُ كِرَاعٍ</sup> [10] are alike irremovable (M): this *art.* is not suppressed, except in the *voc.*, as <sup>يَا صَعِقُ</sup>, and in prothesis, as <sup>هَذِهِ مَدِينَةُ الرَّسُولِ</sup> *This is the city of the Apostle*, and sometimes anomalously in other cases, as <sup>هَذَا عَيُوقُ طَالِعَا</sup>, which has been heard, *This is the star Capella rising*, originally <sup>العَيُوقُ</sup>; and when what is a proper name by reason of prevalence of application is prothetic, this prothesis does not quit it in the *voc.* or elsewhere, as <sup>يَا أَبْنُ عَمْرٍ</sup> (IA). The separable (M) prefixion of

the *art.* denoting allusion to the *ep.* (IA) is found in proper names transferred from an *ep.*, as الْحَارِثُ (M, IA) from حَارِثُ (IA), or *inf. n.*, as الْفَضْلُ (M, IA) from فَضْلٌ, and sometimes from a non-infinitival generic *n.* like النِّعْمَانُ from نِعْمَانُ a name of the blood ; the *art.* may be prefixed in these three from regard to the original signification of *ep.* or what is in the sense of an *ep.*, as when you say الْحَارِثُ meaning to indicate that he was so named as a prognostication that he would live and till the ground ; or suppressed from regard to the actual state, as when you say حَارِثُ from regard to its being a proper name. Since the *art.*, when thus prefixed, conveys a meaning not otherwise obtained, it is not *red.*, nor is it immaterial whether it be retained or suppressed (IA).

§ 12. The proper name is sometimes interpreted to mean one of the class so named, and is therefore treated like [the *indet. generic ns.*] فَرَسٌ and رَجُلٌ, so that it may even be *pre.* or synarthrous, as

عَلَا زَيْدَنَا يَوْمَ النَّقَا رَأْسُ زَيْدِكُمْ \* بَابِيضُ مَاضِي الشَّقَرَتَيْنِ يَمَانِ (M), by a man of Tayyi, Our Zaid on the day of the combat at the sandhill smote the head of your Zaid with a sword, piercing in the two edges, forged in Al Yaman (SM), and the saying of Abu -nNajm

يَأْتِيكَ أَمَ الْعَمْرُو مِنْ أَسِيرِهَا \* حَرَّاسُ أَبْوَابٍ عَلَى قُصُورِهَا

(M), i. e. <sup>أَمْرٌ</sup> <sup>عَمْرُو</sup> (SM), *Guards of doors stationed upon her mansions kept Umm 'Amr away from the captive of her love* (Jsh), and the saying of the other (M), ArRammāh Ibn Abrad (SM)

رَأَيْتُ الْوَلِيدَ بْنَ الْيَزِيدِ مُبَارَكًا \* شَدِيدًا بَاحِنًا الْخَلْفَةَ كَاهِلَهُ

(M) *I knew AlWalid, the son of Yazid, to be prosperous, strong in the upper part of his back in the complications of the State*, the art. in <sup>يَزِيدِ</sup> being redundantly inserted, and <sup>يَزِيدِ</sup> therefore declined as a triptote (SM), and the saying of ALAkhtal

وَقَدْ كَانَ مِنْهُمْ حَاجِبٌ وَابْنُ أُمِّ \* أَبُو جَنْدَلٍ وَالزَّيْدُ زَيْدُ الْمَعَارِكِ

(M) *And of them have been Hājib and the son of his mother, Abū Jandal, and the Zaid, the Zaid of the battle-fields*, where <sup>زَيْدِ</sup> has the art. prefixed to it, because interpreted as *indet.*, which is rare (N) ; and according to Mb when a number of persons, each named Zaid, is mentioned, one says <sup>هَذَا</sup> <sup>الزَّيْدُ</sup> <sup>أَشْرَفُ</sup> <sup>مِنْ</sup> <sup>ذَلِكَ</sup> <sup>الزَّيْدِ</sup> This Zaid is more noble than that Zaid, which is rare.

§ 13. Every dualized or pluralized proper name, except such as <sup>أَبَانِي</sup>, <sup>عَمَائَتِي</sup>, <sup>عَرَفَاتِ</sup>, and <sup>أَنْدَرَعَاتِ</sup>, is made *det.* by means of the art. [171], as

وَقَبْلِي مَاتَ الْخَالِدَانِ كِلَاهُمَا \* عَمِيدُ بَنِي جَحْوَانَ وَابْنُ الْمُضَلَّلِ

(M), by AlAswad Ibn Ya'fur (T), *And before me have*

died the two Khālids, both of them, Khālīd Ibn Naḍla, the pillar of the Banū Jahwān, and Khālīd Ibn Kais Ibn AlMudallal, and

أَنَا ابْنُ سَعْدٍ أَكْرَمِ السَّعْدِيْنَ

*I am the son of Sa'd, the noblest of the Sa'ds.*

§ 14. <sup>فُلَانٌ</sup> and <sup>فُلَانَةٌ</sup> are *mets.* for the names, and <sup>فُلَانٌ</sup> and <sup>فُلَانَةٌ</sup> for the surnames, of human beings ; <sup>فُلَانٌ</sup> and <sup>فُلَانَةٌ</sup> with the *art.* are *mets.* for the proper names of brutes ; and <sup>هَيْ</sup> and <sup>هِنَّ</sup> for generic *ns.* (M), <sup>هُنَاتُ</sup> (D, T) and <sup>هِنَاتُ</sup> (D), plurals of <sup>هِنَّ</sup> (T), being, however, used as *mets.* only for things disapproved (D, T) and despised, [such as] molestations (T), bad habits, and foul acts (H), like the saying (D) of AlBurj Ibn Mushir AtTā'i (T)

فَنِعْمَ الْحَيُّ كُلُّ غَيْرِ أَنَا \* وَجَدْنَا فِي جَوَارِهِمْ هُنَاتُ

(D) *Then, excellent is the tribe, Kalb, save that we have found in dwelling near them some disagreeables, never for what is good (T).*

## CHAPTER IV.

### THE INFLECTED NOUN.

§ 15. The discussion of the *infl.*, though properly falling under the Fourth Part, on account of the participation of the *v.* and *n.* in inflection, is introduced here because inflection is primarily the property of the *n.*, and because knowledge of inflection is an indispensable preparation for the study of the other categories (M).

§ 16. The *n.*, when not resembling the *p.* [159], is *infl.*; and is either sound, i.e. having a sound letter for its final, like <sup>أَرْضُ</sup> <sup>أَرْضُ</sup>, or unsound, i.e. having an unsound letter [697] for its final, like <sup>سَمَاءُ</sup> <sup>سَمَاءُ</sup> a *dial. var.* of <sup>أَسْمَاءُ</sup> <sup>أَسْمَاءُ</sup> (IA). Inflection is an apparent or assumed impression induced by the *op.* in the termination of the *decl. n.* and of the *aor.* of the *v.* (Sh). The cases of inflection in the *n.* are the nominative with Damma, the accusative with Fatha, and the genitive with Kasra (IA, Sh), as <sup>وَلَوْلَا دَفْعُ</sup> <sup>وَلَوْلَا دَفْعُ</sup> (IA, Sh), as <sup>وَلَوْلَا دَفْعُ</sup> <sup>وَلَوْلَا دَفْعُ</sup> II. 252. And were it not for God's repelling men (Sh); and all other modes of inflection are vicarious substitutes for these, as <sup>أَخُو بَنِي نَمِرٍ</sup> <sup>أَخُو بَنِي نَمِرٍ</sup> The clansman of the Banu Namir, where the <sup>و</sup> in <sup>أَخُو</sup> is a substitute for the Damma and the <sup>ي</sup> in <sup>بَنِي</sup> for the Kasra (IA). The

apparent impressions are exemplified in the *Ḍamma*, *Fatha*, and *Kasra* in the termination of زَيْد in جَاءَ زَيْدٌ *Zaid came*, رَأَيْتُ زَيْدًا *I saw Zaid*, and مَرَرْتُ بِزَيْدٍ *I passed by Zaid*, induced by the *ops.* رَأَى, جَاءَ, and the ب; and the assumed impressions are exemplified in the *Ḍamma*, *Fatha*, and *Kasra* assumed in the termination of الْفَتَى in جَاءَ الْفَتَى, رَأَيْتُ الْفَتَى, and مَرَرْتُ بِالْفَتَى. The *Ḍamma* on the ي, the *Fatha* on the د, and the *Kasra* on the د in the readings قَدْ أَفْلَحَ XXIII. 1., and فَصْنٍ أَوْتَى كِتَابَهُ XVII. 73., and الْحَمْدُ لِلَّهِ I. 1. are not inflections, since they are not induced by the *ops.* The penultimate, which, as well as the final vowel, in أَمْرٌ, and ابْنٌ is *Ḍamma* in the *nom.*, as أَمْرٌ هَلَكَ IV. 175. *If a man perish*, *Fatha* in the *acc.*, as أَمْرًا سَوًى XIX. 29. *Thy father hath not been a man of evil*, and *Kasra* in the *gen.*, as لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ LXXX. 37. *Every man of them will have on that day a case that will suffice him for occupation*, is, according to the KK, a vowel of inflection, like the final vowel, but according to the BB a mere alliteration to the final vowel of inflection, (Sh). *Ns.* like دَلُو and طَبِي, in which the [unsound letter] و or ي is preceded by a quiescent, follow the

course of the sound [720] (MM). The six unsound *ns.* <sup>أَبْ</sup> <sup>أَخْ</sup> <sup>أَحْ</sup> <sup>أَهْ</sup> <sup>أَمْ</sup> <sup>أَنْ</sup> without the *م*, when *pre.* to other than the *ي* of the 1st *pers.*, and <sup>أَنْ</sup> when in the sense of <sup>أَصَابُ</sup> (IA, Sh), in which case it is always *pre.*, and not to a *pron.*, but to an explicit generic substantive [130] (IA), not the <sup>أَنْ</sup> in the sense of <sup>أَنْ</sup> [176], have the *nom.* with *و*, the *acc.* with *ا*, and the *gen.* with *ي* (IA, Sh), in the *sing.* (IA), these letters being substitutes for the *Damma*, *Fatha*, and *Kasra* (IA, Sh), or rather the inflection being by means of vowels assumed upon the *و*, *ا*, and *ي*, namely in the *nom.* a *Damma* upon the *و*, in the *acc.* a *Fatha* upon the *ا*, and in the *gen.* a *Kasra* upon the *ي* (IA), as <sup>وَأَنَّ رَبَّكَ</sup> XIII. 7. *And verily thy Lord is an author of forgiveness,* <sup>لَذُو مَغْفِرَةٍ</sup> LXVIII. 14. *Because he hath become a possessor of riches,* <sup>إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ</sup> LXXVII. 30. *To a shade possessing three divisions,* <sup>وَأَبُونَا</sup> XXVIII. 23. *And our father is a very old man,* <sup>إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ</sup> XII. 8. *Verily our father is in manifest error,* <sup>إِرْجِعُوا إِلَىٰ آبَائِكُمْ</sup> XII. 81. *Return ye unto your father, and similarly the rest* (Sh). When not *pre.*, these *ns.* are *infl.* with apparent vowels, as <sup>هَذَا أَبٌ</sup>,

<sup>٥٥</sup>مررت <sup>٥٥</sup>باب , <sup>٥٥</sup>رايت ابا (IA); when *pre.* to the <sup>٥٥</sup>ي of the 1st *pers.* [130], they are *infl.* with vowels assumed (IA, Sh) before the <sup>٥٥</sup>ي of the 1st *pers.*, as is done with <sup>٥٥</sup>غلامي [129] (Sh), not with these consonants (IA), and their finals are pronounced with Kasr for affinity to the <sup>٥٥</sup>ي (Sh), as <sup>٥٥</sup>هذا (IA, Sh), so that they sometimes admit of being in two or three cases in one position, as XXXVIII. 22., <sup>٥٥</sup>ان هذا اخي له تسع وتسعون نعجة, where <sup>٥٥</sup>اخي may be in the *acc.* as a *subst.* for <sup>٥٥</sup>هذا, *Verily this, my brother, hath ninety and nine ewes*, or *nom.* as the *pred.* of <sup>٥٥</sup>ان, *Verily this is my brother; he hath &c.*, and <sup>٥٥</sup>رب اني لا املك الا نفسي واخي V. 28. *My Lord, verily I am not master of aught but myself; and my brother is in like condition*, <sup>٥٥</sup>اخي being *nom.* as *inch.* of a suppressed *enunc.*, or *but myself and my brother*, <sup>٥٥</sup>اخي being *acc.* as coupled to <sup>٥٥</sup>نفسى, or *but the self of me and my brother*, <sup>٥٥</sup>اخي being *gen.* as coupled to the <sup>٥٥</sup>ي in <sup>٥٥</sup>نفسى, though this last construction is not allowed by most of the BB (Sh); their *dims.* and [broken] plurals are *infl.* with apparent vowels, as <sup>٥٥</sup>زيد and <sup>٥٥</sup>هذا ابي <sup>٥٥</sup>الزيدون; and their duals are *infl.* like [other] duals (IA). There are three *dial. vars.* of <sup>٥٥</sup>اب, <sup>٥٥</sup>اخ, and <sup>٥٥</sup>حم; in the first and



best known they are *infl.* with و, ا, and ي [as above mentioned]; in the second, which is better known than the next, they have ا in all the cases, the sign of the case being a vowel assumed upon the ا, as اِنَّ اَبَاهَا اَلَخ [below]; the third elides the و, ا, and ي, and inflects through vowels apparent upon the ب, خ, and م, as

بَابَةُ اَقْتَدَىٰ عَدَىٰ فِي الْكَرَمِ \* وَمَنْ يَشَابَهَ اَبَاهُ فَمَا ظَلَمَ

(IA), by Ru'ba, 'Adi has emulated his father Hātim in generosity; and whoever resembles his father, does not wrong (J), which *dial.* is rare (IA). According to the chaster *dial.* هَي, which is like اَب, اَخ, and حَم, in being a defective biliteral when not *pre.*, as هَذَا هَي, differs from them in remaining defective when *pre.*, as هَذَا هُنْكَ, whereas they then become [in the best *dial.*] complete triliterals; but some Arabs use it as a complete [triliteral] when *pre.*, as هَذَا هُنُوكَ, which is rare, for which reason Fr pretended that the *ns. infl.* by means of consonants were five not six, and is also less chaste in point of analogy, because what is defective when not *pre.* should be defective when *pre.*, like يَد, as يَدُ اللّٰهِ فَوْقَ اَيْدِيهِمْ XLVIII. 10. The hand of God is above their hands (Sh). The original form of فَوْء is فَوْءَة on the measure of فَوْءَة; but the ؤ having been elided for lightness, the و

is replaced by م ; the form فَم is used only when the word is not *pre.* (D), and is *infl.* with [apparent] vowels, as نَظَرْتُ إِلَى فَمٍ , رَأَيْتُ فَمَا , هَذَا فَمٌ (IA), though it has been heard in prothesis, [similarly *infl.*,] as

كَالْحَوْتِ لَا يَرْوِيهِ شَيْءٌ يَلْهَمُهُ \* يُصْبِحُ عَطْشَانٌ رَفَى الْبَحْرِ فَمَةً

*Like the fish, whom not a thing that he swallows satisfies, who becomes thirsty while his mouth is in the sea ; when*

the word is *pre.*, the original form is preferred, as نَطَاقَ فَوْهٍ

*His mouth spoke, فَاَهُ قَبَّلَ He kissed his mouth, and 'Ali's saying*

هَذَا جَنَائِي وَخِيَارُهُ فِيهِ \* إِذَا كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

*This is my gathering ; and the best of it is in it, when every other gatherer has had his hand to his mouth* (D). The

unsound *n.* comprises [also] the abbreviated and the defective (IA). The abbreviated is the *infl. n.* that ends in an invariable ا (IA, Sh) preceded by a Fatha, like

رَأَيْتُ , جَاءَ الْفَتَى (IA, Sh) ; in it all the vowels of inflection are assumed (IA, Sh), [so that] you say رَأَيْتُ , جَاءَ الْفَتَى , مَرَرْتُ بِالْفَتَى , and الْفَتَى

the ا remaining quiescent in every case because of its inability to become mobile (Sh).

The defective is the *infl. n.* that ends in an invariable ي

preceded by a Kasra, like الدَّاعِي and الْقَاضِي ; in it (IA, Sh) the signs of the *nom.* and *gen.* (IA), the Damma and

Kasra, (Sh), are assumed because of their heaviness (IA, Sh) upon the <sup>ي</sup> (IA), as <sup>مَرَرْتُ بِالْقَاضِي</sup> and <sup>جَاءَ الْقَاضِي</sup> (IA, Sh) with quiescence (Sh), but the sign of the *acc.* (IA), the Fatha (Sh), appears (IA, Sh) because of the lightness (Sh), as <sup>رَأَيْتُ الْقَاضِي</sup> (IA, Sh) with mobilisation, <sup>أَجِيبُوا</sup> XLVI. 30. *Answer ye God's summoner, and* <sup>فليدع ناديه</sup> XCVI. 17. *Then let him summon the people of his assembly to help him.* In [the *nom.* and *gen.* of defective *ns.* when they have Tanwin, like] <sup>قَاضِي</sup> and <sup>غَازٍ</sup>, the <sup>ل</sup> of the word is elided [to avoid the concurrence of two quiescents, the <sup>ي</sup> and Tanwin], the Tanwin being spared in preference to the <sup>ل</sup> because it is significant, and an independent word, not a final, since the <sup>ي</sup> is the final, and sound, whereas the <sup>ي</sup> is unsound (Sh).

The *du.* [228], *masc.* or *fem.*, is made *nom.* by an <sup>ا</sup> (IA, Sh), as a substitute for the Damma (Sh), and *gen.* and *acc.* by a <sup>ي</sup> (IA, Sh), as a substitute for the Kasra and Fatha (Sh), the <sup>ي</sup> being preceded by Fatha (IA, Sh) whereas the <sup>ي</sup> of the [*perf. masc.*] *pl.* is preceded by Kasra (IA), and [as well as the <sup>ا</sup>] followed by a letter [namely <sup>ي</sup>] pronounced with Kasra, as <sup>قَالَ رَجُلَانِ</sup> V. 26.

*Two men said,* <sup>لَوْلَا نَزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ</sup> XLIII. 30. *Wherefore was not this Kur'ān revealed unto a great man of one of the two cities Makka and*

AtTā'if?, and *أَنَّ هَذَيْنِ لَسَاحِرَانِ* [a reading of] XX. 66. *Verily these two are two enchanters.* But BalHārith Ibn Ka'b and others use *ل* in all three cases, as

تَزُودُ مِنَّا بَيْنَ اذْنَاهُ طَعْنَةً

*He got from us between his two ears a stab, and*

أَنَّ أَبَاهَا وَأَبَا أَبَاهَا \* قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا

(Sh), by Abu-nNajm, *Verily her father and the father of her father have reached in glory its two extremities*, i.e. starting-point and goal, the *pron.* being *fem.* because *glory* is a *صَفَة* or *رُتَبَة* (J), and the reading *أَنَّ هَذَانِ* [171] in XX. 66 (Sh). The *ن* of the *du.* ought to be pronounced with *Kasr*; but *Fath* of it is a *dial. var.* (IA) in the *acc.* and *gen.* (IK), as

عَلَى أَحْوَذَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ \* فَمَا هِيَ إِلَّا لَمْحَةٌ وَتَغِيبُ

(IA), by Humaid, *Upon two active wings she has soared aloft at evening; and she*, i.e. the interval of seeing her, *is not aught but the extent of a glance, and she vanishes* (J), though it is disputed whether *Fath* is confined to the *ي* or occurs with the *ل* also, as in

أَعْرِفُ مِنْهَا الْجِيدَ وَالْعَيْنَانَا \* وَمَنْخَرَيْنِ أَشْبَهَا ظَبْيَانَا

(IA), by one of the Banū Dabba, *I recognise of her the neck and the two eyes and two nostrils that resembled the two nostrils of Zabyān* (J), which is also an *ex.* of the *ل*

in the *acc.* of the *du.* (IK), but this verse is said to be fictitious (IA). Five words are co-ordinated with the *du.*, and follow its inflection, namely اثنان, اثنان, and ثنتان, not duals because they have no *sing.*, but *infl.* like duals unconditionally, as شهادة بينكم اذا حضر احدكم الموت V. 105. *Testimony among you, when death presenteth itself to one of you, at the time of the will, shall be the testimony of two, and* اثنان *ان ارسلنا اليهم اثنين* XXXVI. 13. *When We sent unto them two, and* كلا *and* كلتا *when pre. to a pron.* [117] (Sh). The inflection of the *du.* and its co-ordinates is really by means of a vowel assumed upon the ا in the *nom.* and upon the ي in the *acc.* and *gen.* (IA). The *perf. masc. pl.* (IA, Sh) and its co-ordinates (IA) are inflected in the *nom.* with و (IA, Sh), as a substitute for Damma (Sh), and in the *acc.* and *gen.* with ي (IA, Sh) preceded by Kasr and followed by a letter [ن] pronounced with Fath, as a substitute for Kasra and Fatha, as رايت الزيدى, جاء الزيدون, and مررت بالزيدى [234] (Sh). This ن ought to have Fath, but is sometimes anomalously pronounced with Kasr, as

عرفنا جعفرًا وبنى ابيه \* وانكرنا زعانف آخرين

(IA), by Jarir, *We recognised Ja'far and the sons of his father from their tallness ; and we knew not short persons,*

*others*, i. e. of another people (J), though this Kasra is not a *dial. var.* [236] (IA).

§ 17. The *gen.* and *acc.* are alike in the *du.* and *pl.* before mentioned, in the *perf. pl. fem.* [234] with the ا and ت, and in the imperfectly *decl.* (MM); and in these two last cases a vowel acts as a substitute for a vowel (IA). Whatever is pluralized by means of the augmentatives ا and ت (IA, Sh), whether it be a *pl.* for a *fem.*, as هُنَدَاتٌ, or for a *masc.*, as حَمَامَاتٌ, and whether *perf.*, as in those words, or modified, like سَجَدَاتٌ, غُرَفَاتٌ and سِدْرَاتٌ (Sh), has the *nom.* with Damma and *gen.* with Kasra (IA, Sh) according to general rule (Sh), and the *acc.* with Kasra (IA, Sh) contrary to general rule, as لا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ XXIV. 21. Follow ye not the footsteps of the devil, اِنَّ الْحَسَنَاتِ يُذْهِبْنَ الْسَيِّئَاتِ XI. 116. Verily good works put away evil works, and فَانْفَرُوا ثُبَاتٍ IV. 73. And go ye forth to war in separate bodies, in contrast to وَكُنْتُمْ اَمْوَاتًا II. 26. And ye were lifeless and رَاَيْتُ قُضَاةً I saw judges (Sh), so that the Kasra in the *acc.* acts as a substitute for the Fatha. The term "augmentatives" excludes words like قُضَاةً, originally قُضِيَّةٌ, the ا not being augmentative but converted from an original ي, and like اَبْيَاتٌ [or اَمْوَاتٌ], the ت of which

is radical (IA). <sup>أُولَاتٌ</sup> though not a *pl.*, since it has no proper *sing.*, but only a quasi-*pl. n.*, is co-ordinated to this *pl.* in having its *acc.* with Kasra as a substitute for the Fatha, as <sup>وَأِنْ كُنْ أُولَاتٍ حَمَلٌ</sup> LXV. 6. *And if they be with child* (Sh). Such a *pl.* or co-ordinate when used as a name has its *acc.* with Kasra, as before, and its Tanwin is not elided, as <sup>رَأَيْتِ أُنْزِعَاتٍ</sup>, <sup>هَذَا أُنْزِعَاتٍ</sup>, and <sup>مَرَرْتُ بِأُنْزِعَاتٍ</sup>. This is the correct practice, though there are two others, (1) *nom.* with Damma, *acc.* and *gen.* with Kasra, and abolition of the Tanwin, as <sup>هَذَا أُنْزِعَاتٍ</sup> &c., (2) *nom.* with Damma, *acc.* and *gen.* with Fatha, and elision of the Tanwin, as <sup>مَرَرْتُ بِأُنْزِعَاتٍ</sup> &c. ; and the saying (IA) of Imra alKais (J)

<sup>تَنُورَتَهَا مِنْ أُنْزِعَاتٍ وَاهِلَهَا \* يَيْثَرِبُ أَدْنَى دَارِهَا نَظَرٌ عَالِي</sup>

(IA) *I descried the region of her fire from Adhri'āt, while her people were in Yathrib; the view of the nearest part of her abode was a lofty view* (J) is recited with Kasr of the ت and Tanwin (IA) from regard to the original form only, <sup>أُنْزِعَاتٍ</sup> being originally *pl.* of <sup>أُنْزِعَةٌ</sup>, the *sing.* of

which is <sup>ذِرَاعٌ</sup> *A cubit*, but transferred and made a proper name for a district in Syria, no regard whatever being paid to the combination of the quality of proper name and femininization (J), and with Kasr without Tanwin

(IA) from regard to the quality of proper name and feminization as well as to the original form (J), and with Fath without Tanwin (IA), the Tanwin being refused from regard to the quality of proper name and feminization (J). The *infl.*, i. e. *decl.*, *n.* is of two kinds, perfectly *decl.* and imperfectly *decl.* The former, also called triptote, is what does not resemble the *v.* (IA); it receives the Tanwin (Sh, IA) of complete declension (Sh), which is neither for correspondence nor compensation, but indicates an idea by reason of which the *n.* is entitled to be termed perfectly *decl.*, namely the idea of the absence of its similarity to the *v.*, and has Kasra in the *gen.* with or without <sup>اَلْ</sup> or prothesis, as <sup>مَرَرْتُ</sup> <sup>بِغَلَامٍ</sup> and <sup>زَيْدٍ</sup> <sup>غَلَامٍ</sup> and <sup>الْغَلَامِ</sup> . The latter, also called diptote, is what resembles the *v.* (IA); it does not receive this Tanwin, and has its *nom.* with Damma (IA, Sh), as <sup>جَاءَ</sup> <sup>أَحْمَدُ</sup> (IA), its *acc.* with Fathā (IA, Sh), as <sup>رَأَيْتُ</sup> <sup>أَحْمَدَ</sup> (IA), and its *gen.* with Fathā, as (IA, Sh), <sup>مَرَرْتُ</sup> <sup>بِأَحْمَدَ</sup>, the Fathā acting for the Kasra (IA), [and] <sup>فَحَيُّوا</sup> <sup>بِأَحْسَنِ</sup> <sup>مِنْهَا</sup> IV. 88. *Salute ye with a salutation better than it*, except when it is *pre.* or synarthrous, in which case it has Kasra in the *gen.* according to the general rule, as <sup>لَقَدْ</sup> <sup>خَلَقْنَا</sup> <sup>الْإِنْسَانَ</sup> <sup>فِي</sup> <sup>أَحْسَنِ</sup> <sup>تَقْوِيمٍ</sup> XCV. 4. *We have created man in a most goodly structure* and <sup>بِالْأَفْضَلِ</sup> .



§ 18. The general rule is for *ns.* to be triptote; but a *n.* becomes excluded from the general rule, and debarred from being triptote, when it contains two out of nine causes, or one cause equivalent to two (Sh). These causes are contained (IA, Sh) in [the mnemonic lines]

مَوَانِعُ الصَّرْفِ تَسَعٌ كُلَّمَا اجْتَمَعَتْ \* ثَنَتَانِ مِنْهَا فَمَا لِلصَّرْفِ تَصْوِيبٌ  
عَدْلٌ وَوَصْفٌ وَتَانِيَتْ وَمَعْرِفَةٌ \* وَعَجْمَةٌ ثُمَّ جَمْعٌ ثُمَّ تَرْكِيبٌ  
وَالنُّونُ زَائِدَةٌ مِنْ قَبْلِهَا أَلْفٌ \* وَوزنٌ فَعِلٌ وَهَذَا الْقَوْلُ تَقْرِيبٌ

(IA) *The preventives of triptote declension are nine; whenever two of them are united, there is no approving triptote declension; namely, deviation, and qualification, and femininization, and determinateness, i. e. quality of proper name (J), [for] the determination requisite for preventing triptote declension is the determination of the quality of proper name or the like as in أَجْمَعٌ (ML), and foreignness, then pluralization, then composition, and the ن as an augmentative preceded by an ا, and verbal measure; but this saying is only an approximation, because it does not define what is an independent preventive, and what is a preventive when combined with the quality of proper name or with the quality of ep. (J), [and also] in*

أَجْمَعُ وَزْنٌ عَادِلٌ أَنْتَ بِمَعْرِفَةٍ \* رَكِبَ وَزْدَ عَجْمَةٍ فَالْوَصْفُ قَدْ كَمَلَا

(Sh), by Ibn AnNahhās (J), through their plain names or through derivation (Sh). To these nine causes IM adds the abbreviated *l* of co-ordination. The only ideal causes

are the quality of proper name and the quality of *ep.*, the rest of them being literal (J). That which is equivalent to two causes is (1) the *l* of feminization, whether abbreviated (IA, Sh), as <sup>هَمِي</sup> (Sh), or prolonged (IA, Sh), as <sup>صَحْرَاءُ</sup>, which *exs.* are preferable to <sup>حَبْلِي</sup> and <sup>حَمْرَاءُ</sup> in order that the preventive may not be fancied to be qualification as well as the *l* (Sh), and whether the *n.* be a proper name, like <sup>زَكَرِيَّا</sup> *Zachariah*, or not (IA), no other cause being needed: (2) the *pl.* on the measure whereof there is no *sing.*, i. e. the *pl.* on the measure of <sup>مُفَاعِلُ</sup> and <sup>مُفَاعِيلُ</sup> (Sh), [which means] every *pl.* the *l* whereof is followed by two letters or by three with their middle one quiescent (IA, MM), as <sup>مَسَاجِدُ</sup> and <sup>مَصَائِمُ</sup> (IA, Sh), even though the initial be not a *م*, as <sup>ضَوَارِبُ</sup>, <sup>قَنَادِيلُ</sup> (IA), and <sup>دَنَانِيرُ</sup> (Sh); if the middle one be mobile, the *n.* is a triptote, like <sup>صَيَاقِلَةٌ</sup> (MM); this *pl.*, when unsound in the final (IA), [i. e.] when it has a *ي* for the second of the two letters after its *l* (MM), is treated like the defective in the *nom.* and *gen.*, its sign of case being assumed (IA), [and, when anarthrous and aprothetic,] has its *ي* elided (MM), and receives Tauwin (MM, IA) as a compensation for the elided *ي* (IA), [so that] it is like <sup>قَاضِي</sup> (M), but in the

*acc.* (IA, M) it is like ضَوَّارِب (M), [for] the ي remains and is vocalised with Fath without Tanwin, as هَوَّارٍ جَوَّارٍ, رَايَتْ جَوَّارِي وَغَوَّاشِي, and مَرَرْتُ بِجَوَّارٍ وَغَوَّاشِي, originally جَوَّارِي and غَوَّاشِي in the *nom.* and جَوَّارِي and غَوَّاشِي in the *gen.*; سَرَّارِي having the form of this *pl.* (IA), being assumably *pl.* of سَرَّالَةٌ (M) or سَرَّال (H), is a diptote because of its resemblance to this *pl.*, though some allow it to be triptote also; and when this *pl.*, or what is co-ordinated with it, as being on its measure, like شَرَّاحِيل, is used as a name, it is diptote as being a proper name and like a foreign word, since there is no word of such a measure among Arabic singulars (IA), حَضَّاجِر being assumably *pl.* of حَضَّاجِر (M). Each of the two foregoing causes is independently a preventive (Sh); [for] formation upon an inseparable *p.* of femininization (M), [i. e.] femininization by means of the ى, [which] is stronger, as being original in the word, than femininization by means of the ة, which is affixed after the word has been used in the *masc.*, as عَائِشَةُ and عَائِشِي (D), and the [plural] measure that has no *sing.* uniform with it, are treated as equivalent to a second femininization and second pluralization (M). Any other cause is effective only when combined with another cause; but

in the case of femininization, composition, or foreignness, the quality of proper name must be the second cause ; while deviation, [verbal] measure, or augmentation is a preventive with the quality of proper name or with qualification (Sh). [Thus] وَجِئْتُكَ مِنْ سَبَآ بِخَبَرٍ يَقِينٍ

XXVII. 22. *And have come to thee from the city, or the people, of Saba with sure tidings* is read [with سَبَآ]

declined like a triptote, as being a name for the حَى or the most ancient progenitor, [and therefore *masc.*,] like

الْوَارِدُونَ وَتَيْمٌ فِي نُدَى سَبَآ \* قَدْ عَضَّ أَعْنَاقَهُمْ جِلْدُ الْجَوَامِيسِ

(K), by Jarîr (T), *They that arrived and Taim were in the heights of the land of Saba, the collars made of the hide of the buffalos galling their necks* (N), and [with سَبَآ]

like a diptote, as being a name for the قَبِيلَةُ , [and therefore *fem.*,] like

مِنْ سَبَآ الْحَاضِرِينَ مَارِبَ إِذْ \* يَبْنُونَ مِنْ نُدَى سَيْلَةِ الْعَرَمِ

(K) *Of (the tribe of) Saba who were present at (the city of) Ma'rib, when they were building against its flood the dams* (N): [and] thus you decline قَائِمَةٌ, though *fem.*

and an *ep.*, as a triptote, because femininization is a preventive only with the quality of proper name ; and

أَنْدُرِيْبَجَانُ, which is a foreign composite augmented proper name, would be triptote if it were assumed devoid of the quality of proper name, because composition and

foreignness are effective only in a proper name, and the [augmentative] ا and ن are effective only in a proper name, like سُلَّانٌ, or an *ep.*, like سَكْرَانٌ (Sh). Augmentation (IA, Sh) of ا and ن (IA) is a preventive with the *ep.* (IA, Sh), but only in [the measure] فَعْلَانٌ, contrary to the preventive augmentation in the proper name (Sh), provided that the *ep.* do not take the ت (IA, Sh) in the *fem.* (IA), like سَكْرَانٌ (IA, Sh) *fem.* سَكْرَانَةٌ, not سَكْرَى, for if the *fem.* be فَعْلَانَةٌ it is triptote, like هَذَا رَجُلٌ سَيْفَانٌ This is a tall man, the *fem.* being سَيْفَانَةٌ (IA), and نَدْمَانٌ *fem.* نَدْمَانَةٌ, as

وَنَدْمَانٍ يَزِيدُ الْكَاسَ طَيِّبًا \* سَقَيْتُ إِذَا تَغَوَّرَتِ النُّجُومُ

(Sh), by AlBurj Ibn Mushir atTā'i, *Many a boon companion increasing the cup in deliciousness have I plied with drink when the stars declined* (T), and that it be original, so that triptote declension is requisite in such as هَذَا قَلْبٌ صَفْوَانٌ This is a heart of stone, meaning *hard* (Sh). The *ep.*, provided that it be original (IA, Sh), not accidental (IA), is a diptote when on the measure of أَفْعَلٌ (IA, Sh), the measure preventive with the *ep.* being only أَفْعَلٌ, contrary to the measure preventive with the proper name (Sh), and when it does not receive the ت, like أَحْمَرٌ (IA, Sh) as an *ep.* (Sh) *fem.* أَحْمَرَاءُ

and <sup>س / ا ع</sup>خضر *fem.* خضراء; but if it receive the ت, it is triptote, as <sup>س / ا ع</sup>ارمل *fem.* <sup>س / ا ع</sup>ارملة; and if it be accidental, like <sup>س / ا ع</sup>ارب, originally a numeral substantive, afterwards used as an *ep.*, as <sup>ا ع</sup>اربع <sup>ا</sup>مررت <sup>س / ا ع</sup>بنسوة *I passed by four women*, it is triptote (IA), so that triptote declension is requisite in <sup>س / ا ع</sup>هذا <sup>س / ا ع</sup>رجل <sup>ا</sup>ارنب *This is a man like a hare*, i. e. abject, feeble (Sh), the accidental use of a substantive on the measure of <sup>ا ع</sup>افعل as an *ep.* not being accounted a preventive, like as accidental substantivity in what is originally an *ep.*, as <sup>س / ا ع</sup>ادهم *A fetter*, originally an *ep.* of a thing wherein is blackness, is not accounted, so that it is treated as a diptote from regard to the original form: but <sup>س / ا ع</sup>اجدل <sup>س / ا ع</sup>The hawk, <sup>س / ا ع</sup>اخيل <sup>س / ا ع</sup>The green woodpecker, and <sup>س / ا ع</sup>افعى <sup>س / ا ع</sup>The serpent, not being epithets are rightly triptotes, though by some used as diptotes because of a fancied qualification, namely <sup>س / ا ع</sup>strength in <sup>س / ا ع</sup>اجدل, <sup>س / ا ع</sup>variety of color in <sup>س / ا ع</sup>اخيل, and <sup>س / ا ع</sup>noxiousness in <sup>س / ا ع</sup>افعى (IA). Deviation and qualification are preventives (IA, Sh) in the *nums.* formed upon <sup>س / ا ع</sup>فعال and <sup>س / ا ع</sup>مفعّل (IA), like <sup>س / ا ع</sup>احاد and <sup>س / ا ع</sup>موحد and <sup>س / ا ع</sup>ثناء and <sup>س / ا ع</sup>مثنى [325. A.], which are made to deviate from <sup>س / ا ع</sup>واحد and <sup>س / ا ع</sup>اثنان, &c., as <sup>س / ا ع</sup>XXXV. <sup>س / ا ع</sup>جاعل <sup>س / ا ع</sup>الملائكة <sup>س / ا ع</sup>رسلا <sup>س / ا ع</sup>اولى <sup>س / ا ع</sup>اجنحة <sup>س / ا ع</sup>مثنى <sup>س / ا ع</sup>وثلاث <sup>س / ا ع</sup>ورباع

1. *Who maketh the angels to be messengers, possessors of wings, two each, and three each, and four each*, these words being in the *gen.* as epithets of <sup>أَجْنَحَةٌ</sup> and having as diptotes Fatha in the *gen.*, not apparent in <sup>مَثْنَى</sup> because it is abbreviated, but apparent in <sup>ثَلَاثَ</sup> and <sup>رَبَاعَ</sup> because their finals are sound; and, [secondly, in] <sup>آخِرَ</sup> in such as <sup>فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ</sup> II. 180. Upon him shall be incumbent a fast of *a number of other days*, which is made to deviate from <sup>آخِرَ</sup>, because it is *pl.* of <sup>آخِرَى</sup> *fem.* of <sup>آخِرَ</sup>, and according to analogy the <sup>فَعْلَى</sup> of <sup>أَفْعَلَ</sup> is used only when *pre.* to a *det.* or when synarthrous, and, where there is neither prothesis nor *art.*, <sup>أَفْعَلَ</sup> is used, as <sup>هَذَا</sup> <sup>أَفْضَلَ</sup> *Hind is more excellent* and <sup>أَلْهِنْدَاتُ أَفْضَلُ</sup>, not <sup>فُضِّلَ</sup> and <sup>فُضِّلَ</sup>, and therefore <sup>آخِرَ</sup> [in the text, being neither synarthrous, nor *pre.* to a *det.*,] is an *ep.* made to deviate [from the original form <sup>آخِرَ</sup>], on which account it has [as a diptote] Fatha in the *gen.* Synthetic (Sh) composition is a preventive with the quality of proper name, as <sup>مُعْدِيكَرَبَ</sup> (IA, Sh), which you inflect as a diptote in the second member (IA). Augmentation (IA, Sh) of the <sup>أَ</sup> and <sup>يَ</sup> (IA) is a preventive with the quality of proper name, as (IA, Sh) <sup>عُظْفَانُ</sup>, <sup>أَصْبَهَانُ</sup>, <sup>عُثْمَانُ</sup>.

سَلَامٌ, and عَمْرَانُ. Femininization is a preventive with the quality of proper name, as فَاطِمَةُ, طَلْحَةُ, and زَيْنَبُ. Femininization is (1) in form and sense, (2) in form, but not sense, (3) in sense, but not form (Sh). If the proper name be *fem.* through the ة, it is diptote, whether denoting a male, like طَلْحَةُ, or a female, like فَاطِمَةُ (IA, Sh), exceeding three letters, as exemplified, or not so, like ثَبَّةٌ and قَلَّةٌ as proper names (IA); and therefore قَامَةُ هَارِيَّةٌ in هَارِيَّةٌ CI. 6. is not a [proper] name of the fire [of Hell], *His place of abode shall be the fire of Hell*, for, if so, it would be diptote (Sh), [but] the text means, *His mother shall fall from anguish*, because he will have fallen and perished, or *His brain shall fall* into the bottom of Hell, because he will be cast into it headlong (K). If *fem.* (IA, Sh) without the ة (Sh), as proper name of something feminine (IA), it is diptote, (1) when exceeding three letters, as زَيْنَبُ and سَعَادُ, (2) when trilateral with the medial mobile, like سَقَرُ (IA, Sh) and لَطْفِي, as مَا سَلَكَكُمْ فِي سَقَرٍ LXXIV. 43. *What hath brought you into Hell?*, and كَلَّا إِنَّهَا لَطْفِي LXX. 15. *Nay, verily the case will be this, Hell-fire* (Sh), or quiescent, the word being foreign (IA, Sh), like حِمَصِي, جُورُ, and بَلَخُ, names of cities (Sh), or [Arabic, but (Sh)]



transferred from a male to a female, like <sup>زَيْدٌ</sup> (IA, Sh), <sup>بَكْرٌ</sup>, <sup>عَمْرٌ</sup> as names of women (Sh) ; but when [triliteral,] quiescent in the medial (IA), not transferred from the *masc.* (IA, Sh) to the *fem.* (Sh), nor foreign (IA), it admits of either mode (IA, Sh), diptote or triptote (IA), like <sup>هَنْدٌ</sup>, <sup>دَعْدٌ</sup>, <sup>جَمَلٌ</sup>, both being contained in

لَمْ تَتَلَعَّ بِفَضْلِ مِثْرَرِهَا \* دَعْدٌ وَلَمْ تَسْقِ دَعْدٌ فِي الْعَلْبِ

(Sh) *Da'd did not muffle her head with the end of her wrapper, but had another head-dress; nor was Da'd made to drink water in the milkpails, as is the custom of the poor (Jsh), but the diptote declension is better (Sh). The [monograms used as] names of the Chapters of the Kur'an are susceptible of inflection when single names, like قَاف L. 1., or several names on the measure of a single name, like حَامِيمٌ XL. 1., which is uniform in measure with قَابِيلُ Cain; and may be either imitated, or infl. as diptotes, because fem. and proper names; as says Shuraih Ibn Aufa Al'Absi slayer of Muhammad Ibn Talha AsSajjad (K, 14), who was of the kindred of the Apostle of God (N), inflecting حَامِيمٌ like a diptote,*

يَذْكُرْنِي حَامِيمٌ وَالرَّمْعُ شَاجِرٌ \* فَهَلَّا تَلَّا حَامِيمٌ قَبْلَ التَّقْدِمِ

(K) *Reminding me of Hā-Mīm, while the spear was piercing him; why then did he not recite Hā-Mīm before the advance to the encounter?, for AsSajjad had said "I adjure*

thee by Hā-Mīm," meaning *حمّسق*, because of the text XLII. 22. *I will not ask of you on account of it any recompense beside love for thee, i. e. my, kindred (N)*; whereas the others do not admit of inflection, and must be imitated, like

*كهيعص* XIX. 1. (K). Foreignness (IA, M, Sh) with determination (IA), [i.e.] with the quality of proper name (M, Sh) exclusively (M), is a preventive (IA, M, Sh), provided that the *n.* be a proper name in the foreign language, exceeding three letters, like *ابراهيم* (IA, Sh); so that such as *لجّام* and *فيروز*, [foreign] proper names of males, are triptote (Sh), [for] foreign words not proper names in the foreign language but in Arabic, or *indet.* in both languages like *لجّام*, a proper name and otherwise, are triptotes; and similarly trilateral foreign proper names are triptote, whether mobile in the medial, like *شتر*, or quiescent, like *نوح* and *لوط* (IA), [as] says the *Kur'ān* *كذّبت قوم نوح المرسلين* XXVI. 105. *The people of Noah imputed falsehood to the Apostles* and *قوم لوط* *واصحاب مدين* XXII. 43. *And the people of Lot and the inhabitants of Midian*, and the assertion of Z that there are two modes [of declension] in *نوح* and the like (Sh) trilaterals quiescent in the medial (M) is refuted by the fact that they have never been heard *infl.* as diptotes (Sh). The proper name is a diptote when of a measure either pecu-

liar to the *v.* (IA, Sh), i. e. ordinarily not found elsewhere, like <sup>فَعْلٌ</sup> and <sup>فَعَلٌ</sup> (IA), as <sup>ضَرَبٌ</sup>, <sup>شَمَرٌ</sup>, [as] says the poet (Sh) Jamil (T)

أَبُوكَ حُبَابٌ سَارِقُ الضَّيْفِ بَرْدَةٌ \* وَجَدِي يَا حَبَّاجٌ فَارِسٌ شَمَرًا

(Sh) *Thy father is Hubáb, who steals from the guest his garment; but my grandsire, O Hajjāj, was the rider of the steed Shammar* (T), or more appropriate to the *v.* than to the *n.* (Sh), [i. e.] more commonly found in the *v.* or containing an augment significant in the *v.* and not in the *n.*, like <sup>أَتَمَدٌ</sup> and <sup>أَصْبَعٌ</sup>, for these formations are common in the *v.*, like <sup>أَضْرَبٌ</sup> and <sup>أَسْمَعٌ</sup>, as imperatives of triliteral *vs.*, and not in the *n.*, and (IA) like <sup>أَحْمَدٌ</sup>, <sup>يَزِيدٌ</sup> (IA, Sh), <sup>يَشْكُرُ</sup>, and <sup>أَحْمَرٌ</sup> and <sup>أَفْكَلٌ</sup> as proper names (Sh), for (IA, Sh) this measure (Sh), the [aug.] Hamza or <sup>ي</sup> (IA), though common in *ns.* as well as *vs.* (Sh), signifies speaking (IA, Sh) or absence (IA) in the *v.*, and in the *n.* has no signification (IA, Sh). But if the measure be neither peculiar to, nor prevalent in, the *v.*, the proper name is not diptote, like <sup>ضَرَبٌ</sup> as a man's name, this measure being found in the *n.* like <sup>حَبْرٌ</sup> and *v.* like <sup>ضَرَبٌ</sup>. The quality of proper name with the abbreviated | of co-ordination is a preventive, as <sup>أَرْطَى</sup> and <sup>عَلَى</sup>, because this | bears thus much resemblance to the | of feminization that a proper name containing it does not receive

the ت of feminization and you do not say عِلْقَاة from عُلْقَى as a name, like as you do not say حَبْلَاة from حَبْلَى ; but a word containing this ا, when not a proper name, like اِرطَى and عُلْقَى before they are used as names, and similarly a word containing the prolonged ا of co-ordination, whether a proper name or *indet.*, like اَلْبَاء , are trip-totes (IA). Deviation with the quality of proper name (IA, Sh) or its like (IA) is a preventive (IA, Sh) in (1) corroboratives on the measure of فَعْل , as جَاءَتِ النِّسَاءُ جَمْع , *The women came, all of them*, originally جَمَاعَات from sing. جَمَاع , made to deviate from جَمَاعَات to جَمْع , and *det.* through assumed prothesis, i. e. جَمْعُهُنَّ , so that it resembles the proper name in being *det.* though not containing an expressed determinative, (2) the proper name made to deviate to فَعْل (IA), like زَفَر , عَمْر (IA, Sh), ثَعْل (IA), زَحْل , جَمْع , and دَلْف , (Sh), made to deviate from [the *det.* (MM)] زَاْفَر , عَاْمِر (Sh, MM), دَاْلِف , &c., for since these names have been transmitted as diptotes, though not containing a [second] cause apparent besides the quality of proper name, it is necessary to invent the claim of deviation in them (Sh), (3) سَكْر in the sense of a particular day, as جِئْتُكَ يَوْمَ الْجُمُعَةِ سَكْر *I came to thee on Friday at day-*

*break*, because it resembles the proper name in being *det.* without an expressed determinative, being made to deviate from the original *det.* form <sup>اَلْسَحَرُ</sup> [206]. When a *n.*, which is diptote because of the quality of proper name and another cause, ceases to be a proper name by being made *indet.*, it becomes triptote, because the remaining cause does not require it to be diptote; thus <sup>عَمْرٌ</sup>, <sup>عَلَقَى</sup>, <sup>أَحْمَدُ</sup>, <sup>أَبْرَاهِيمُ</sup>, <sup>فَاطِمَةُ</sup>, <sup>غَطَفَانُ</sup>, <sup>مَعْدِيكَرِبُ</sup>, diptotes when proper names, are triptote when made *indet.*, as <sup>رَبِّ</sup> <sup>مَعْدِيكَرِبٍ</sup> <sup>رَأَيْتُ</sup> *Scarce any Ma'dikarib have I seen* (IA), except such as <sup>أَحْمَرُ</sup> (M, MM), as a man's name (MM), in which instance there is a disagreement between Akh and the Author of the Book (M). Every defective, whose counterpart sound in the final is diptote, is itself so, but is treated like <sup>جَوَارٍ</sup> in having the compensatory Tanwīn in the *nom.* and *gen.* and Fatha without Tanwīn in the *acc.*, like <sup>قَاضِي</sup> as a woman's name, counterpart of the sound <sup>ضَارِبٍ</sup> as a woman's name, both being diptotes as *fem.* proper names; so that you say <sup>رَأَيْتُ قَاضِي</sup>, <sup>مَرَرْتُ بِقَاضِي</sup>, <sup>هَذَا قَاضِي</sup>. The diptote is frequently declined as a triptote by poetic license [608], as <sup>تَبَصَّرْ خَلِيلِي</sup> <sup>هَلْ تَوَى مِنْ</sup> <sup>ظُعَائِي</sup> \* <sup>سَوَالِكِ</sup> <sup>نَقْبَا</sup> <sup>بَيْنَ</sup> <sup>حِزْمِي</sup> <sup>شَعْبَعِبِ</sup> (IA), by Imra alKais, *Look thou, my friend, whether thou see any women borne in camel-litters defiling through a mountain-pass between the two rugged heights of Sha'ab'ab,*

where طُعَاتَيْنِ [properly] diptote from its form as a *pl.* is made triptote for the metre (J). It has also been transmitted thus declined for conformity, as سَلَسَلًا، اَغْلَالًا، سَعِيرًا، LXXVI. 4. *Chains and collars and flame* (IA), so read by Nāfi', Ks, and Abū Bakr (B), with سَلَسَلًا made triptote for conformity to what follows. Diptote declension of the triptote by poetic license, though disallowed by most of the BB, is allowed by some (IA), and correctly because actually heard (J), on the authority of

وَمَعْنٍ وَلَكُوا عَامِرٌ \* ذُو الطُّولِ وَذُو الْعَرْصِ

(IA), by Dhu -l-Iṣṣā' [ul'Adwānī (Dh, KF)], lamenting his people Kuraish[?], *And of those whom they begat was 'Amir endowed with length and endowed with breadth*, where عَامِرٌ, though containing only the quality of proper name, and therefore [properly] triptote, is made diptote for the metre (J).

§ 19. Each of the cases is a sign for a meaning [407]. The *nom.* is the sign of the quality of *ag.*: the *ag.* is single, not otherwise; while [the other varieties of *nom.*, such as] the *inch.* and *enunc.*, the *pred.* of اِنَّ and its sisters and of the generic *neg.* لَ، and the *sub.* of the مَ and لَ assimilated to كَيْسَ، are co-ordinated with the *ag.* in the way of assimilation and approximation. Similarly the *acc.* is the sign of the quality of *obj.*: the

*obj.* is of five kinds, the unrestricted *obj.* the direct *obj.*, the adverbial *obj.*, the concomitate *obj.*, and the causative *obj.*; while [the other varieties of *acc.*, such as] the *d. s.*, the *sp.*, the excepted governed in the *acc.*, the *pred.* in the *cat.* of كَافٍ, the *sub.* in the *cat.* of اِيٍّ, the *acc.* governed by the generic *neg.* لَا, and the *pred.* of the مَا and لَا assimilated to كَيْسٍ are co-ordinated with the *obj.* And the *gen.* is the sign of prefixion [110]. And the *appos.* in respect of their cases are included under the predicaments of the *ants.*, the influence of the *op.* being simultaneously discharged upon both classes [131] (M). The *noms.* will be first discussed, because they are the essentials of attribution; the *accs.* will come next, because they are mostly complements; and the *gens.* will come last, because they follow the *pre. n.*, being essential if it be essential, as in قَامَ غُلَامٌ زَيْدٌ, and complementary if it be so, as in رَأَيْتُ غُلَامًا زَيْدًا (Sh). The complement is the contrary of the essential, the essential being what is indispensable [to attribution], like the *ag.*; and the complement being what can be dispensed with, like the direct *obj.* (IA).

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## THE NOMINATIVES.

§ 20. The *nom.* required by the *att. v.* [432] is the *ag.* or *pro-ag.* [436] (IA). The *ag.* is that [genuine *n.* or paraphrase of a *n.* (IA)] to which an [*act.* (IA)] *v.*, or the like, [i. e. an *act. part.*, assimilate *ep.*, *inf. n.*, verbal *n.*, *adv.*, *prep.* and *gen.*, or <sup>أَفْعُلُ</sup> denoting superiority (IA), placed before it (Sb),] is made attribute (IA, Sh) as subsisting in it or proceeding from it (Sh), as <sup>قَامَ زَيْدٌ</sup> *Zaid stood*, <sup>يُعْجِبُنِي أَنْ تَقُومَ</sup>, i. e. <sup>قِيَامُكَ</sup>, *That thou shouldst stand*, i. e. *Thy standing, pleases me*, <sup>أَقَامَ الزَّيْدَانِ</sup> *Are the two Zaid's standing?*, <sup>زَيْدٌ حَسْبَى وَجْهَةً</sup> *Zaid is handsome in face*, <sup>عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ عَمْرًا</sup> [339] *I wondered at Zaid's beating 'Amr*, <sup>هَيَّاهُ الْعَقِيقُ</sup> [187], <sup>فِي زَيْدٍ عِنْدَكَ غَلَامَةٌ</sup> *Zaid, his servant is beside thee* or <sup>مَرَرْتُ</sup> *his two servants are in the house*, and <sup>بِالْأَفْضَلِ أَبُوهُ</sup> *I passed by him whose father is the most excellent*. In <sup>زَيْدٌ أَخِي</sup> *Zaid is thy brother* <sup>زَيْدٌ</sup> is not an *ag.*, the attribute being [a *n.*,] not a *v.* (IA); nor is it in <sup>قَامَ زَيْدٌ</sup> and <sup>زَيْدٌ قَامَ</sup>, because the attribute, though a *v.* or the like, does not precede; nor is <sup>زَيْدًا</sup> in <sup>أَنَا ضَارِبٌ زَيْدًا</sup> and <sup>ضَرَبْتُ زَيْدًا</sup>, because the preceding *v.* or



the like is not its attribute ; nor are <sup>زَيْدٌ</sup> in <sup>ضَرَبَ</sup> <sup>زَيْدٌ</sup> and <sup>عَمْرٌ</sup> <sup>مَضْرُوبٌ</sup> <sup>غَلَامٌ</sup> in <sup>غَلَامَةٌ</sup>, because, though they are preceded by a *v.* or the like as attribute, the attribute is made to befall them, not to subsist in them, as in <sup>زَيْدٌ</sup> <sup>عَلِمَ</sup> <sup>زَيْدٌ</sup> *Zaid knew*, or proceed from them, as in <sup>عَمْرٌ</sup> <sup>ضَرَبَ</sup> <sup>عَمْرٌ</sup> *Amr struck* (Sh), the subject of a *pass. v.* being not an *ag.*, but a *pro-ag.*; nor is <sup>زَيْدٌ</sup> in <sup>قَامَ</sup> <sup>أَبُوهُ</sup> <sup>زَيْدٌ</sup> and <sup>زَيْدٌ</sup> <sup>قَامَ</sup>, because the attribute is a *prop.*; nor in <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup> <sup>غَلَامَةٌ</sup> and <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup>, i. e. <sup>هُوَ</sup>, because the attribute is equivalent to a *prop.* (IA). The *v.* or the like must precede the *ag.* (IA, Sh), this being the distinction between the *ag.* and the *inch.* (Sh): you do not say <sup>قَامَ</sup> <sup>الزَيْدَانِ</sup> or <sup>زَيْدٌ</sup> <sup>غَلَامَةٌ</sup> <sup>قَائِمٌ</sup>; and <sup>زَيْدٌ</sup> in <sup>زَيْدٌ</sup> <sup>قَامَ</sup> is not a *prepos. ag.*, but an *inch.*, the subsequent *v.* putting into the *nom.* a latent *pron.*, in full <sup>زَيْدٌ</sup> <sup>قَامَ</sup> <sup>هُوَ</sup>; therefore you must say <sup>قَامَا</sup> <sup>الزَيْدَانِ</sup> and <sup>قَامُوا</sup> <sup>الزَيْدُونَ</sup>, putting in the *v.* an *l* and *y* which are the two *ags.*, for the *v.* and its like must have a *nom.* [after them], either explicit, as <sup>قَامَ</sup> <sup>زَيْدٌ</sup>, or pronominal, as <sup>زَيْدٌ</sup> <sup>قَامَ</sup>, i. e. <sup>هُوَ</sup> (IA). Neither the *ag.* nor *pro-ag.* is a *prop.*: and in <sup>ثُمَّ</sup> <sup>بَدَأَ</sup> <sup>لَهُمْ</sup> <sup>مِنْ</sup> <sup>بَعْدَ</sup>, <sup>ثُمَّ</sup> <sup>بَدَأَ</sup> <sup>لَهُمْ</sup> <sup>مِنْ</sup> <sup>بَعْدَ</sup> XII. 35. Then it suggested itself to them after they had seen the signs of Joseph's innocence, assuredly they would imprison him and <sup>وَتَبَيَّنَ</sup> <sup>لَهُمْ</sup> <sup>كَيْفَ</sup>

أ. فَعَلْنَا بِهِم XIV. 47. *And it became manifest unto you how We had dealt with them and* وَأَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

II. 10. *And when it is said unto them, Work ye not disorder in the earth the props.* كَيْفَ فَعَلْنَا بِهِم and لَيْسَ جَنَّةٌ

and تَبَيَّنَ and بَدَأَ لَا تُفْسِدُوا فِي الْأَرْضِ are not ags. to بَدَأَ and تَبَيَّنَ

and pro-ag. to قِيلَ ; but in XII. 35. the ag. is a latent

pron., relating either to the inf. n. of the v., i. e. بَدَأَ لَهُم , as is actually expressed in

لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ لِقَاؤُهُ \* بَدَأَ لَكَ فِي تِلْكَ الْقُلُوبِ بَدَأَ

[by Muḥammad Ibn Bashir alKhārījī, *May-be (but the engagement, it is right to meet it) a different idea has presented itself to thee concerning the disposal of that young she-camel, which thou didst promise me (SM)*], or to

السَّبَجْنَةِ understood from لَيْسَ جَنَّةٌ , as is indicated by

رَبِّ السَّبَجْنَةِ XII. 33. *My Lord, imprisonment &c.,*

[thus read as an inf. n. (B)]; and XIV. 47. is similar,

i. e. وَتَبَيَّنَ التَّبَيَّنُ meaning وَتَبَيَّنَ هُوَ , the interrog. prop.

being expos.; and in II. 10. the attribution is not in sense

but form, i. e. *And when this expression is said unto them,*

and formal attribution is allowable in all expressions, like

زَعَمُوا مَطِيَّةَ الْكُذِبِ “*They said*” is the riding-beast, i. e.

vehicle, of lying and كُنُوزٍ مِنْ كُنُوزِ

“*There is no strength nor power but by means of*

*God*'' is a treasure of the treasures of Paradise a tradition. The *ag.* is in the *nom.*, in order to be distinguished from the *obj.*, which is not the case with the *inch.* (Sh): what puts it in the *nom.* is its attribute (M), the *op.* of the *ag.*, i. e. a *v.* or the like, being *lit.*, whereas that of *the inch.*, i. e. inchoation, is *id.* (Sh). The general rule is for the *ag.* to follow next to the *v.*, because it is like a part thereof (M, IA), for which reason the final of the *v.* is made quiescent when the *ag.* is the *pron.* of the first or second *pers.*, to avoid the succession of four mobiles, which is disliked only in one word; and for the *obj.* to be separated from the *v.* through being preceded by the *ag.*: but sometimes it precedes the *ag.*, as ضَرَبَ زَيْدًا عَمْرُو. The *obj.* sometimes even precedes the *v.*: this is (1) necessary, when it is a *cond. n.*, as أَيَا تُضْرَبُ أَضْرَبُ *Whichever thou beatest, I will beat*, or an *interrog. n.*, as أَي رَجُلٌ ضَرَبْتَ *Which man didst thou beat?*, or the *enunciatory* كَمْ غُلَامٌ مَلَكَتْ *How many a slave have I owned!*, or a *pron.* detached, which would necessarily be attached if it followed [the *v.*], as أَيَاكَ نَعْبُدُ I. 4. *Thee do we worship*, which would have been نَعْبُدُكَ had the *obj.* been *postpos.* [163], whereas أَيَاكَ in أَيْلَا أَعْطَيْتَكَ الدِّرْهَمَ *The dirham, I have given it to thee* need not necessarily be *prepos.*, since if it followed it might be attached or detached, as أَعْطَيْتَكَ الدِّرْهَمَ or أَيْلَا أَعْطَيْتَكَ [164]; (2) optional, as ضَرَبَ زَيْدٌ عَمْرًا or

<sup>عمر</sup> <sup>أضرب</sup> <sup>زيد</sup> *عمرًا ضرب زيد*. The *ag.* must precede the *obj.*, (1) when [otherwise] there is fear of confounding one with the other, as when their inflection is imperceptible, and the context contains no distinction, as <sup>موسى</sup> <sup>أضرب</sup> <sup>عيسى</sup> *موسى ضرب موسى عيسى* *Moses beat Jesus*; but if the context supplies a distinction the *obj.* may precede or follow [the *ag.*], as <sup>أكل</sup> <sup>موسى</sup> <sup>الكثيرى</sup> *أكل موسى الكثيرى* *Moses ate the pears*: (2) when the *ag.* is a *pron.* not circumscribed, as <sup>ضربت</sup> <sup>زيدا</sup> *ضربت زيدًا*; but when it is a circumscribed *pron.*, it must follow, as <sup>ما</sup> <sup>ضرب</sup> <sup>زيدا</sup> *ما ضرب زيدًا*  
<sup>أنا</sup> <sup>إلا</sup> *أنا إلا* *Not any one has beaten Zaid but I*. The *ag.* or *obj.*, when circumscribed by <sup>أنا</sup> or <sup>إلا</sup>, must be *postpos.*, as <sup>أنا</sup> <sup>ضرب</sup> <sup>عمرًا</sup> <sup>إلا</sup> <sup>زيد</sup> *أنا ضرب عمرًا إلا زيد* *Not any one but, or Only, Zaid has beaten 'Amr*, where the *ag.*, and <sup>أنا</sup> <sup>ضرب</sup> <sup>زيد</sup> <sup>إلا</sup> <sup>عمرًا</sup> *أنا ضرب زيد إلا عمرًا* *Zaid has beaten only, or has not beaten any one but, 'Amr*, where the *obj.* is circumscribed by <sup>أنا</sup>, and <sup>أنا</sup> <sup>ضرب</sup> <sup>عمرًا</sup> <sup>زيد</sup> *أنا ضرب عمرًا زيد*  
*Only Zaid beat 'Amr*, where the *ag.*, and <sup>أنا</sup> <sup>ضرب</sup> <sup>زيد</sup> *أنا ضرب زيد*  
*Zaid beat only 'Amr*, where the *obj.* is circumscribed by <sup>أنا</sup> [516]: but the circumscribed *ag.* or *obj.* sometimes precedes the [*obj.* or *ag.*] not circumscribed, when the circumscribed is obvious from something besides posteriority, as when circumscribed by <sup>أنا</sup>, in which case it is recognizable from its occurring [immediately] after <sup>أنا</sup>, as

فَلَمْ يَدْرِ إِلَّا اللَّهُ مَا هَيَّجَتْ لَنَا \* عَشِيَّةَ إِنَاءِ الدِّيَارِ وَشَامَهَا

[Nor did any but God know that love which her tattooed embellishments stirred up for, i. e. in, us on the evening of the removal of the people of the dwellings to a distance, where the ag. restricted by <sup>ع</sup>الَّا precedes the uncircumscribed obj. (J)], and

تَزَوَّدْتُ مِنْ لَيْلَى بِتَكْلِيمٍ سَاعَةٍ \* فَمَا زَانَ إِلَّا ضِعْفَ مَا بِي كَلَامَهَا

(IA), by Majnūn, I have procured sustenance from Lailā by means of an hour's speech; and her language has not added aught but the double of what ailed me, where the obj. circumscribed by <sup>ع</sup>الَّا precedes the uncircumscribed ag. (J); whereas that which is circumscribed by <sup>ع</sup>انَّمَا may not precede [by common consent (J)], because its being circumscribed becomes apparent only through its posteriority (IA, J). As regards circumscription by <sup>ع</sup>الَّا there is this dispute, however (J): most of the BB [and KK (J)] hold that the ag. circumscribed [by <sup>ع</sup>الَّا (IA)] may not precede [the uncircumscribed (obj.) (J)], and explain فَلَمْ يَدْرِ <sup>ع</sup>الَّا مَا هَيَّجَتْ لَنَا by making <sup>ع</sup>دَرَى مَا <sup>ع</sup>الَّا, Nor did any but God know: (He knew) &c. (IA, J), not of the v. mentioned (J), so that the circumscribed ag. does not precede the obj., because this is not an obj. to the v. mentioned (IA), or as anomalous or a poetic license (J); but that an obj.

[so] circumscribed may precede (IA, J), as مَا ضَرَبَ إِلَّا <sup>٩٨</sup>زَيْدٌ (IA), because it is [still] meant to be understood as posterior (J): Ks [of the KK (J)] allows the circumscribed to precede, whether it be *ag.* [as in the former verse (J)], or *obj.* [as in the latter (J)]: some BB [and KK (J)] hold that it may not precede, whether it be *ag.* or *obj.* (IA, J), making إِلَّا <sup>٩٨</sup> to accord with اِنَّآ, which is the most correct [view], as AlFākīhī says, and explain the former verse like the majority, and in the latter supply زَادَنِي before كَلَامُهَا, which thus becomes *ag.* to the suppressed زَادَ, a latent *pron.* relating to تَكْلِيمٌ being *ag.* of the expressed زَادَ, and it has not added &c. (What?) Her language (has added unto me), زَادَنِي كَلَامُهَا occurring in reply to an assumed question, or [in their opinion] it is anomalous or a poetic license (J). When anything else is made to precede the *ag.*, it is meant to be understood as posterior to the latter, on which account <sup>٩٨</sup>ضَرَبَ غَلَامَةٌ زَيْدًا is allowed, but not <sup>٩٨</sup>ضَرَبَ غَلَامَةٌ زَيْدًا (M). [For] the *obj.* containing a *pron.* relating to the posterior *ag.* may precede [the *ag.*], as خَافَ رَبَّهُ عُمَرُ, 'Umar feared his Lord, though the *pron.* thus relates to a word literally posterior; because the *ag.* is meant to be understood as preceding the *obj.*, being *orig.* attached to the *v.*, and is therefore prior in natural order though literally posterior. The *obj.* containing a *pron.* relating to what is

attached to the *ag.* may also precede, as ضَرَبَ غُلَامُهَا جَارُ <sup>هَنْدٌ</sup> *Hind's neighbour beat her manservant*; because the *pron's.* relating to what is attached to that which precedes in natural order is like its relating to what precedes in natural order, since the attached to the preceding precedes. But it is anomalous for the *pron.* to relate from the prior *ag.* to the posterior *obj.*, as in زَانَ نَوْرَةَ الشَّجَرِ <sup>١٢٢٢</sup> *Its flowers have ornamented the tree*; because the *pron.* would thus relate to a word posterior both literally and in natural order. This is disallowed by most of the BB, who explain away the instances of it, as in

لَمَّا رَأَى طَالِبُوهُ مُصْعَبًا دُعِرُوا \* وَكَانَ لَهُ سَاعِدُ الْمَقْدُورِ يَنْتَصِرُ <sup>١٢٢٣</sup>

[by a companion of Muṣ'ab Ibn AzZubair Ibn Al'Aw-wām, *When his pursuers saw Muṣ'ab, they were affrighted at him; and he was on the point, had destiny aided him, of being victorious over them (J)*] and

كَسَا حِلْمُهُ ذَا الْحِلْمِ أَثْوَابَ سُودٍ <sup>١٢٢٤</sup>  
وَرَقَّى نَدَاهُ ذَا النَّدَى فِي ذُرَى الْمَجْدِ <sup>١٢٢٥</sup>

[*His gravity clad the possessor of gravity in the vestments of supremacy; and his liberality elevated the possessor of liberality among the pinnacles of glory (J)*] and

وَلَوْ أَنَّ مَجْدًا أَخْلَدَ الدَّهْرَ وَاحِدًا <sup>١٢٢٦</sup>  
مِنَ النَّاسِ أَبْقَى مَجْدُهُ الدَّهْرَ مَطْعًا <sup>١٢٢٧</sup>





beat; so that an *ag.*, namely a *pron.* relating to <sup>زَيْدٌ</sup>, like the *ت* relating to <sup>أَنَا</sup> in <sup>أَنَا ضَرَبْتُ</sup>, is meant to be understood in <sup>ضَرَبَ</sup> (M). The *ag.* and *pro-ag.*, being essentials and regarded as part of the *v.*, are not suppressed; and when apparently suppressed, they are latent *prons.*, as in the words of the Prophet <sup>لَا يَزْنِي الزَّانِي حِينَ يَزْنِي</sup> <sup>وَهُوَ مُؤْمِنٌ</sup> <sup>وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا</sup> <sup>وَهُوَ مُؤْمِنٌ</sup> The adulterer doth not commit adultery, when he committeth adultery, while he is a believer; nor doth he that drinketh drink wine, when he drinketh it, while he is a believer, so that the *o. f.* is not <sup>يَشْرِبُ الشَّارِبُ</sup>, but the *ag.* of <sup>الزَّانِي</sup> is a *pron.* latent in the *v.* and relating not to <sup>الزَّانِي</sup> before mentioned, because that would be contrary to what is meant, but to the <sup>يَشْرِبُ</sup> necessitated by <sup>يَشْرِبُ</sup>. The *op.* of the *ag.* and *pro-ag.* has usually no *du.* or *pl.* sign affixed to it (Sh); [for] when the *v.* is attribute of an explicit *du.* or *pl.*, the majority of the Arabs divest it of *du.* or *pl.* sign, as if it were attribute of a *sing.* (IA), [so that] the *v.* is made *sing.*; as V. 26. [16], <sup>إِذَا جَاءَكَ الْمُنَافِقُونَ</sup> LXIII. 1. When the hypocrites come unto thee (D), <sup>قَامَتْ</sup> <sup>نِسْوَتُكَ</sup> or <sup>قَامَ اخْوَتُكَ</sup> (IA), <sup>الْهِنْدَاتُ</sup> The Hinds stood (IA), <sup>قَامَ اخْوَتُكَ</sup> Thy brothers, or Thy women, stood, like <sup>قَامَ اخْوَتُكَ</sup> (Sh). In <sup>قَمَى الْهِنْدَاتُ</sup>, <sup>قَامُوا الزَّيْدُونَ</sup>, <sup>قَامَا الزَّيْدَانِ</sup> what

follows the *v.* is not made *nom.* by it, nor are the ا , و , and ن *ps.* showing that the *ag.* is *du.* or *pl.*; but the explicit *n.* is a *postpos. inch.*, and what is attached to the preceding *v.* is a *n.* [i. e. *pron.*] in the position of a *nom.* through it, and the *prop.* [e. g. قَامَا] is in the position of a *nom.* as *enunc.* of the *postpos. n.*; or what is attached to the *v.* may be governed by it in the *nom.* [as its *ag.*], as before, while what follows is a *subst.* for the [attached] *prons.* ا , و , and ن (IA): [thus] in XXI. 3. [1] الَّذِينَ الَّذِينَ is a *subst.* for the *pron.* in اسْرُوا (D), [or] الَّذِينَ ظَلَمُوا is an *inch.* and اسْرُوا النَجْوَى an *enunc.*, which is the best analysis of this text (Sh); and in ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ (V. 75. *Afterwards they waxed blind and deaf, many of them* كَثِيرٌ is a *subst.* to the *pron.* in عَمُوا and صَمُوا (D), but should not be called *inch.* to the preceding *prop.*, because the *enunc.* may not precede [the *inch.*] in such a case as this [28] (B). But the sign of the *du.* and *pl.* is affixed when the *v.* follows [the subject], as الرَّجُلَانِ قَامَا and الرَّجَالُ قَامُوا, the ا and و being *prons.*; because the [former] *ag.* then becomes an *inch.* by reason of its precedence, and if the *v.* were made *sing.*, as النَّاسُ خَرَجَ, it might be supposed that a part [only] was meant, as النَّاسُ خَرَجَ سَيِّدُهُم The people, their chief went forth; whereas when the *v.* precedes, the sign of the *du.* and *pl.* in the

*ag.* makes a sign in the *v.* unnecessary (D). Some Arabs, however, [namely the Banu -lHārith Ibn Ka'b, as Aṣ-Ṣaffār says (IA),] affix such signs (IA, Sh) to a *v.* attributed to a *du.* or *pl.* explicit *n.* (IA), like as all affix a sign indicating the *fem.* (Sh), in which case the ا, ر, and ن are [not *prons.*, but] *ps.* indicating the *du.* and *pl.*, like as the ت in قَامَتْ هُنْدُ is a *p.* indicating the *fem.* [607], and the *n.* after the *v.* is its *nom.*, as هُنْدُ is of قَامَتْ (IA); *e.g.*

تَوَلَّى قِتَالِ الْمَارِقِينَ بِنَفْسِهِ \* وَقَدْ اسْلَمَ مَبْعَدُ وَحْمِيمٍ

(IA, Sh), by 'Abd Allāh Ibn Kaīs, *He conducted the fighting against the schismatics himself; stranger and relation having deserted him* (J), the saying of the Prophet

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ Angels in the night and angels in the day relieve one another by turns

among you, the saying of an Arab أَكَلُونِي الْبَرَاعِثُ The fleas have devoured me (Sh),

يَلْمُؤُنَنِي فِي اشْتِرَاءِ النَّخِيلِ أَهْلِي فَكُلُّهُمْ يَعْذِلُ

(IA), by Umayya, *My family blame me for the purchase of the palm-trees; and every one of them upbraids me on that account* (J),

رَأَيْتُ الْغَوَانِي الشَّيْبَ لَاحَ بَعَارِضِي

فَاعْرَضَنِي عَنِّي بِالْخُدُودِ النَّوَاضِرِ

(IA, Sh), by Abū 'Abd ArRaḥmān Muḥammad Ibn 'Abd Allāh al'Uṭbī, *The women too fair to need ornaments saw hoariness, it having appeared in my side-face; wherefore they turned away from me with blooming cheeks* (J), XXI. 3., as some say (Sh), <sup>الَّذِينَ</sup> being *ag.* of <sup>أَسْرُوا</sup> and the , the sign of the *pl.*, [V. 75.,] <sup>كَثِيرٌ</sup> being an *ag.* (B), and

نُتِجَ الرَّيْبُ مُحَاسِنًا \* الْقَحْنُهَا غَرَّ السَّحَابُ

(Sh) *The spring-herbage was delivered of goodnesses which the white ones of the clouds made fruitful* (Jsh). But that combination is rare when the *v.* is attribute of the explicit *n.* after it (IA), [and] has not been heard save in a weak *dial.* not found in the K̲ur'ān or the traditions of the Apostle [?] (D), though not rare when the *v.* is attribute of the <sup>ف</sup>, <sup>و</sup>, and <sup>ن</sup> and the explicit *n.* is an *inch.* or a *subst.* for the *pron.* (IA). When the *ag.* or *pro-ag.* is *fem.*, its *op.* is made *fem.*, necessarily, or more correctly, or less correctly. The feminization is necessary (Sh), [so that] the quiescent ت of feminization is inseparable from the *pret. v.*, (1) when the *v.* is attribute of an attached *fem. pron.* (IA), [i. e.] when the *fem. ag.* [or *pro-ag.*] is an attached *pron.* (Sh), no distinction being here made between properly and tropically *fem.*, as هُنْدٌ قَامَتْ, [i. e. هُنْدٌ قَامَتْ هِيَ, هُنْدٌ being an *inch.*, the *ag.* latent in the *v.*, and the ت a necessary sign of the *fem.* (Sh)],

and طَلَعَتِ الشَّمْسُ (IA, Sh), not قَامَ and طَلَعَ (IA), the saying of the poet

إِنَّ السَّمَاةَ وَالْمَرْوَةَ ضَمِنَا \* قَبْرًا بِمَرْوٍ عَلَى الطَّرِيقِ الْوَاضِحِ

*Verily munificence and manliness have been committed to a grave in Marv upon the clear road*, instead of ضَمِنَّا, being a poetic license (Sh), سَمَاةٌ being taken as equivalent to سَخَاءٌ and مَرْوٌ to كَرَمٌ (W); but when the *pron.* is detached, the ت is not put, as هِنْدٌ مَا قَامَ إِلَّا هِيَ *Hind, not any but she has stood* (IA): (2) when the *ag.* is an explicit *n.*, properly *fem.* (IA, Sh), not detached [from the *v.*], *sing.*, *du.*, or pluralized with the ا and ت, as اِنْ قَالَتْ امْرَاةٌ عِمْرَانُ III. 31. *When the wife of 'Imrān said*, قَامَتِ الْهِنْدَاةُ or الْهِنْدَانِ; for

تَمَنَّى ابْنَتَايَ أَنْ يَعِيشَ أَبُوهُمَا \* وَهَلْ أَنَا إِلَّا مِنْ رَبِيعَةٍ أَوْ مُضَرَ

[by Labīd, *My two daughters have wished that their father should live; and am I aught but a man of Rabi'a or Muḍar?* (N)] is a poetic license if the *v.* be supposed *pret.*, but not if it be a contraction of تَمَنَّى the *aor.*, *wish*; and in اِذَا جَاءَكَ الْمُؤْمِنَاتُ LX. 12. *When the believing women come unto thee* the *obj.* is interposed, or the *ag.* is really the conjunct *quasi-pl. n.* اَلْأُ, as though

الَّتِي آمَنَ were said, or is a suppressed *quasi-pl. n.* qualified by <sup>الْمُؤْمِنَاتُ</sup>, i. e. <sup>النِّسْوَةُ</sup> الَّتِي آمَنَ. Femininization

is more correct (Sh), [though] the ت is not inseparable (IA), (1) when the *ag.* [or *pro-ag.*] is an explicit *n.* tropically *fem.* [attached (to the *v.*) Sh)], as

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ طَلَعِ (IA, Sh) or طَلَعَتِ الشَّمْسُ (IA, Sh)

VIII. 35. *And their prayer at the House has not been,* and <sup>وَالْقَمَرُ</sup> <sup>وَجَمَعَ</sup> <sup>الشَّمْسُ</sup> LXXV. 9. *And the sun*

*and the moon shall be brought together* (Sh); (2) when it is [an explicit *n.* (Sh)] properly *fem.*, but separated by

means of something other than <sup>الَّا</sup> [from the *v.* (IA)], as

قَامَتِ or قَامَ الْيَوْمَ هُنْدٌ (IA, Sh), the latter being better (IA), and

إِنْ أَمْرًا غَرًّا مِنْكَ وَاحِدَةً \* بَعْدِي وَبَعْدَكَ فِي الدُّنْيَا لَمُغْرَرٌ

[*Verily a man that one of you has duped after me and after thee, an address to his beloved, in the world will indeed be duped*, where the *v.* ought to be *fem.*, i. e.

غَرَّتَكَ (Jsh)], which [construction with the *op. masc.*] is

confined by Mb to poetry. It is less correct (Sh), the ت may not be expressed according to the majority (IA), when the [*fem.* (IA)] *ag.* [or *pro-ag.*] is separated

[from the *v.* (IA)] by means of <sup>الَّا</sup>, as <sup>مَا قَامَ</sup> <sup>الَّا</sup> <sup>هُنْدٌ</sup>, as

طَلَعَتِ and قَامَتِ, <sup>مَا طَلَعَ</sup> <sup>الَّا</sup> <sup>الشَّمْسُ</sup> (IA, Sh) and

(IA), the *masc.* being preferable as regards the sense, because the complete sentence is <sup>٩</sup>مَا قَامَ أَحَدٌ إِلَّا هُنْدٌ, so that the *ag.* is really *masc.* (Sh); but the ت is sometimes, though very rarely, retained in poetry only, as

طَوَى النُّحْزَ وَالْأَجْرَازَ مَا فِي غُرُوضِهَا  
فَمَا بَقِيَتْ إِلَّا الضُّلُوعُ الْجَرَّاشِعُ

(IA), by Dhu -rRunma describing a she-camel, *Goadiing and the lands bare of herbage have emaciated what was within her girths*; so that not aught has remained but the bulging ribs (J), [or more accurately] the *fem.* is allowable from regard to the appearance of the expression, as [in the last *ex. aud*]

مَا بَرُّتُ مِنْ رِيْبَةٍ وَذَمٍّ \* فِي حَرْبِنَا إِلَّا بَنَاتُ الْعَمِّ

[Not any one has been clear from suspicion and blame in our strife but the daughters of the, i. e. our, paternal uncle (Jsh)], and even in prose, as is proved by the readings

XXXVI. 28. <sup>٩</sup>ثَرَى كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

aught but one shout and <sup>٩</sup>فَاصْبَحُوا لَا تَرَى إِلَّا مَسَاكِنَهُمْ XLVI.

24. And they became in such a state that not aught was to be seen but their dwelling-places (Sh), [though] the reading

with the ي is better, because you say <sup>٩</sup>مَا جَاؤُنِي إِلَّا امْرَأَةً,

that is <sup>٩</sup>أَوْ شَيْءٌ إِلَّا or <sup>٩</sup>أَحَدٌ إِلَّا (N). The ت is sometimes, but very rarely, elided from the *v.* attributed

to a proper *fem.* without separation; and sometimes, but only in poetry, from the *v.* attributed to the tropically *fem. pron.*, as

فَلَا مَزْنَةٌ وَدَقَّتْ وَدَقَّتْهَا \* وَلَا أَرْضٌ أَبْقَلَ أَبْقَالَهَا  
ع

(IA), by 'Āmir Ibn Juwain atTā'i, with the first <sup>لَا</sup> otiose and the second operative, This cloud is more beneficial than others, *for not a cloud has rained with raining like its raining; and this land is so too, for there is not a land that has produced herbs with herb-producing like its herb-producing* (J). If the *v.* be attribute of a *perf. pl. masc.*, the ت may not be affixed to it, as قَامَ الزَّيْدُونَ not قَامَتْ. But when the *v.* is attribute of (IA), [i. e.] when the *ag.* [or *pro-ag.*] is (Sh), a broken *pl.* (IA, Sh) *masc.* or *fem.* (IA), or a *quasi-pl. n.*, or [collective] generic *n.* (Sh), or *perf. pl. fem.* (IA), the *ag.* [or *pro-ag.*] belongs to the class of (Sh), [and therefore] the ت is like the ت with (IA), the tropically *fem. explicit n.* (IA, Sh), [so that] the ت may be expressed or suppressed, as قَامَ قَامَ الْهِنْدَاتِ, قَامَتْ and قَامَ الْهِنْدُ, قَامَتْ and قَامَتِ الرِّجَالُ and قَالَتِ الْأَعْرَابُ, قَامَتْ and قَامَ النِّسَاءُ (IA), قَامَتْ and قَامَتِ  
XLIX. 14. The Arabs of the desert said, قَالَتْ نِسْرَةٌ XII. 30. And certain women said, [where نِسْرَةٌ, being a *quasi-pl. n.* to امرأة and therefore not properly *fem.*, has its *v.* denuded (of the ت) (B),] and أَرَقَّ الشَّجَرُ and



اورقت <sup>أورقت</sup> *The trees became leafy*, all with the *fem.*, because the <sup>جماعة</sup> *جماعة*, or the *masc.*, because the <sup>جمع</sup> *جمع* is meant; for <sup>نساء</sup> *نساء* and <sup>هنود</sup> *هنود* are not properly *fem.*, because the proper *fem.* is what has a <sup>فرج</sup> *فرج*, and the <sup>فرج</sup> *فرج* belongs to the individuals of the collection, not to the collection, whereas the *v.* is attributed to the collection, not to the individuals. Of this *cat.* are <sup>نعمت المرأة هند</sup> *نعمت المرأة هند* or <sup>نعم</sup> *نعم* (Sh), [so that] the *ت* may be expressed or elided in <sup>نعم</sup> *نعم* and its sisters, when the *ag.* is *fem.* (IA): the femininization is in conformity with the apparent [femininity of the *ag.*], and the masculinization is because <sup>المرأة</sup> *المرأة* is used in the sense of the genus not of one particular [woman], the genus being [first] eulogized generally, and the person whom it is intended to eulogize being then particularized (Sh); [so] the *ag.* is treated like the broken *pl.* as regards expression or elision of the *ت*, because it resembles the latter in denoting a multiplicity (IA): and similarly you say <sup>بئس المرأة</sup> *بئس المرأة* or <sup>بئست</sup> *بئست* *Most evil is the woman, the female carrier of firewood* (Sh): elision [of the *ت*] in such cases is good, but expression [of it] is better (IA).

§ 22. An instance of the pronominal *ag.* is <sup>ضربني</sup> *ضربني* <sup>ضربت زيدا</sup> *ضربت زيدا* *He (Zaid) beat me and I beat Zaid*, where you desire to make Zaid both *ag.* and *obj.* (M) Two

or more *ops.*, of the species of the *v.* or of *ns.* similar to it, may contest one or more *regs.* posterior to them, as

أَتُونِي أَفْرِغْ عَلَيْهِ قَطْرًا XVIII. 95. *Bring ye unto me, I will pour upon it, molten brass*, where two *ops.* أَتُونِي and أَفْرِغْ

claim one *reg.* ضَرَبْتُ وَاهَنْتُ زَيْدًا يَوْمَ الْخَمِيسِ, قَطْرًا *I beat and disgraced Zaid on Thursday*, where two *ops.* contest more than one *reg.*,

أَرْجُو وَأَخْشَى وَادْعُوا اللَّهَ مُبْتَغِيًا \* عَفُوا وَعَافِيَةً فِي الرُّوحِ وَالْجَسَدِ

*I hope, and dread, and supplicate God, earnestly seeking pardon and health in soul and body*, where more than two

*ops.* contest one *reg.*, تَسْبِحُونَ وَتُحَمِّدُونَ وَتُكَبِّرُونَ دَبْرَ كُلِّ

ثَلَاثِينَ وَثَلَاثِينَ words of the Prophet *Ye shall pronounce the*

اللَّهُ سُبْحَانَ اللَّهِ and the الْحَمْدُ لِلَّهِ and the اللَّهُ أَكْبَرُ at the conclusion of every prayer three and thirty times, where more

than two *ops.* contest more than one *reg.*, namely the *adv.*

ثَلَاثًا, دَبْرَ and the unrestricted *obj.*,

قَضَى كُلُّ ذِي دَيْنٍ فَوْقَ غَرِيمَةٍ \* وَعِزَّةٌ مُطْوَلٌ مَعْنَى غَرِيمَةٍ

*Every debtor has satisfied and fully paid off his creditor; but 'Azza is so backward that her creditor is put off, wearied out*, where two [*pass. participial*] *ns.* (Sh) مُطْوَلٌ

مَعْنَى (BS) contest [the (second) غَرِيمَ (BS)], as some say

(Sh, BS), as likewise the two *quals.* contest أَثَرَهَا in

بَانَتْ سَعَادُ قَلْبِي الْيَوْمَ مَتَبُولٌ \* مَتِيمٌ اِثْرَهَا لَمْ يَفْدِ مَكْبُولٌ

by Ka'b, *Su'ād has departed; and therefore my heart to-day is love-sick, enslaved, on her track, unransomed, shackled*, provided that it be an *adv.* to مَتَبُولٌ, dependent upon it, but not if it be a *d.s.* to its *pron.*, dependent upon *being* suppressed, because in that case the *quals.* will claim the unrestricted *being* upon which it depends, this being the real *d.s.*, whereas contest in the case of a suppressed word does not take place, and because when we make the first [*qual.*] govern we shall express [the real *d.s.* as] a *pron.* in the second, whereas the *pron.* does not govern, and the *d.s.* is not made a *pron.*, since it is necessarily *indet.* (BS), and هَاؤُمِ اقْرَؤْا كِتَابِيَهٗ LXIX. 19. *Take, read ye, my book*, where a *v.* and [verbal] *n.* contest. There is no contest between *ps.*, nor between a *p.* and another word; nor when the *reg.* precedes, or is intermediate, though some allow it in both cases (Sh), بِالْمُؤْمِنِينَ IX. 129. *To the believers pitiful, merciful* being assigned as an instance of the two posterior *ops.*, and

ظَلَّتْ صَوَافِنُ بِالْأَرْزَابِ صَارِيَةً \* مَهْمٌ نَصَبٌ اِنْفَاءً مِّنْ بَارِقٍ تَشْمُ

[by Sā'ida Ibn Juwayya (SM),] as an *ex.* of the intermediate *reg.*, اِنْفَاءً being an *adv.*, مِّنْ *red.*, and بَارِقٍ claimed by تَشْمُ or نَصَبٌ, one of which governs, while

the *reg.* of the other is suppressed (BS), *They* (wild cows oppressed by the heat) *have passed the day standing with one foot raised, in the hard elevated places, parched with thirst; if, or whenever* [181], *they find in the border of the horizon, they watch to see where it will rain, a cloud charged with lightning*, but مَهْمَا is obj. of تَصْبُ, and مِنْ بَارِقٍ an exposition of مَهْمَا, *whatever cloud &c. they find &c., they watch &c.* (SM); nor is the saying of Imra alKais

وَلَوْ أَنَّ مَا اسْعَى لِادْنَى مَعِيشَةٍ \* كَفَانِي وَلَمْ اَطْلُبْ قَلِيلَ مِنَ الْمَالِ

[*And if it were the case that my toiling were for the sake of a most ignoble livelihood, a small portion of the world's goods would suffice me, nor should I seek for grandeur* (Jsh)] a case of contest (M, ML) at all, because of the difference of the [*regs.*] claimed by the two *ops.* (ML), since the second *v.* [of the second hemistich] is not directed to the same [*reg.*] as the first (M), for كَفَانِي claims قَلِيلٌ, and اَطْلُبْ claims the مُلْكُ suppressed because indicated, not قَلِيلٌ, lest the sense be vitiated. The two *ops.* in the process of contest must be connected together (a) by a *con.*, as قَامَ وَقَعْدٌ, (b) by the first's governing the second, as وَاِنَّهُ اَخْرُكَ LXXII. 4. *And that our fool was wont to speak against God an extravagance and* LXXII. 7. وَاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لِّيْ يَبْعَثَ اللّٰهُ اَحَدًا

And that they thought, like as ye thought, that God would not raise any from the dead, [which is loosely worded, because the first, namely <sup>كَانَ</sup> and <sup>طَنُوا</sup>, does not govern the second *v.* itself, but only the inflectional place of the *prop.* that the second *v.* belongs to (MA), يَقُولُ سَفِيهًا being *pred.* of <sup>كَانَ</sup>, and <sup>كَمَا طَنَنْتُمْ</sup> a *reg.* of <sup>طَنُوا</sup> (DM), as likewise there is loose wording in the remainder of what he says here (MA)]: (c) by the second's being a reply to the first, either a *correl.* [419] of condition, as XVIII. 95.; or a reply to a question, as <sup>يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ</sup> 95.; or (d) by some similar mode of connection: while <sup>قَامَ قَعْدَ زَيْدٍ</sup> is not allowable (ML): but I have not seen it said that the two *ops.* must be connected together, except by IU; and others disagree with him, F allowing <sup>فَهِيَ هَاهُنَا</sup> <sup>فَهِيَ هَاهُنَا</sup> [187], and IAR <sup>قَامَ قَعْدَ زَيْدٍ</sup>, to be an instance of contest (MA). Either of the two *ops.* may be made to govern (IA, Sh) the explicit *n.*, while the other is withheld from governing it and governs its *pron.* (IA); but there is a dispute as to which is preferable [for governing the explicit *n.*]. The KK prefer the first to govern, because of its precedence: but the BB prefer the last, because of its proximity to the *reg.*; and this

mode is correct in analogy and more frequent in usage (Sh). The *pron.* governed by the neglected *op.* must be expressed, if it be such as must be mentioned, like the *ag.* or *pro-ag.*, whether the neglected be the 1st [*op.*], as in <sup>يُحْسِنَانِ وَيُسِيءَانِ</sup> *Thy two sons do good and do evil*, where the *ag.* is necessarily expressed as a *pron.* in the 1st *v.*; or the 2nd [*op.*], as in <sup>يُحْسِنُ وَيُسِيئَانِ</sup> *أَبْنَاكَ*, where the *ag.* is necessarily expressed as a *pron.* in the 2nd *v.* Similarly you say <sup>بَغْيًا وَاعْتَدَى</sup> *عَبْدَاكَ* *Thy two slaves acted oppressively and injuriously*, where the 2nd, and <sup>بَغْيًا وَاعْتَدَى</sup> *عَبْدَاكَ*, where the 1st governs [the explicit *n.*]. The *pron.* [in these neglected *ops.*] may not be discarded, because that would produce suppression of the *ag.* (IA): according to the two opinions [of the BB and KK] (M), you say <sup>قَامَا وَقَعَدَا</sup> *أَخَوَاكَ* [160] and <sup>قَامَ</sup> *قَامَ* (M, Sh); and by common consent the *pron.* may not be suppressed when it is a *nom.* (Sh). A *non-nom.* [*pron.*] required by the neglected *v.* is either *orig.* an essential, i. e. the *obj.* of <sup>طَلَى</sup> and its sisters, because *orig.* an *inch.* and *enunc.* [440], or not so (IA). If it be not (IA, Sh) *orig.* an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [*op.*] (IA, Sh), when the 2nd is made to govern [the explicit *n.*], it must be suppressed (Sh); [and] it may not be expressed as a *pron.* (IA), because, being a complement, it need not be expressed as a *pron.* before being

mentioned [explicitly], since it may still be borne in mind, the relation of a *pron.* to a word posterior literally and in natural order being avoided only when the *pron.* is expressed (J), as <sup>ضربت</sup> <sup>وَضْرَبَنِي</sup> <sup>أَيْدِي</sup> not <sup>ضربتَه</sup> <sup>أَيْدِي</sup> *I beat him* (Zaid) and Zaid beat me (IA, Sh) and <sup>مررت</sup> <sup>بِي</sup> <sup>زَيْدٍ</sup>, *مررت* <sup>بِي</sup> <sup>زَيْدٍ</sup>, not <sup>مررت</sup> <sup>بِهِ</sup> (IA), except in poetry, as

إِذَا كُنْتَ تَرْضِيهِ وَيَرْضِيكَ صَاحِبٌ  
 جَهَارًا فَكُنْ فِي الْغَيْبِ أَحْفَظَ لِلْعَهْدِ  
 وَالْغِ أَحَادِيثَ الْوَشَاةِ قَلَّمَا  
 يُحَاوِلُ وَاشِي غَيْرَ هَجْرَانِ نِي وَدِ

(IA, Sh) *When thou art so circumstanced that thou satisfiest him and a friend satisfies thee in presence, then be thou in absence more careful of the compact of affection; and disregard the tales of the slanderers, for seldom is it that a slanderer devises aught else than estrangement of an affectionate friend, where* <sup>صَاحِبٌ</sup> *being required as an obj. by* <sup>تَرْضِي</sup> *and ag. by* <sup>يَرْضِي</sup> *is governed by the latter and expressed as a pron. with the former for the sake of the metre (J). If the non-nom. [pron.] be (IA, Sh) orig. an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [op.], it must be placed last [in a pronominal form (IA)], as (IA, Sh) <sup>طَنَّنِي</sup> <sup>وَطَنَّنْتُ</sup>*

<sup>١٨٧</sup>زَيْدًا قَائِمًا <sup>١٨٨</sup>أَيَّاهُ He (Zaid) thought me to be it (standing),  
 and I thought Zaid to be standing (IA) [and] <sup>١٨٩</sup>وَرَغِبْتُ <sup>١٩٠</sup>وَرَغِبْتُ  
<sup>١٩١</sup>فِي الزَّيْدَانِ <sup>١٩٢</sup>عَنْهُمَا I disliked them (the two Zaid) and  
 the two Zaid) liked me (Sh). The non-nom. [essential  
 or otherwise (IA)] required by the 2nd [op.], [when  
 the 1st is made to govern (the explicit n.) (Sh)], is  
 expressed as a pron. [in the 2nd (op.) (Sh)], as (IA, Sh)  
<sup>١٩٣</sup>قَامَ وَضَرَبْتُهُمَا أَخَوَاكَ (IA), <sup>١٩٤</sup>وَضَرَبْتُ not <sup>١٩٥</sup>ضَرَبْتَنِي وَضَرَبْتَهُ زَيْدٌ  
<sup>١٩٦</sup>مَرَّ بِي وَمَرَرْتُ بِهِ زَيْدٌ (Sh), <sup>١٩٧</sup>قَامَ وَمَرَرْتُ بِهِمَا أَخَوَاكَ  
<sup>١٩٨</sup>وَمَرَرْتُ بِهِمَا زَيْدٌ, being either attached or detached when  
 orig. an essential, as <sup>١٩٩</sup>قَائِمًا <sup>٢٠٠</sup>زَيْدًا <sup>٢٠١</sup>قَائِمًا <sup>٢٠٢</sup>وَضَرَبْتُهُمَا  
<sup>٢٠٣</sup>أَيَّاهُ I thought, and he (Zaid) thought me to be it (stand-  
 ing), Zaid to be standing (IA), and may not be suppressed  
 except in poetry, as

<sup>٢٠٤</sup>بَعَاظُ يَعْشَى <sup>٢٠٥</sup>النَّاطِلِ <sup>٢٠٦</sup>إِذَا هُمْ لَمَحُّوا <sup>٢٠٧</sup>شُعَاعَهُ

(IA, Sh), by 'Ātika Bint 'Abd AlMuṭṭalib, In 'Ukāz,  
 the dazzling rays reflected from the weapons whereof  
 blind the beholders, when they glance thereat (J), orig.  
<sup>٢٠٨</sup>لَمَحُّوا (IA), the pron. (IA, J) relating to <sup>٢٠٩</sup>شُعَاعَهُ, which  
 is required as an ag. by <sup>٢١٠</sup>يَعْشَى and obj. by <sup>٢١١</sup>لَمَحُّوا (J),  
 [and] being suppressed by a license, which is anomalous,  
 just as it is anomalous for the 1st [op.] when neglected  
 to govern the pronominal obj. not orig. an essential



(IA); and therefore in XVIII. 95. the 2nd [op.] governs [the explicit *n.*], because otherwise <sup>أَفْرَعُهُ</sup> would be said, and similarly in the rest of the texts of the Kur'ān belonging to this *cat.* [of contest] (Sh), <sup>كَتَابِيَّة</sup> being *obj.* of <sup>أَقْرُّوْا</sup>, because, if it were *obj.* of <sup>هَآؤُمْ</sup>, <sup>أَقْرُّوْا</sup> would be said (B). [In short] when the 1st [op.] is neglected, a *pron.* other than a *nom.*, i. e. an *acc.* or *gen.*, is not expressed with it, unless the *obj.* be *orig.* an *enunc.* [or otherwise indispensable], for this must be expressed [as a *pron.*] at the end; but with the 2nd [op., when neglected,] the *pron.* is expressed, whether *nom.*, *acc.*, or *gen.*, and whether *orig.* an essential or not. The BB, however, hold that the *obj.* of the neglected *v.* must be expressed as an explicit *n.* when, if made a *pron.*, it would not agree with its exponent [160], because of its being *orig.* an *enunc.* to what does not agree with the exponent, as when it is *orig.* an *enunc.* to a *sin.*, while its exponent is *du.*, as <sup>أَطْنِ وَيَطْنَانِي</sup> <sup>أَخَا زَيْدًا وَعَمْرًا أَخَوَيْنِي</sup> *I think, and they two think me to be a brother to them, Zaid and 'Amr to be brothers to me,* where, if you said <sup>أَيَا</sup> <sup>وَيَطْنَانِي</sup> <sup>أَيَا</sup> though agreeing with the <sup>ي</sup> which is the first *obj.* of <sup>يَطْنَانِي</sup> would not agree with <sup>أَخَوَيْنِي</sup> to which it relates, and the agreement between the exponent and expounded would thus be lost, which is not allowable, while, if you said

وَيُطَنَّنِي أَيَّاهُمَا , though the exponent and expounded would then agree, the 2nd *obj.* أَيَّاهُمَا , *orig.* an *enunc.*, would cease to agree with the first *obj.* the *ي*, *orig.* its *inch.*, whereas the *enunc.* must agree with its *inch.* Agreement being, therefore, impossible with a *pron.*, the explicit *n.* is requisite, and then there is no contest, because each *op.* governs an explicit *n.* But the KK allow a *pron.* agreeing with the [original] *inch.*, as أَطْنِي وَيُطَنَّنِي أَيَّاهُمَا , or suppression, as أَطْنِي (IA). The *ag.* is also made a *pron.* in إِذَا كَانَ غَدًا فَأَتْنِي *When it shall be to-morrow, come thou to me*, i. e. إِذَا كَانَ مَا نَحْنُ عَلَيْهِ غَدًا *When our circumstance as to time shall be &c.* (M).

§ 23. The *op.* of the *ag.* [or *pro-ag.* (Sh)] is sometimes (M, Sh) suppressed (Sh) [but] understood (M), because indicated by the context, (1) allowably, as زَيْدٌ said in reply to "Who stood?" or "Who was beaten?" where you may also express the *v.*, saying قَامَ زَيْدٌ or يَسْبَحُ لَهُ فِيهَا بِالْغَدْرِ وَالْأَصَالِ رِجَالٌ (Sh), *ضَرَبَ زَيْدٌ* a reading of XXIV. 36. 37., *Wherein is His perfection extolled in the mornings and the evenings; men (extol His perfection)*, [ رِجَالٌ being made *nom.* by what يَسْبَحُ

indicates (B),] i. e. <sup>٩</sup>يُسَبِّحُ لَكَ رَجُلٌ, and

لِيَبْكُ يَزِيدُ ضَارِعٌ لِحُصُومَةٍ \* وَمُخْتَبِطٌ مِمَّا تُطْلِعُ الطَّوَائِفُ

[by Dirār Ibn Nahshal (N) or Nahshal Ibn Ḥarri (Jsh), lamenting Yazid Ibn Nahshal, *Let Yazid be bewailed: one that succumbs because of hostility, and one that begs on account of the destroying* (ما being infinitival) *of disasters*

(shall bewail him) (N, Jsh), i. e. <sup>٩</sup>يَبْكِيهِ ضَارِعٌ, a reply to an assumed question (Jsh), as though it were said "Who shall bewail him?" (N, Jsh), or] *be made to weep: (let) one*

&c. (make him weep), i. e. <sup>٩</sup>لِيَبْكِيهِ ضَارِعٌ (M): (2) necessarily

(IA, Sh), when a v. follows *expos.* of the *op.*, as (Sh) in هَلْ

زَيْدٌ خَرَجَ (Has) Zaid (gone forth,) has he gone forth?,

[where] the *nom.* is the *ag.* of an understood v. expounded

by the expressed [v.], and similarly (M) in وَأَنْ أَحَدٌ مِنْ

IX. 6. And if any one of the poly-

theists (ask protection of thee, if) he ask protection of thee

(M, IA), in full وَأَنْ أَحَدٌ أَسْتَجَارَكَ إِذَا السَّمَاءُ

LXXXIV. انشَقَّتْ وَأَنْتَ لِرَبِّهَا رَحِيقٌ وَإِذَا الْأَرْضُ مَدَّتْ

1—3. When the heaven (shall be riven in sunder, when) it

shall be riven in sunder, and shall give ear unto its Lord,

and be made meet for hearkening and obeying, and when the

earth (shall be stretched out flat, when) it shall be stretched

out flat (IA, Sh), where <sup>٩</sup>السَّمَاءُ is *ag.* to <sup>٩</sup>انشَقَّتْ suppress-



a *nom.* as *ag.* (K), [and] since <sup>اِنَّ</sup> اِنَّ, while indicating the *inf. n.* by means of its annexure, indicates <sup>اَلثَّبُوْتُ</sup> اَلثَّبُوْتُ by its own means, the *v.* [ثُبَّتَ] must be understood (B). The *prov.* <sup>اِنَّ لَا تَكُنْ لَكَ فِي النِّسَاءِ اِلَّا حَظِيَّةٌ فَلَا اِلَهَ</sup> means <sup>اِنَّ لَا تَكُنْ لَكَ فِي النِّسَاءِ</sup> اِنَّ لَا تَكُنْ لَكَ فِي النِّسَاءِ, If (thou have) not a favorite (among the women), (I will) not (be) backward in showing love for thee (M). When the case is such that either the suppressed is a *v.* and what remains is an *ag.*, or what remains is an *enunc.* and what is suppressed is an *inch.*, the latter is better, because the *inch.* is the *enunc.* itself, and therefore the suppressed is the expressed itself, so that it is a suppression like no suppression, whereas the *v.* is not the *ag.* ; unless indeed the former [alternative] be supported (a) by another version in that position, like the reading of XXIV. 36-37. and <sup>لِيُبْكِكَ</sup> لِيُبْكِكَ, in full <sup>يُسَبِّحُهُ رِجَالٌ</sup> يُسَبِّحُهُ رِجَالٌ and <sup>يُبْكِيهِ ضَارِعٌ</sup> يُبْكِيهِ ضَارِعٌ, [rather than <sup>هَمْ رِجَالٌ</sup> هَمْ رِجَالٌ and <sup>هَمْ ضَارِعٌ</sup> هَمْ ضَارِعٌ they, i. e. the extollers and the bewailers, &c. (DM),] these *noms.* not being construed to be *inchs.* whose *enuncs.* [properly *enuncs.* whose *inchs.* (MA, DM)] are suppressed, because these *ns.* are actually *ags.* in the versions with the *v.* in the *act.* voice, [<sup>يَزِيدٌ</sup> being then in the *acc.* as *obj.*, Let one &c. bewail Yazid, while one (MA, DM) of the moderns (MA) says that there may be no suppression at all in the verse, <sup>يَزِيدٌ</sup> (MA, DM) with Damm in either version

(MA) being a *voc.*, *Let one &c. be made to weep or weep*, O Yazid, for thy loss (MA, DM),] or (b) by another position resembling it or a position analogous to it, as

XXXI. وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

24. *And assuredly, if thou ask them who hath created the heavens and the earth, they will say, God (hath created*

*them)*, this being construed to be not اللَّهُ خَلَقَهُنَّ, [or rather

هو الله (DM),] but خَلَقَهُنَّ اللَّهُ, because that occurs in the

similar position وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

لَيَقُولُنَّ اللَّهُ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ XLIII. 8. *And assuredly, &c.,*

*The Mighty, the Wise hath created them*, and in analogous

positions, e. g. قَالَتْ مِنْ أَنْبَاكَ هَذَا قَالَتْ نَبَانِي الْعَلِيمُ الْخَبِيرُ

LXVI. 3. *She said, Who hath informed thee of this?*

*He said, The Wise, the Omniscient hath informed me* (ML).

§ 24. The *inch.* is that which, being made a subject of enunciation, or being a *qual.* governing in the *nom.* a sufficient substitute [for the *enunc.* (§. 25)], is denuded of *lit. ops.* The *enunc.* is that which together with an *inch.* other than the *qual.* before mentioned affords a complete sense (Sh). The *inch.*, [therefore,] is of two sorts; (1) such as has an *enunc.* (IA, Sh), as زَيْدٌ عَازِرٌ *Zaid is excusing*, where زَيْدٌ is *inch.* and عَازِرٌ its *enunc.* (IA), which is the prevalent [sort] (Sh); (2) such as has (IA,

Sh) not an *enunc.*, but a *nom.* (Sh), an *ag.* [or *pro-ag.*] (IA), that supplies the place of the *enunc.* (IA, Sh), as <sup>أَسَارُ</sup> ذَانِ *Are these two travelling by night?*, where the Hamza is *interrog.*, <sup>سَارُ</sup> an *inch.*, and ذَانِ an *ag.* supplying the place of the *enunc.* (IA) The two sorts have two matters in common : (1) both are denuded of *lit. ops.*; (2) both have an *id. op.*, namely inchoation, i. e. their being thus denuded for the sake of attribution (Sh). If denuded not for the sake of attribution, the *inch.* and *enunc.* would be in the predicament of the *ejs.* [200], the property of which is to be cried out *uninfl.*, because inflection is required only after construction [159] and composition (M). The *inch.* [of either sort, then], [according to the BB (IY, IA),] and the *enunc.* [according to some of them (IY, IA), and apparently to Z (IY),] are governed in the *nom.* by [inchoation (IY, IA), an *id. op.* (IA), i. e. (IY, IA)] the being denuded (M, IA) of *lit. ops.* (IY, IA) neither *red.*, as in <sup>دِرْهَمُ</sup> بَدَسِيكُ *Thy sufficiency is a dirham* [201, 503], where <sup>بَدَسِيكُ</sup> is an *inch.*, the <sup>ب</sup> being *red.*, nor *quasi-red.*, as in <sup>رَبِّ</sup> رَجُلٍ قَائِمٍ *Scarce any man is standing* [498, 505], where <sup>رَجُلٍ</sup> is an *inch.*, as is shown by the fact that the *n.* coupled to it is put into the *nom.*, as <sup>رَبِّ</sup> رَجُلٍ قَائِمٍ <sup>وَأَمْرًا</sup> (IA), [when this denudation is] for the sake of attribution (M); but according to (IY, IA) others (IY), [vid.] S and the majority of the BB (IA), the *enunc.* is governed [in the *nom.* (IA)] by the *inch.* (IY, IA), a *lit. op.*, which is the

justest doctrine (IA). The two sorts of *inch.* differ in two things: (1) that which has an *enunc.* is either a plain *n.*, as <sup>لَهُ رَبُّنَا</sup> <sup>وَمُحَمَّدٌ نَبِينَا</sup> *اللَّهُ رَبُّنَا وَمُحَمَّدٌ نَبِينَا* *God is our Lord, and Muhammad is our Prophet*, or a paraphrase of a *n.*, as <sup>أَفْضَلُ</sup> <sup>لَكُمْ</sup> <sup>وَأَنْ تَصُومُوا</sup> *خَيْرٌ لَكُمْ أَنْ تَصُومُوا* II. 180. [571] *And that ye should fast is better for you*, i. e. <sup>أَفْضَلُ</sup> <sup>لَكُمْ</sup> *وَصِيَامُكُمْ أَفْضَلُ*, and similarly <sup>أَفْضَلُ</sup> <sup>لَكُمْ</sup> *تَسْمَعُ الْخَيْرُ* [2]; whereas that which dispenses with an *enunc.* is never a paraphrase of a *n.*, and is not even every *n.*, but [only] an epithetic *n.* [3], as <sup>أَقَاتِمُ</sup> <sup>الزَّيْدَانِ</sup> *مَا أَقَاتِمُ الزَّيْدَانِ* and <sup>مَضْرُوبِ</sup> <sup>الْعَمْرَانِ</sup> *مَضْرُوبِ الْعَمْرَانِ*: (2) the *inch.* that has an *enunc.* needs no support; whereas the other must be supported upon a *neg.* or *interrog.*, as just exemplified, and as in

<sup>خَلِيلِي</sup> <sup>مَا وَأَفِ</sup> <sup>بِعَهْدِي</sup> <sup>أَنْتَمَا</sup> \* <sup>إِذَا لَمْ</sup> <sup>تَكُونَا</sup> <sup>لِي</sup> <sup>عَلَى</sup> <sup>مَنْ</sup> <sup>أَقَاطِعُ</sup> *خَلِيلِي مَا وَأَفِ بِعَهْدِي أَنْتَمَا \* إِذَا لَمْ تَكُونَا لِي عَلَى مَنْ أَقَاطِعُ*  
[*My two friends, ye are not faithful to my covenant, when ye are not for me against him that I break with (Jsh)*] and

<sup>أَقَاطِلِي</sup> <sup>قَوْمَ</sup> <sup>سَلْمَى</sup> <sup>أَمْ</sup> <sup>نَزَوَا</sup> <sup>ظَلَعْنَا</sup> *أَقَاطِلِي قَوْمَ سَلْمَى أَمْ نَزَوَا ظَلَعْنَا*

<sup>أَنْ</sup> <sup>يُظَاعِنُوا</sup> <sup>فَعَجِيبٌ</sup> <sup>عَيْشٌ</sup> <sup>مَنْ</sup> <sup>قُتِلْنَا</sup> *أَنْ يُظَاعِنُوا فَعَجِيبٌ عَيْشٌ مَنْ قُتِلْنَا*

(Sh) *Will the people of Salmà abide at home, or have they proposed journeying? If they journey, wonderful will be the life of him that abides at home (Jsh).* The *qual.*, when not supported upon a *neg.* or *interrog.*, is not an *inch.*, though Akh and the KK allow it to be so, as <sup>قَاتِمٌ</sup> <sup>الزَّيْدَانِ</sup> [25]: an *ex.* of it is



فَخَيْرٌ نَحْنُ عِنْدَ النَّاسِ مِنْكُمْ \* إِذَا الدَّاعِي الْمَثُوبُ قَالَ يَا لَا  
 [by Zuhair Ibn Mas'ūd adDabbī, *For better are we in the*  
*estimation of men than ye, when the summoner, who waves*  
*his garment that he may be seen, says, Ho! such a one,*  
*come for me, orig. يَا لَفَلَانِي لِي (J)],* خَيْرٌ being an *inch.*,  
 and نَحْنُ an *ag.* supplying the place of the *enunc.*, [not  
 respectively a *prepos. enunc.* and *postpos. inch.*, lest the  
 أَفْعَلُ of superiority be separated from its *reg. عِنْدَ النَّاسِ*  
 مِنْكُمْ by an extraneous (word); but this construction is  
 anomalous, and خَيْرٌ is held by the BB except Akh to  
 be *enunc.* of a suppressed (*inch.*), i. e. نَحْنُ خَيْرٌ, the  
 expressed نَحْنُ being a *corrob.* of the *pron.* of the sup-  
 pressed *inch.* (latent) in خَيْرٌ; and (in Akh's analysis)  
 the verse contains another anomaly, namely that the  
 أَفْعَلُ of superiority, خَيْرٌ orig. أَخَيْرٌ, governs an expressed  
 (pronominal) *n.* in the *nom.* otherwise than in the case of  
 الْكَصَلُ (360) (J)]: and

خَيْرٌ بَنُو لِهَبٍ فَلَا تَكْ مُلْغِيًا \* مَقَالَةٌ لِهَبِي إِذَا الطَّيْرُ مَرَّتْ  
 [by a man of Tayyi, *Skilled in augury are the Banū*  
*Lihb; so be not thou neglectful of the saying of a Lihb,*  
*when the birds pass (J)] is [also] pronounced to be an *ex.**  
*thereof, خَيْرٌ being an *inch.*, and بَنُو لِهَبٍ an *ag.* supplying*

the place of the *enunc.*; [but the BB (except Akh) make it a case of *hyst.-prot.*, <sup>٩</sup>خَبِير, (though *sing.*), being *enunc.* of the *pl.* <sup>٩</sup>بَنُو, because it is on the measure of an *inf. n.*, like <sup>٩</sup>نَهَيْقُ *Braying*, and the *inf. n.* is used as *enunc.* of *sing.*, *du.*, or *pl.*, like <sup>٩</sup>وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرُ LXVI. 4. (571) *And the angels thereafter will be helpers* (J)]. The *qual.* must govern in the *nom.* an explicit *ag.* [or *pro.-ag.*] or a detached *pron.* [163], not a latent *pron.*; so that in <sup>٩</sup>مَا زَيْدٌ قَائِمٌ وَلَا قَاعِدٌ it is not said that <sup>٩</sup>قَاعِدٌ is an *inch.*, and the *pron.* latent in it an *ag.* supplying the place of the *enunc.*, though this is disputed (IA). My saying “governing in the *nom.* a sufficient substitute [for an *enunc.*]” is general enough for that *nom.* to be an explicit *n.*, like <sup>٩</sup>قَوْمٌ سَلَمَى in the 2nd verse, or a detached *pron.*, like <sup>٩</sup>إِنْتُمْ in the 1st verse—which [verse] refutes the KK and Z and IH, who hold that the *nom.* must be explicit—and for that *nom.* to be an *ag.*, as in the two verses, or a *pro.-ag.*, as in <sup>٩</sup>امْضُوبِ الزَّيْدَانِ (Sh). The sentence must become complete by means of the *ag.* [or *pro.-ag.*], otherwise the *qual.* is not an *inch.*, as <sup>٩</sup>أَقَائِمٌ أَبْوَالُ زَيْدٍ (IA), which sort of phrase is excluded from “a sufficient substitute [for an *enunc.*]” (Sh); so that <sup>٩</sup>زَيْدٌ is a [*postpos.* (IA)] *inch.*, <sup>٩</sup>قَائِمٌ a *prepos. enunc.*, and <sup>٩</sup>أَبْوَالُ an *ag.* to <sup>٩</sup>قَائِمٌ, which can-

not be an *inch.*, because the sentence does not become complete by means of <sup>أَبْوَالَهُ</sup> (IA, SI). The *interrog.* may be a *p.*, as exemplified, or *n.*, as <sup>كَيْفَ جَالَسَ الْعَمْرَانِ</sup>. *How are the two 'Amrs sitting?*: and the *neg.* may be a *p.*, as exemplified, or *v.*, as <sup>لَيْسَ قَائِمٌ الزَّيْدَانِ</sup>, where <sup>لَيْسَ</sup> is a *pret. v.*, <sup>قَائِمٌ</sup> its *sub.*, [*orig. an inch.*,] and <sup>الزَّيْدَانِ</sup> an *ag.* [to <sup>قَائِمٌ</sup>] supplying the place of the *pred.* of <sup>لَيْسَ</sup>, [*orig. an enunc.*], [or *n.*, for] you say <sup>غَيْرَ</sup>, where <sup>غَيْرَ</sup> is an *inch.*, <sup>قَائِمٌ</sup> governed in the *gen.* by prothesis, and <sup>الزَّيْدَانِ</sup> an *ag.* supplying the place of the *enunc.*, because the meaning is <sup>مَا قَائِمٌ الزَّيْدَانِ</sup>, so that <sup>غَيْرَ قَائِمٌ</sup> is treated like <sup>مَا قَائِمٌ</sup>, as

غَيْرَ لَا عِدَاكَ فَاطْرَحِ اللَّهَ \* وَلَا تَغْتَرِبْ بِعَارِضِ سَلَمٍ

[*Not playing are thy foes; wherefore discard thou play, nor be duped by a casual truce* (J)], <sup>غَيْرَ</sup> being *inch.*, <sup>لَا</sup> *gen.* by prothesis, and <sup>عِدَاكَ</sup> *ag.* to <sup>لَا</sup> supplying the place of the *enunc.* of <sup>غَيْرَ</sup>, [since the *qual.* <sup>لَا</sup> is supported upon the *neg. n.* <sup>غَيْرَ</sup>, because the sense is <sup>مَا لَا</sup>, so that <sup>غَيْرَ</sup> is treated like <sup>مَا</sup>, the objection that the *qual.* in this verse is not an *inch.*, but a *post. n.*, being met with the reply that it is really an *inch.*, though lite-

rally governed in the *gen.* by the *pre. n.*, as though مَا لَا were said, or that, since the *pre.* and *post. ns.* are like one thing, it is as though the *qual.* were the *inch.* (J),] and

غَيْرَ مَاسُوفٍ عَلَى زَمَنِ \* يَنْقُضِي بِالْهَمِّ وَالْحُزْنِ

[by Abū Nuwās (J),] a verse that IJ boggled in parsing to his son, [*Unregretted is a time that passes in trouble and grief*, which is like the preceding (J),]

غَيْرَ مَاسُوفٍ عَلَى زَمَنِ being a *prep.* and *gen.* in the position of a *nom.* through مَاسُوفٍ, as *pro-ag.*, and supplying the place of the *enunc.* of the *inch.* غَيْرَ. When the *qual.* and *ag.*

[or *pro-ag.*] are both *sing.*, as أَقَاتِمُ زَيْدَ, the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.*, [the better analysis, as appears below, because of the absence of *hyst.-prot.*,] or the *qual.* may be a *prepos. enunc.*, and what follows it a *post-pos. inch.*; e. g. ارَاغِبْ أَنْتَ عَنِ آلِهَتِي XIX. 47.

Art thou forsaking my gods?, where ارَاغِبْ may be an *inch.*, and أَنْتَ an *ag.* supplying the place of the *enunc.*, or may be a *prepos. enunc.*, and أَنْتَ a *post-pos. inch.*;

[(for) the verse خَلِيلِي آخِ refutes the assertion of the KK and Z and IH that *hyst.-prot.* is obligatory in XIX. 47., since in the verse it would be impossible, for the *enunc.* of the *du.* cannot be *sing.* (Sh);] and, عَنْ آلِهَتِي

being a *reg.* of رَاغِبٌ, the former [analysis] is more [especially] appropriate, since it does not involve separation of the *op.* and its *reg.* by an extraneous [word], for أَنْتَ as *ag.* to رَاغِبٌ is not extraneous to it, whereas in the second [analysis] أَنْتَ, being an *inch.*, and therefore not governed by the *enunc.* رَاغِبٌ, is extraneous to it.

When both are *du.*, as أَقَاتِمُ الزَّيْدَانَ, or *pl.*, as أَقَاتِمُونَ الزَّيْدُونَ, the *qual.* is a *prepos. enunc.*, and what follows it an *inch.*, according to the ordinary *dial.*; but in the *dial.* of أَكْلُونِي الْبُرَاغِيثَ [21] the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.* They may, however, disagree in number: this [construction] is of two kinds; (1) disallowed, as أَقَاتِمُ زَيْدٌ and أَقَاتِمُونَ زَيْدٌ, which composition is [obviously] wrong; and (2) allowable, as أَقَاتِمُ الزَّيْدَانَ and أَقَاتِمُونَ الزَّيْدُونَ, in which case the *qual.* must be an *inch.*, and what follows it an *ag.* supplying the place of the *enunc.* (IA). The *nom.* in أَفَى اللَّهُ شَكٌّ

XIV. 11. *Is there concerning God any doubt?* and مَا فِي الدَّارِ زَيْدٌ *Not in the house is Zaid* may be an *inch.* or an *ag.* [498], the latter being preferable, because the *o f.* is absence of *hyst.-prot.*: and like it are (a) the two غَرَفٌ

XXXIX. لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ

21. But they which have feared their Lord shall have pavilions above which shall be pavilions (DM)], because

the 1st *adv.* is supported upon what is predicated of, [i. e.

لَكِنَّ الَّذِينَ, since الَّذِينَ is an *inch.* and لَهُمْ غُرَفٌ an *enunc.*

(DM),] and the 2nd upon the qualified, the 1st غُرَفٌ being qualified by what follows it; (b) the *n.* following the

*qual.* in زَيْدٌ قَائِمٌ أَبُوهُ and أَقَائِمٌ زَيْدٌ, because of what we have mentioned, [that the *o. f.* is absence of *hyst.-prot.*

(DM),] and because, when the أَبٌ is an *ag.*, the *enunc.*

of زَيْدٌ is a single term [26], the *o. f.* of *enunc.*; and (c)

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ in ظُلُمَاتٌ II. 18., [(which

is like the 2nd غُرَفٌ,) Or like the similitude of men caught in a rain-storm from heaven, wherein are darknesses (B),] the *ep.* being *orig.* a single term: and,

if you say أَقَائِمٌ أَنْتَ, the case is similar, according to the BB; and the doctrine of the KK, with whom IH agrees, that this [*pron.* (DM)] must be an *inch.* is conclu-

sively falsified by XIX. 47. and خَلِيلِيَّ النَّحْلِ, the saying that the *pron.* is an *inch.*, as Z asserts [and IA allows] in the text, leading [in the text] to separation of the *op.* from the *reg.* by an extraneous [word], and in the verse

to making the *sing.* the *enunc.* of the *du.* And أَخُوهُ in

<sup>٩٨</sup>زَيْدٌ <sup>٩٨</sup>ضُرِبَ فِي الدَّارِ اخْوَةً may be an *ag.* by means of the *adv.*, the latter being supported upon the *s. s.*, namely the *pron.* of Zaid assumed to be in <sup>٩٨</sup>ضُرِبَ, [Zaid was beaten, his brother being in the house (DM),] or *pro-ag.* of <sup>٩٨</sup>ضُرِبَ assumed to be void of the *pron.*, [Zaid's brother was beaten in the house (DM),] or an *inch.* whose *enunc.* is the *adv.*, the *prop.* being a *d. s.*, [which (construction) reverts in sense to the 1st (DM):] Z and Fr, indeed, hold this last mode to be anomalous, because the circumstantial nominal *prop.* is void of the <sup>٩٨</sup>و, and declare the quality of *ag.* to be necessary in <sup>٩٨</sup>جَاءَ زَيْدٌ عَلَيْهِ جَبَةٌ [80]; but it is not as they assert: and the three modes are [allowable (DM)] in <sup>٩٨</sup>وَكَايِنَ مِنْ نَبِيٍّ قُتِلَ مَعَهُ رِيبُونَ <sup>٩٨</sup>كَثِيرٌ III. 140, [<sup>٩٨</sup>رِيبُونَ being *pro-ag.* (? *ag.*) of the *adv.* occurring as a *d. s.* to the *pro-ag.* of <sup>٩٨</sup>قُتِلَ, read with the single <sup>٩٨</sup>ت, the *pron.* of <sup>٩٨</sup>نَبِيٍّ (DM), the sense being <sup>٩٨</sup>كَايِنًا مَعَهُ الْخ (K), or *pro-ag.* of <sup>٩٨</sup>قُتِلَ, or an *inch.* whose *enunc.* is the *adv.*, the *prop.* being a *d. s.*, And how many a Prophet hath been slain, with him being many devout men! or And how many a Prophet have many devout men been slain with! (DM)]. The 1st of the two *ns.* must be the *inch.*, [and the 2nd the *enunc.*,] (1) when both are *det.*, whether equal in degree [of determinateness (DM)], as <sup>٩٨</sup>اللَّهُ رَبَّنَا, [what is *pre.* to the *pron.* being graded with

the proper name (262) (DM),] or unequal, as <sup>زَيْدُ الْفَاضِلِ</sup> <sup>زَيْدُ</sup> <sup>الْفَاضِلِ</sup> and <sup>زَيْدُ</sup> <sup>الْفَاضِلِ</sup> : this [30] is the ordinary [doctrine]; but the truth is that the *inch.* is (a), [if both be alike known or unknown (DM),] [the] *more det.*, like <sup>زَيْدُ</sup> in the *ex.*, [whether it be first or last, and, if one be not more *det.*, the *first* (DM),] or (b), [if they differ as to being known and unknown (DM),] the one *known* to the person addressed, [whether it be first or last, more *det.* or not (DM),] as if he say *Who is the stander?*, and you then say <sup>زَيْدُ الْقَائِمِ</sup> <sup>زَيْدُ</sup> <sup>الْقَائِمِ</sup> *The stander is Zaid*, but (c), if he know them both, though not the relation [of one to the other], the *first*: (2) when both are *indet.*, suitable for being made the *inch.* [25], as <sup>أَفْضَلُ مِنْكَ أَفْضَلُ مِنِّي</sup> [28]: (3) when they differ as to determinateness and indeterminateness, and the 1st is the *det.*, like <sup>زَيْدُ قَائِمٌ</sup> : but if the first be the *indet.*, then, if it have not a permissive, it is, an *enunc.* by common consent, as <sup>ثَوْبُكَ خَزٌّ</sup> *Thy garment is silk*; and if it have a permissive, it is still so, according to the majority, while S holds it to be the *inch.*, as <sup>زَيْدٌ خَيْرٌ مِنْكَ</sup> *Zaid is a better than thou* or *A better than thou is Zaid*, and in my opinion either mode is allowable, the latter on the evidence of the saying <sup>بِحَسْبِكَ زَيْدٌ</sup> [above], the ب not being prefixed to the *enunc.* in affirmation, [(and) <sup>حَسْبٌ</sup> being (*indet.*),



i. q. <sup>أ</sup>مَحْسَبٌ, since you say <sup>هَذَا رَجُلٌ حَسْبُكَ</sup> This is a man sufficing thee, where it (K, B on III. 167.) does not import determinateness through being *pre.* (B), (but) is an *ep.* of the *indet.*, because its prothesis is not real, since it is in the sense of the *act. part.* (111) (K),] and the former on that of the saying <sup>مَا جَاءَتْ حَاجَتُكَ</sup> [448] with the *nom.*, *What has thy want become?*, orig. <sup>مَا</sup> <sup>حَاجَتُكَ</sup>, [<sup>مَا</sup> being *indet.* (180), a *prepos. enunc.* (DM),] so that the annulling [*v.*] is introduced after the *det.* is assumed to be an *inch.*, otherwise it would not be introduced, since an *interrog.* is not governed by what precedes it, [for, if <sup>مَا</sup> were an *inch.*, the annuller would be prefixed to it, so that the *interrog.* would be governed by what preceded it (DM),] whereas with the *acc.* the *o. f.* is <sup>أَيُّ حَاجَةٍ هِيَ أَلَمْ</sup> i. q. <sup>مَا هِيَ حَاجَتُكَ</sup>, [<sup>مَا</sup> being a 1st *inch.*, <sup>هِيَ</sup> a 2nd, and <sup>حَاجَتُكَ</sup> *enunc.* of the 2nd (DM),] then, the annuller being prefixed to the *pron.*, the latter becomes latent in it, [so that <sup>مَا</sup> is an *inch.*, the *sub.* of <sup>جَاءَتْ</sup> a latent (*pron.*), <sup>حَاجَتُكَ</sup> a *pred.*, and the *prop.* the *enunc.* of <sup>مَا</sup> (DM)]. The last, however, must be the *inch.* in <sup>بَنُونَا أَلَمْ</sup> and <sup>أَبُو حَنِيفَةَ أَبُو يُوسُفَ</sup> [28] from regard to the sense (ML), notwithstanding the equality in [degree of] determinateness (DM). The primary condition of the *n.* is inchoation; but that which

governs the *nom.* otherwise than in the case of inchoation or the *acc.* or *gen.* sometimes invades the *inch.*, so that it becomes non-inchoative: e. g. <sup>ع</sup>عبد <sup>الله</sup>الله <sup>منطلقاً</sup>منطلقاً becomes <sup>ر</sup>رايت <sup>عبد</sup>عبد <sup>الله</sup>الله <sup>منطلقاً</sup>منطلقاً by prefixion of <sup>ر</sup>رايت or <sup>م</sup>مررت <sup>بعبد</sup>بعبد <sup>الله</sup>الله <sup>منطلقاً</sup>منطلقاً (S). [Thus] the *ops.* <sup>ك</sup>كان &c. rob the *inch.* and *enunc.* of stability upon the *nom.* (M). The annullers of inchoation are (1) *vs.*, i. e. <sup>ك</sup>كان and its sisters [447], the *vs.* of *app.* [459], and <sup>ظ</sup>ظنى and its sisters [440], (2) *ps.*, i. e. <sup>ما</sup>ما and its sisters [38, 107], the generic *neg.* <sup>لا</sup>لا [36, 99], and <sup>ان</sup>ان and its sisters [33, 97, 516] (IA). The *inch.* resembles the *ag.* [19] in being a subject of attribution; and the *enunc.* resembles it in being a second constituent of the *prop.* (M), [for] the *v.* cannot dispense with the *n.* [432], like as the first *n.* cannot dispense with the other in inchoation (S).

§ 25. The *inch.* is (1) *det.*, which is the general rule, (2) *indet.* (M, IA, Sh), either qualified or unqualified (M), but only [on condition that (the predication made of) it import a material sense, which is realised (IA)] in particular cases extended by some moderns to upwards of 30 (IA, Sh), said to be [all] reducible to generality or particularity of the *indet.* (Sh). Those not here mentioned are either referable to what is mentioned, or not correct. [Of] these cases (IA), [i. e.

of] the permissives of inchoation by means of the *indet.* (ML), instances of particularity (Sh) are (1) the *indet.*'s being (a) qualified (IA, Sh, ML), (a) literally (IA, ML), [i. e.] by an *ep.* mentioned (Sh), as وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مَّشْرِكٍ II. 220. *And assuredly a believing servant of God is better than a polytheist* (ML, Sh), رَجُلٌ مِّنَ الْكِرَامِ عِنْدَنَا A man of the nobles is with us (IA), and ضَعِيفٌ عَنِ الْقِرْمَلَةِ A feeble man takes refuge in a weak thornless tree of the kind termed قِرْمَلٌ, orig. رَجُلٌ ضَعِيفٌ, the *inch.* being really the suppressed [*indet.*], which is qualified; but every *ep.* does not produce material sense, so that رَجُلٌ مِّنَ النَّاسِ جَائِنِي is not allowable (ML), the man being known to be of mankind, so that the qualification imports nothing material (DM); (b) constructively (IA, ML), [i. e.] by an *ep.* supplied (Sh), as شَرُّ أَهْرٍ مِّنْوَائِ مِنْهُ [27], i. e. (Sh, ML), شَرُّ شَرِّ أَهْرٍ [below] *An evil, (being what an evil!), made &c., or A (great) evil, i. e.* (IA, ML) شَرُّ شَرِّ (ML) [or] شَرُّ عَظِيمٍ (IA), and

قَدَرُ أَحَلَّكَ ذَا الْمَجَازِ وَقَدْ أَرَى \* أَيْ مَا لَكَ ذُو الْمَجَازِ بِدَارِ

i. e. قَدَرٌ لَا يُغَالَبُ, [A decree (that is not to be contested) has made thee to sojourn at Dhu lMajüz; and indeed I think, by my fathers (130), Dhu-lMajüz is not a home

for thee (DM, Jsh)]; (c) logically (ML), being a *dim.* (IA, Sh), as رَجُلٌ صَغِيرٌ (Sh, ML) [or] حَقِيرٌ (IA), *A small, or contemptible, man came to me*, because the *dim.* formation qualifies in sense (IA, Sh) with smallness (Sh), or containing the sense of wonder (IA), as مَا أَحْسَنَ زَيْدًا [180, 478] (IA, ML), i. q. شَيْءٌ عَظِيمٌ أَحْسَنُ زَيْدًا, though in these two sorts there is no supplied *ep.*, so that they might be of the 2nd kind (ML); or (b) a relic of a qualified (IA, ML), as the GG say (ML), e. g. مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ *A believing man is better than an unbelieving* (IA), though the correct is what I have explained (ML), that the *inch.* is suppressed, and the permissive the qualification mentioned (DM): (2) its having a *reg.* [dependent upon it (Sh)] or being *pre.* (IA, Sh), [i. e.] its governing the *nom.*, as قَائِمُ الزَّيْدَانِ according to him that allows it [1, 24], or the *acc.* (ML), as أَمْرٌ بِمَعْرِفِ صَدَقَةٍ وَنَهْيٌ عَنْ مَنكَرٍ صَدَقَةٍ [words of the Prophet (Sh)] *An enjoining of right is an alms, and a prohibiting from wrong is an alms* and أَفْضَلُ مِنْكَ جَاءَنِي *A more excellent than thou came to me* (Sh, ML), the *adv.* being in the place of an *acc.* through the *inf. n.* and *qual.*, or the *gen.* (ML), as خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ [words of the Prophet (Sh)] *Five prayers hath God prescribed unto men* (Sh, ML), provided that the *post. n.* be

*indet.*, as exemplified, or *det.* when the *pre. n.* is such as does not become *det.* through prothesis, like <sup>أ</sup>مِثْلَكَ لَا <sup>أ</sup>يُبْخَلُ *The like of, i. e. One like, thee is not niggardly* [114], the *pre. n.* in other cases being *det.*, not *indet.* (ML): an instance of generality is (Sh) (3) its being general (IA, Sh, ML), (a) itself (Sh, ML), like [ <sup>كُلُّ</sup> and ] the *cond.* and *interrog. ns.* (ML), as <sup>كُلُّ</sup> لَكَ قَانِتُونَ XXX. 25. *All are continually obedient unto Him* and <sup>أَنْ</sup> يَقُمْ أَتَمُّ <sup>أَنْ</sup> مَعَهُ *Whoever stands, I shall stand with him* (Sh); (b) through something else (ML), being preceded by a *neg.* (IA, Sh) or *interrog.* (IA), as <sup>مَا</sup> رَجُلٌ فِي الدَّارِ *Not a man is in the house* (Sh, ML), <sup>هَلْ</sup> رَجُلٌ فِي الدَّارِ *Is any man in &c.?*, and <sup>أَلَا</sup> مَعَ اللَّهِ XXVII. 61. *What! is any god fellow with God?*: [and permissives not mentioned in Sh are] (4) *syndesis*, provided that the coupled or *ant.* be such as might be an *inch.* [if it stood alone (DM), (which includes the cases of) (a) the *indet.*'s being coupled to a *det.*, as <sup>زَيْدٌ</sup> وَرَجُلٌ قَائِمَانِ *Zaid and a man are standing*, or to (a *n.* qualified by) an *ep.* (IA)], as <sup>قَوْلٌ</sup> مَعْرُوفٌ وَمَغْفِرَةٌ *A kind saying and forgiveness are better than an alms that injury follows*, [(and) as <sup>تَمِيمِيٌّ</sup> وَرَجُلٌ فِي الدَّارِ *A Tamīmī and a man are in the house* (IA),] and [(b) a qualified *n.*'s being coupled to it

(IA),] as <sup>أَمَثَلٌ</sup> <sup>مِنْ</sup> <sup>غَيْرِهِمَا</sup> <sup>طَاعَةٌ</sup> <sup>وَقَوْلٌ</sup> <sup>مَعْرُوفٌ</sup> meaning

[29] *Obedience and a right saying (are more exemplary than aught else)*; IM omits the proviso, citing

عِنْدِي أَصْطِبَارٌ وَشَكْوَى عِنْدَ قَاتِلَتِي  
فَهَلْ بِأَعْجَبَ مِنْ هَذَا أَمْرٌ سَمِعَا

but this is not an *ex.* of the case, since the <sup>و</sup> may be for the *d. s.*, which [ <sup>و</sup> of the *d. s.* (DM)] is a permissive, and, even if the syndesis be preserved, a supplied *ep.* <sup>عَظِيمَةٌ</sup> required by the situation is there [as the permissive (DM)], while syndesis may not be the permissive, because the coupled in the verse is the *prop.*, not the *indet.* (ML), *I have patience, while, or but, she that kills me has (great) complaining: then has any man heard of a more marvellous matter than this?* (Jsh): (5) the *enunc.*'s being an *adv.* or [*prep.* and (IA)] *gen.*, [or, as IM says, *prop.*, as <sup>وَلَدَيْنَا</sup> <sup>مَزِيدٌ</sup> L. 34. *And We have an additional store,* <sup>لِكُلِّ</sup> <sup>أَجَلٍ</sup> <sup>كِتَابٌ</sup> XIII. 88. *For every period is an ordinance, and* <sup>فَصَدَكَ</sup> <sup>غُلَامَةٌ</sup> <sup>رَجُلٌ</sup> (Such that) *his young man repaired to thee was a man* (ML)], provided that the *enunc.* be [particular (ML), which means that what the *adv.* is *pre.* to, or the *gen.*, or the subject in the *prop.*, should be such as might be an *inch.*, like the *det.* <sup>نَ</sup> in <sup>لَدَيْنَا</sup>, the general <sup>كُلِّ</sup> <sup>أَجَلٍ</sup>, and the *det.* <sup>غُلَامَةٌ</sup> (DM),

so that <sup>فِي</sup> <sup>دَارِ</sup> <sup>رَجُلٍ</sup> is not allowable, because there must be at the time some man in some house, and therefore to predicate that imports nothing material, and (ML)] *prepos.* (IA, ML), as they say, though the precedence is requisite only to preclude its being mistaken for an *ep.*, [the *indet.* having more need of the *ep.* than of the *enunc.* (DM)]; [thus in the last verse] the *enunc.* is a particular *adv.* [عِنْدَ قَاتِلَتِي], and this is by itself a permissive, its precedence not being necessary, because particularity [of the *indet.*] is attained through the supplied *ep.*, [so that the *indet.* needs no (other) *ep.* (DM),] and therefore the *adv.* may be *postpos.*, as in <sup>وَاجِلٌ</sup> <sup>مُسَمًّى</sup> <sup>عِنْدَهُ</sup> VI. 2. *And a named period hath He* [28]: (6) the *indet.*'s being intended to denote the possessor of the essential nature considered abstractedly, as <sup>رَجُلٌ</sup> <sup>خَيْرٌ</sup> <sup>مِنْ</sup> <sup>أَمْرَأَةٍ</sup> *A man is better than a woman*: (7) its being in the sense of the *v.*, which includes (a) its being meant to denote wonder, as <sup>عَجَبٌ</sup> <sup>أَتَعْجَبُ</sup> <sup>مِنْ</sup> <sup>زَيْدٍ</sup> *I wonder at Zaid!* (DM), [i. e. <sup>لَزَيْدٍ</sup>], or invocation [28], as <sup>سَلَامٌ</sup> <sup>عَلَى</sup> <sup>آلِ</sup> <sup>يَاسِينَ</sup> XXXVII. 130. *Peace be upon the family of Yā-Sīn!*, [i. e. <sup>أَدْعُو</sup> <sup>لَهُمْ</sup> *I invoke a blessing for them* (DM),] and <sup>وَيْلٌ</sup> <sup>لِلْمُطَفِّفِينَ</sup> LXXXIII. 1. *Woe unto them that give short measure!*, [i. e. <sup>أَدْعُو</sup> <sup>عَلَيْهِمْ</sup> *I invoke a curse upon them* (DM),] and (b) <sup>قَاتِمٌ</sup> <sup>الزَّيْدَانِ</sup>,

so that مَا قَائِمُ الزَّيْدَانِ contains two permissives, [or rather three, the *neg.* and the two in قَائِمُ الْخُ , i. e. government (of the *nom.*) and verbal sense (DM),] the majority [of the BB] disallowing قَائِمُ الْخُ not because it contains no permissive, but either for want of the condition of government [346], i. e. support, or, more obviously, for want of the condition requisite for the *ag.* to be a sufficient substitute for the *enunc.* [24], i. e. precedence of a *neg.* or *interrog.*: (8) that the appertaining of that *enunc.* to the *indet.* should be an infringement of the usual course [of nature], as شَجَرَةٌ سَجَدَتْ *A tree bowed down* and بَقَرَةٌ تَكَلَّمَتْ *A cow spoke*, such an occurrence on the part of the individuals of this genus being abnormal, so that there is a material sense in predicating it thereof, [because of its being unknown (DM),] in contrast to رَجُلٌ مَاتَ : (9) occurrence of the *indet.* after إِذَا denoting unexpectedness, as خَرَجْتُ فَإِذَا أَسَدٌ بِالْبَابِ *I went forth, and, lo, a lion was at the door!*, since the ordinary course [of nature] does not necessitate your being surprised by a lion on your going out, [so that the predication has a material sense (DM)]: (10) for the same reason as the last (ML), its occurrence [at the beginning of a circumstantial *prop.* (ML),] after the و of the *d. s.*, as

سَرِينَا وَنَجْمٌ قَدْ أَضَاءَ فَمَذَّ بَدَا \* مُحْيَايَ أَخْفَى ضَوْؤُهُ كُلَّ شَارِقٍ



(IA, ML) *We journeyed by night, a star having given light; but after thy face appeared, its lustre hid the light of every shining star* (J), or not after the و, as

الذئب يطرقها في الدهر واحدة \* وكل يوم تراني مديّة بيدي

(ML) *The wolf comes by night to them (the sheep) in the period of life one (single time); but every day they see me, a big knife in my hand* (DM, Jsh). Other permissives mentioned are the *inlet*.'s being (IA, ML) (11) circumscribed, as

انما في الدار رجل Only a man is in the house

(ML), [or] in the sense of the circumscribed, as شر اهر

, ما اهر ذا ناب الا شر , in full (Not aught but) an evil has made a possessor of a canine tooth to whine (IA),

(12) distributive, as

فاقبلت زحفا على الركبتين \* فتوب نسيت و ثوب اجر

[by Imra alKais, *And I approached crawling upon the two knees, from fear of being tracked to her abode; and when I come forth, I walk boldly, a garment have I forgotten at her dwelling, and a garment I trail on the*

ground (J)], (13) after the ف of the *apod.*, as ان ذهب

عبر فغير في الرباط If an ass be gone away, an ass is fast

in the tether (IA, ML), (14) after لولا, as

لولا اصطبار لودي كل ذي مقة \* لما استقلت مطاياهن للظعن

(IA) *Had there not been patience, every lover would have*

perished, when their riding-beasts arose for departure (J); these, however, require consideration, because in the 1st inchoation by means of the *indet.* is correct without <sup>انما</sup> , [ a reflection upon the *ex.*, however, not upon the rule, the author's objection being non-apparent in <sup>انما قائم رجل</sup> Only a man is standing (DM),] in the 2nd the two *vs.* may be *eps.*, the *enunc.* being suppressed, i. e. and (of my garments is) a garment (that) I have forgotten, and (of them is) a garment (that) I trail, or *enuncs.*, two supplied *eps.* being there, and a garment (of mine) have I forgotten, and a garment (of mine) I trail, in the 3rd the sense is <sup>فغير آخر</sup> another ass, the *ep.* being suppressed (ML), and in the 4th [also] the author holds the permissive to be a supplied *ep.* (DM); (15) a reply, as <sup>رجل</sup> , i. e. <sup>رجل عندي</sup> , said in reply to "Who is with thee?" (16) [intended to be (J)] vague, as

أَيَا هِنْدَ لَا تَنْكَحِي بُوَهَّ \* عَلَيْهِ عَقِيقَتُهُ أَحْسَبَا  
مَرْسَعَةُ يَمِينِ أَرْسَاعُهُ \* بَيْنَ عِصْمٍ يَبْتَغِي أَرْبَابَا

by Imra alKais, [O Hind, wed thou not a dolt, upon whom (so dirty is he) is still the hair that he was born with, red-haired, between whose wrists and ankles is some amulet, in whom is a dryness of the wrist-joint producing distortion of the hand, who seeks the ankle-bone of the hare as a charm against the evil eye and sorcery, no

مُرْسَعَةً being meant to the exclusion of another, for, while the vagueness of the *indet.* is what disqualifies it from being an *inch.*, when an *indet. inch.* with no (other) permissive is found in the speech of the eloquent, the *intention* of making (it) vague is held to be the permissive (J),] (17) subjoined to the ل of inception, as لَرَجُلٌ قَائِمٌ *Assuredly a man is standing*, (18) after the enunciatory كَمْ, as كَمْ عَمَّةٌ الْخ [224] (IA), كَمْ being enunciatory, in the position of an *acc.* as an *adv.*, its *sp.* in the *gen.* being suppressed, i. e. كَمْ وَقْتُ, and عَمَّةٌ in the *nom.* being an *inch.*, which has, however, another permissive, its being qualified by لَكَ (J).

§ 26. The *enunc.* is (1) a single term [24], either [*prim.*, and then, according to the KK (and Z) and IM, absolutely (IA)] void of the *pron.* [relating to the *inch.*] (M, IA), as زَيْدٌ غُلَامٌ *Zaid is thy young man* (M), though Ks and many others hold that it does assume the *pron.*, زَيْدٌ أَخُوكَ being in full, according to them, زَيْدٌ أَخُوكَ, while the BB say that it assumes the *pron.* when it implies the sense of the *deriv.*, as زَيْدٌ أَسَدٌ *Zaid is a lion*, i. e. شَجَاعٌ *brave*, but not otherwise, as [before] exemplified (IA); or [*deriv.*, and then (IA)] assuming the *pron.* (M, IA), as عَمْرٌو مُنْطَلِقٌ *Amr is departing* (M), when not governing an explicit *n.* in the *nom.*, and when

following the course of the *v.*, like the *act.* and *pass. parts.*, [the intensive paradigms (C),] the assimilate *ep.*, and the <sup>أَفْعَلُ</sup> of superiority, as <sup>زَيْدٌ مُنْطَلِقٌ</sup> <sup>هُوَ</sup>, i. e. <sup>هُوَ</sup>, but not when not following the course of the *v.*, like the instrumental *ns.*, as <sup>هَذَا مُفْتَلِحٌ</sup> *This is a key*, where there is no *pron.*, and likewise *ns.* on the mould of <sup>مَفْعَلٌ</sup> denoting time and place, as <sup>هَذَا مَرْمَى زَيْدٍ</sup> *This is Zaid's place* or time, of shooting, where there is no *pron.*, nor when following the course of the *v.*, but making an explicit *n.* *nom.*, as <sup>زَيْدٌ قَائِمٌ غَلَامَةٌ</sup> *Zaid, his two young men are standing*, where <sup>قَائِمٌ</sup> makes <sup>غَلَامَةٌ</sup> *nom.*, and therefore does not assume a *pron.* (IA); the *deriv.* [*enunc.*] when not governing an explicit *n.* in the *nom.*, [and when following the course of the *v.*,] governs the *pron.* of the *inch.* in the *nom.*, because the *deriv.* is like the *v.* in meaning, and therefore must have an *ag.* [or *pro-ag.*], either explicit, as <sup>زَيْدٌ ضَارِبٌ غَلَامَةً</sup> *Zaid's young man is striking*, or pronominal, as <sup>زَيْدٌ مُنْطَلِقٌ</sup> <sup>هُوَ</sup> (C); when the [*deriv.* (IA)] *enunc.* falls to the person [or thing] that [the attribute denoted by] it belongs to, the *pron.* is [necessarily (C)] *latent* [in it, as <sup>زَيْدٌ قَائِمٌ</sup>, S (however) allowing <sup>هُوَ</sup> in <sup>زَيْدٌ قَائِمٌ</sup> <sup>هُوَ</sup> to be either a *corrob.* of the latent *pron.* or an *ag.* to <sup>قَائِمٌ</sup> (IA)]; but when it falls to a person [or thing] other than that which [the attribute

denoted by] it belongs to [and whose *pron.* it governs in the *nom.* (C)], the *pron.* must be *expressed*, according to the BB, whether ambiguity be [otherwise] precluded, as (IA, C) زَيْدٌ هَنْدٌ ضَارِبٌهَا هُوَ Zaid is beating Hind (IA) [and] هَنْدٌ زَيْدٌ ضَارِبَتُهُ هِيَ Hind is beating Zaid (C), or not precluded [without the *pron.* (IA)], as زَيْدٌ عَمْرُو ضَارِبٌهُ Zaid is beating 'Amr, [زَيْدٌ being an *inch.*, عَمْرُو a 2nd *inch.*, ضَارِبٌهُ *enunc.* of عَمْرُو, the  $\delta$  relating to him, and هُوَ an *ag.* relating to Zaid, which must be expressed, lest 'Amr be imagined to be the *ag.* of the beating (C),] while, according to the KK, the *pron.* [may be either expressed or latent, if ambiguity be precluded, as in زَيْدٌ هَنْدٌ أَلْفٌ, so that هُوَ may be expressed or not, at will, and (IA)] must be expressed [only (C)] when ambiguity is apprehended [(without it), as in زَيْدٌ عَمْرُو أَلْفٌ, where without the *pron.* the *ag.* of the beating might be either Zaid or 'Amr, whereas with the *pron.* Zaid must be the *ag.* (IA)]; and the saying of the poet

قَوْمِي ذُرَى الْمَجْدِ بَانُوها وَقَدْ عَلِمْتُ  
بِصِدْقِ ذَلِكَ عَدْنَانُ وَقَحْطَانُ

[My people are the builders of the pinnacles of glory: by God, 'Adnān and Kaḥṭān have known the truth of that (J), in full بَانُوها هُمْ (IA),] is an *ex.* (IA, C) of the KK's doctrine

(IA) that shows them to be right, [قَوْمِي being an *inch.*, نَرَى a 2nd *inch.*, forming with its *enunc.* بَانُوها a *prop.* in the position of a *nom.* as *enunc.* of the 1st *inch.*, and the *cop.* هُمْ suppressed (J),] since he does not say بَانُوها هُمْ (C), there being no fear of ambiguity, as the *pinnacles* are known to be built, not builders; the BB, however, hold نَرَى to be the *reg.* of a suppressed *qual.* indicated by the one mentioned, i. e. قَوْمِي بَانُونَ نَرَى الْخ, the بَانُونَ, though [denoting] past [time] and anarthrous [345], governing [the *acc.*], because it is meant to express *continuance*, so that it may govern as well as what is meant to denote the present or future, *My people (have been building) the pinnacles of glory, have been the builders thereof* (J): (2) a *prop.* (M, IA), which some say must be enunciatory, [but, correctly, may be originative, though the *inch.* may not have an annuller, like كَانَ and اِنَّ and their sisters, prefixed to it, unless its *pred.* be enunciatory (DM),] so that there is a dispute as to زَيْدٌ اَضْرَبَهُ [144] and زَيْدٌ كَيْفَ هُوَ *Zaid, beat thou him and how is he?*, some saying that [كَيْفَ هُوَ (DM) or] the [other] *prop.* after the *inch.* is in the place of a *nom.* as an *enunc.*, which is correct, and some that it [is not, because it is originative (DM), but] is in the place of an *acc.* through an understood *saying*, [i. e. اَقُولُ فِيهِ اَضْرَبَهُ (DM),] which is the *enunc.* : the major [1] *prop.* is *biform*, i. e. nominal

in the former and verbal in the latter part, as <sup>زَيْدٌ يَقُومُ</sup> زَيْدٌ يَقُومُ , or *uniform*, [i. e. nominal in both parts (DM),] as <sup>أَبُوهُ</sup> أَبُوهُ , or *uniform*, [i. e. nominal in both parts (DM),] as <sup>زَيْدٌ أَبُوهُ قَائِمٌ</sup> زَيْدٌ أَبُوهُ قَائِمٌ (ML) : the [enunciative] *prop.* is (a) verbal, as <sup>زَيْدٌ ذَهَبَ أَخُوهُ</sup> زَيْدٌ ذَهَبَ أَخُوهُ *Zaid's brother went away*; (b) nominal as <sup>عَمْرُو أَبُوهُ مُنْطَلِقٌ</sup> عَمْرُو أَبُوهُ مُنْطَلِقٌ 'Amr's father is departing'; (c) *cond.*, as <sup>بَكَرٌ إِنْ تَعْطَلُ يَشْكُرَكَ</sup> بَكَرٌ إِنْ تَعْطَلُ يَشْكُرَكَ *Bakr, if thou give unto him, will thank thee*, [the *cond. prop.* being added by Z and others (ML), thus making *four* divisions of the *prop.* (DM), though correctly a branch of the verbal (ML)]; (d) adverbial, as, <sup>فِي الدَّارِ</sup> فِي الدَّارِ (M); Z's *ex.* of the adverbial [1] *prop.*, <sup>زَيْدٌ فِي الدَّارِ</sup> زَيْدٌ فِي الدَّارِ in <sup>زَيْدٌ فِي الدَّارِ</sup> زَيْدٌ فِي الدَّارِ , supposes the supplied <sup>إِسْتَقَرَّ</sup> إِسْتَقَرَّ to be not a *n.*, but a *v.* [27], suppressed alone, the *pron.* being transported to the *adv.* after being governed by it (ML); for in <sup>زَيْدٌ إِسْتَقَرَّ فِي الدَّارِ</sup> زَيْدٌ إِسْتَقَرَّ فِي الدَّارِ there is a latent *pron.* in <sup>إِسْتَقَرَّ</sup> إِسْتَقَرَّ governed by it; and, when the *v.* is suppressed, the *pron.*, becoming devoid of *op.*, is then governed by the *adv.*, and consequently is transported to it, and becomes latent in it, because the *pron.* is attached only to its *op.* (DM): (3) an *adv.* or [*prep.* and] *gen.*, as <sup>زَيْدٌ عِنْدَكَ</sup> زَيْدٌ عِنْدَكَ and <sup>زَيْدٌ</sup> زَيْدٌ , dependent upon a word necessarily suppressed, according to some an *act. part.*, in full <sup>زَيْدٌ كَاتِبٌ الْخ</sup> زَيْدٌ كَاتِبٌ الْخ or <sup>مُسْتَقَرٌّ</sup> مُسْتَقَرٌّ , in which case the *enunc.* belongs to the class of the single term, but according to the majority of the BB





like <sup>مَرَرْتُ بِرَجُلٍ سَوَاءٍ وَالْعَدَمِ</sup> [158], whereas according to the assertion that the *adv.* does not assume a *pron.*, absolutely or with precedence, the verse must be a case of precedence of the coupled before the *ant.* [539], *upon thee be peace and the mercy of God!* (BS): the *adv.* of place is *enunc.* to a concrete *n.*, as <sup>زَيْدٌ عِنْدَكَ</sup>, or abstract *n.*, as <sup>الْقِتَالُ عِنْدَكَ</sup> (IA); the [adverbial (IA)] *n.* of time [in the *acc.* or governed in the *gen.* by <sup>فِي</sup> (IA), though *enunc.* to an abstract *n.* (IA, Sh), as <sup>الْقِتَالُ يَوْمَ</sup> (IA),] is not *enunc.* to a concrete *n.*, as (IA, Sh, BS) <sup>زَيْدٌ الْيَوْمَ</sup> (IA, Sh) [or] <sup>فِي</sup> <sup>زَيْدٌ</sup>, because all mankind are in a day (BS), but may be so (IA, BS), according to IM (IA), when qualified by a restrictive *ep.* (BS), [or] when [otherwise] affording a material sense, as <sup>الْهَلَالُ اللَّيْلَةَ</sup> *The new moon will be to-night*, <sup>الرَّطْبُ شَهْرِي رَبِيعٍ</sup> *Fresh, ripe dates are in the two months of Rabī'*, and <sup>نَحْنُ فِي يَوْمٍ طَيِّبٍ</sup> *We are in a pleasant day* and <sup>فِي شَهْرٍ كَذَا</sup> *in such a month*, though most of the BB hold the prohibition to be absolute (IA), <sup>اللَّيْلَةُ الْهَلَالُ</sup> (Sh) [and other apparent] instances of it (IA) being paraphrased, as (IA, Sh) <sup>طُلُوعُ الْهَلَالِ</sup> (IA) [or] <sup>رُؤْيَا الْهَلَالِ</sup>, [rising or] seeing being an accident, not a substance

(Sh), <sup>وَجُودُ الرُّطْبِ</sup> (IA), and similarly the *prov.* <sup>اليوم</sup> *اليوم* (Sh), <sup>خمرٌ وغداً امرٌ</sup>, i. e. <sup>شربٌ خمرٌ</sup> and <sup>حدوثٌ امرٌ</sup>, *To-day is* (drinking of) wine; and to-morrow will be (betiding of) business (Sh).

§ 27. The enunciative *prop.*, [when not itself logically the *inch.* (IA),] must contain (M, IA, ML) a mention relating to the *inch.* (M), [i. e.] a *cop.* (IA, ML) connecting it with the *inch.* (IA), <sup>استقر في الدار</sup> meaning <sup>أقول</sup> *أقول* (M): hence the sayings that <sup>لاكرمتك</sup> *لاكرمتك* in <sup>فيها</sup> [26] (M): <sup>زيد لكرمتك</sup> *زيد لكرمتك* is the *enunc.*, and that <sup>فالحق لاملان</sup> *فالحق لاملان* in <sup>XXXVIII. 85.</sup> *XXXVIII. 85.* is the *enunc.* of the 1st <sup>الحق أقول لاملان</sup> *الحق أقول لاملان*, are refuted, [because there is no *cop.* (DM),] the *enunc.* being in both cases suppressed, i. e. <sup>لولا زيد موجود</sup> *لولا زيد موجود*, as in <sup>لعمرك لأفعلن</sup> [29] (ML), <sup>فالحق قسَمي</sup> and [29], the *pron.* being suppressed (B), like <sup>كَلِمَةٌ لَمْ أَصْنَعْ</sup> [1], *Then the truth (is Mine oath)—and the truth, I say (it)—I will surely fill* (K, B). The *cop.* is (1) a *pron.* (IA, ML) relating to the *inch.* (IA): this, being the *o. f.*, serves as a *cop.* when mentioned, as <sup>زيد</sup> *زيد*, and when suppressed, [the *rel.* being sometimes known, so that it need not be mentioned (M),] in the *nom.*,

as XX. 66. [171], i.e. <sup>لَهُمَا سَاحِرَانِ</sup>, *Verily these two* [16, 171], or *Verily (the case is this,) these two* [166], or *Yea, these two* [527, 556], *assuredly (they are) &c.*, or *acc.*, as <sup>كَلَّةٌ لَمْ أَصْنَعْ</sup> [1], or *gen.*, as <sup>بِدِرْهَمٍ</sup> *Clarified butter is two manà weight for a dirham*, i.e. <sup>مَنْوَانِ</sup> [25], the saying of a woman [in the presence of the Prophet (DM)] <sup>زَوْجِي الْمَسِي مَسِي أَرْنَبٍ وَالرَّيْحُ رَيْحُ زَرْبٍ</sup>, [i.e. <sup>الْمَسِي مَسِي</sup>, *My husband, the feel (of him) is a feel of a hare in softness; and the odour is an odour of saffron* (DM),] unless <sup>أَلِ</sup> acts for the *pron.*, *his feel*, and <sup>وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ</sup> XLII. 41. [And assuredly he that hath suffered patiently under wrong, and forgiven, verily that (from him) is from the Divine ordering of affairs (K, B)], i.e. <sup>أَنَّ ذَلِكَ مِنْهُ</sup> : in three instances, however, the *pron.* does not produce connection, [in which case the sentence is vitiated (DM),] (a) when coupled [to something in the *enunc.* (DM)] by some [con.] other than the <sup>و</sup>, as <sup>ثُمَّ هُوَ</sup> <sup>زَيْدٌ قَامَ عَمْرُو فَهُوَ</sup> or <sup>هُوَ</sup>, whereas with <sup>هُوَ</sup> the *ex.* is allowable (DM)]; (b) when the *op.* is repeated [with the *con.* <sup>و</sup> (DM)], as <sup>زَيْدٌ قَامَ</sup> <sup>عَمْرُو وَقَامَ هُوَ</sup>; (c) when the *pron.* is a *subst.*, as <sup>حَسْبِي</sup> <sup>الْجَارِيَةُ الْجَارِيَةُ اعْجَبْتَنِي هُوَ</sup>, where <sup>هُوَ</sup>, being a *subst.* of implication [150] for the latent *pron.* relating to the



in that case <sup>زَيْدٌ مَاتَ النَّاسُ</sup> and <sup>خَالِدٌ لَا رَجُلَ فِي الدَّارِ</sup> must be allowed, [which is absurd, because the sentence is incoherent (DM)]; and in the *ex.* the *cop.* is logical repetition of the *inch.*, as allowed by Abu -l-Ḥasan, <sup>أَل</sup> denoting knowledge, not the genus, and in the verse is *lit.* repetition of the *inch.*, generality not being intended in it, since what is meant is that he has no patience at separation from *her*, not that he has no patience at separation from *anything*: (6) coupling by means of the illative <sup>ف</sup> a *prop.* having a *pron.* to a *prop.* void thereof, or the converse, as

<sup>وَأَنسَانِ عَيْنِي يَحْسِرُ الْمَاءُ تَارَةً \* فَيَبْدُو وَتَارَاتٍ يَجْمُ فَيَغْرُقُ</sup>

*And the image reflected in mine eye, the water clears away at one time, so that it (the image) appears; and at times it gathers, so that it is drowned, which, however, may be orig.* <sup>الَّذِي يُطِيرُ</sup> *يَحْسِرُ الْمَاءُ عَنْهُ*; [(similarly) <sup>الَّذِي يُطِيرُ</sup>]

(540) is allowable, because, the <sup>ف</sup> being illative, what follows and what precedes it are on the footing of the *cond.* and *correl. props.*, which are in the predicament of a single *prop.*, since <sup>زَيْدٌ إِنْ قَامَ غَضِبَ عَمْرُو</sup> *If Zaid, stand, 'Amr will be angry* and <sup>زَيْدٌ إِنْ سَافَرَ عَمْرُو أَقَامَ</sup> *Zaid if 'Amr journey, will abide* are allowable (BS): (7) [the like (DM)] coupling by the <sup>و</sup>, allowed by Hishām alone, as <sup>زَيْدٌ قَامَ وَقَعْدَتْ هِنْدٌ</sup> and <sup>زَيْدٌ قَامَتْ هِنْدٌ وَأَكْرَمَهَا</sup>, the <sup>و</sup>

denoting union, so that the two *props.* are like one, as in the case of the ف : but the و denotes union only in the case of single terms, not in that of *props.*, since هَذَا يَقُومُ وَيَقْعُدُ هَذَا is allowable, but not هَذَا يَقُومُ وَيَقْعُدُ هَذَا :

(8) a condition containing a *pron.*, and having its *correl.* indicated by the *enunc.*, as زَيْدٌ يَقُومُ عَمْرُوٌّ إِنْ قَامَ Zaid, 'Amr will stand, even if he (Zaid) stand, [the connection here being through a *pron.* in a *cond. prop.* exterior to the *enunc.* though a condition thereof (DM) ] : (9) اَلْ

acting for the *pron.*, according to the KK and some BB, as اَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَاِنَّ الْجَنَّةَ

لَهُ لXXIX. 40. 41. And as for him that hath feared the bar of his Lord, and refrained his soul from

lust, verily Paradise, it shall be his abode, orig. مَاوَا, but, according to the disallowers, in full لَهُ الْمَاوَا the abode

(for him): (10) the *prop.*'s being logically the *inch.* itself,

as in اَبِي بَكْرٍ لَا اِلَهَ اِلَّا اللّٰهُ [The mid-day custom of Abù Bakr was to say "There is no god but God",

which (*ex.*), however, is irrelevant, because the *enunc.*, being the *expression*, is a single term, not a *prop.* (DM),]

and in the *enunc.* of the *pron.* of the case [167], as CXII. 1. [160] (ML). But the [enunciative (IA)] *prop.*, when logically the *inch.* [itself (ML)], needs no *cop.*

(IA, ML) in addition to the *prop.* itself (DM), as نَطَقَ

الله حسبي <sup>الله حسبي</sup> My speech is "God is sufficient for me," where  
 الله حسبي <sup>الله حسبي</sup> is itself what is meant by نطقتي <sup>نطقتي</sup>, and simi-  
 larly قولي لا إله إلا الله <sup>قولي لا إله إلا الله</sup> My saying is "There is etc."

§ 28. The *inch.* orig. precedes the *enunc.*, because the latter is logically a qualification of it, and therefore ought to follow, like the *ep.* As regards preceding the *inch.*, the *enunc.* is of 3 kinds, what may either precede or follow, what must follow, and what must precede (IA). The *enunc.* may precede [the *inch.* (M)], when no such ambiguity or the like, as will be mentioned, is thereby produced: you say (a) قاتم زيد (IA)], as مشنوء <sup>مشنوء</sup> تمببي <sup>تمببي</sup> Hateful is he that hates thee! (M, IA) أنا <sup>أنا</sup> Tamīmī am I, <sup>سواء محباهم ومماتهم</sup> سواء XLV. 20 [(Or have they which have committed iniquities thought that We should make them to be like them which have believed, and wrought righteous works,) to be such that alike should be their time of life and their time of death in happiness and glory, as will be the case with the believers?, كالدئين <sup>كالدئين</sup> ألخ <sup>ألخ</sup> being a *subst.* for (the preceding) ألخ <sup>ألخ</sup> the 2nd of the 2 objs. of <sup>نجعل</sup> (B)], and سواء <sup>سواء</sup> عليهم <sup>عليهم</sup> انذرتهم <sup>انذرتهم</sup> II 5. Alike will it be to them whether thou have warned them, or have not warned them, i. e. سواء <sup>سواء</sup> عليهم <sup>عليهم</sup> الانذار <sup>الانذار</sup> وعدمه <sup>وعدمه</sup> [541] (M); (b) قام <sup>قام</sup> ابوة <sup>ابوة</sup> زيد <sup>زيد</sup> as

قَدْ تَكَلَّتْ أُمُّهُ مِنْ كُنْتُ وَاحِدَةً \* وَبَاتَ مُنْتَشِبًا فِي بَرْتَنِ الْأَسَدِ

[by Ḥassān Ibn Thābit, *He whose sole antagonist thou wast, bereft of him has been his mother, and he has passed the night stuck fast in the claw of the lion (J),*] where قَدْ تَكَلَّتْ أُمُّهُ, [a verbal prop. (J),] is the prepos. enunc.

of the postpos. inch. مِنْ كُنْتُ وَاحِدَةً, [the cop. being the δ in أُمُّهُ, which pron. may relate to مِنْ, as being prior in natural order though literally posterior (J)] ; (c)

أَبُوهُ مُنْطَلِقٌ زَيْدٌ, as

إِلَى مَلِكٍ مَا أُمُّهُ مِنْ مُكَارِبٍ \* أَبُوهُ وَلَا كَانَتْ كَلِيبٌ تَصَاهِرُهُ

[by AlFarazdak, the δ in أُمُّهُ and تَصَاهِرُهُ relating to أَبُوهُ (I will drive my riding-beast) towards a king, whose father is such that his mother is not of the tribe of Muḥārib, nor has the tribe of Kulaib become connected with him by marriage, meaning that this king's father did not take a wife from Kulaib, and was not the son of a woman of Muḥārib (J),] where مَا أُمُّهُ مِنْ مُكَارِبٍ, [a nominal

prop. (J),] is a prepos. enunc. to أَبُوهُ ; (d) قَاتِمٌ أَبُوهُ زَيْدٌ, (e) قَاتِمٌ أَبُوهُ زَيْدٌ, and (f) عِنْدَكَ عَمْرُو The enunc. must follow, (1) when the inch. and enunc. are both det. [30], or indet.

but capable of being an inch. [24], and there is nothing to distinguish the inch. from the enunc., as زَيْدٌ أَخُوكَ



and أَفْضَلُ مِنْ زَيْدٍ أَفْضَلُ مِنْ عَمْرٍو *A better than Zaid is &c.*, where the *enuncs.* may not precede, because, if so, they would become *inchs.*, whereas they are meant to be *enuncs.*; but the *enunc.* may precede when there is evidence to show that the first-comer is an *enunc.*, so that in أَبُو يُونُسَ أَبُو حَنِيفَةَ *Abū Yūsuf is like Abū Ḥanīfa* [100] the *enunc.* أَبُو حَنِيفَةَ might be put first [24], because it is known that the object is to liken Abū Yūsuf to Abū Ḥanīfa, not Abū Ḥanīfa to Abū Yūsuf, whence the saying

بَنُونَا بَنُو ابْنَانَا وَبَنَاتُنَا \* بَنُوهُنَّ ابْنَاءُ الرِّجَالِ الْآبَاءِ

[*The children of our sons are our children ; but our daughters, their children are the children of the most alien men (J)*], the intention being to predicate of their sons' children that they are like their own children, not to predicate of their own children that they are like their sons' children: (2) when the *enunc.* is a *v.* governing in the *nom.* the latent *pron.* of the *inch.*, as قَامَ زَيْدٌ ; for قَامَ زَيْدٌ is not admissible, if زَيْدٌ is to be a *postpos. inch.*, because it would be *ag.* of قَامَ ; but when the *v.* governs in the *nom.* an explicit *n.*, like زَيْدٌ قَامَ أَبُوهُ , or a prominent *pron.*, like الْقَزِيدَانِ قَامَا , the *enunc.* may precede, as قَامَ زَيْدٌ أَبُوهُ above and قَامَا الْقَزِيدَانِ , though some, [e.g. B on V. 75. (21),] disallow that in the latter case: (3) when the

*enunc.* is circumscribed by <sup>أَنَا</sup> <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup> , as <sup>أَنَا</sup> <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup> Zaid is only standing, or <sup>أَلَّا</sup> , as <sup>مَا</sup> <sup>زَيْدٌ</sup> <sup>أَلَّا</sup> <sup>قَائِمٌ</sup> Zaid is not aught but standing, though it anomalously precedes with <sup>أَلَّا</sup> in

<sup>فَيَا</sup> <sup>رَبِّ</sup> <sup>هَلْ</sup> <sup>أَلَّا</sup> <sup>بِكَ</sup> <sup>النَّصْرُ</sup> <sup>يَرْتَجَى</sup> \* <sup>عَلَيْهِمْ</sup> <sup>وَهَلْ</sup> <sup>أَلَّا</sup> <sup>عَلَيْكَ</sup> <sup>الْمَعُولُ</sup>

[by AlKumait, Then, O my Lord, is help to be hoped save through Thee against them, and is reliance save upon thee? (J)], orig. <sup>وَهَلْ</sup> <sup>الْمَعُولُ</sup> <sup>أَلَّا</sup> <sup>عَلَيْكَ</sup> , [while if <sup>بِكَ</sup> be supposed the *enunc.* and <sup>يَرْتَجَى</sup> a *d. s.* to <sup>النَّصْرُ</sup> , there will be another *ex.* in the first hemistich (J) ] : (4) when the *ل* of inception is prefixed to the *inch.*, as <sup>لَزَيْدٌ</sup> <sup>قَائِمٌ</sup> , because this *ل* requires the head of the sentence, though precedence [of the *enunc.*] occurs anomalously in

<sup>خَالِي</sup> <sup>لَأَنْتَ</sup> <sup>وَمَنْ</sup> <sup>جَرِيرٌ</sup> <sup>خَالَةٌ</sup> \* <sup>يَنْبُلُ</sup> <sup>الْعَلَاءُ</sup> <sup>وَيَكْرُمُ</sup> <sup>الْأَخْوَالُ</sup>

[Assuredly thou art my maternal uncle; and whoever has Jarîr for his maternal uncle will attain eminence and surpass the, i. e. his, maternal uncles in nobility (J)]: (5) when the *inch.* requires the head of the sentence, like the *interrog. ns.*, as <sup>مَنْ</sup> <sup>لِي</sup> <sup>مُنْجِدًا</sup> Who is for me, being a helper? (IA). The *enunc.* must precede (1) when the *inch.* is an *indet.* [with no permissive save precedence of the *enunc.* (IA)], and the *enunc.* is an *adv.* or *prep.* and *gen.* (M, IA), as <sup>عِنْدَكَ</sup> <sup>رَجُلٌ</sup> and <sup>فِي</sup> <sup>الدَّارِ</sup> <sup>أَمْرًا</sup> : but if

the *indet.* have a permissive, either order is admissible, as <sup>عُنْدِي</sup> رَجُلٌ ظَرِيفٌ or <sup>عُنْدِي</sup> رَجُلٌ ظَرِيفٌ *A witty man is by me* (IA); [thus] in VI. 2. [25] the *indet. inch.* may precede the adverbial *enunc.*, because, being particularized by the *ep.*, it approximates to the *det.*, like II. 220. [25], though the *current* idiom is <sup>عُنْدِي</sup> ثَوْبٌ جَيِّدٌ *I possess an excellent garment*, <sup>عُنْدِي</sup> عَبْدٌ كَيِّسٌ *I have a clever slave*, and the like (K): <sup>عَلَيْكَ</sup> سَلَامٌ, however, <sup>وَيْلٌ لَكَ</sup>, and such like invocations [25] are left in the same condition as when they are in the *acc.* [41], made to occupy the place of the *v.* (M), <sup>وَيْلٌ</sup> [e. g.], *orig. an inf. n. having no v.*, being permissible as an *inch.*, while *indet.*, only because it is an invocation (B on II. 73): (2) when the *inch.* contains a *pron.* relating to something in the *enunc.*, as <sup>فِي الدَّارِ صَاحِبُهَا</sup> *In the house is its owner*, in order that the *pron.* may not relate to a [word] posterior literally and in natural order, and similarly

أَهَابُكَ إِجْلَالًا وَمَا بِكَ قُدْرَةٌ \* عَلَى وَلَكِنْ مَلَأَ عَيْنِي حَبِيبُهَا

[by Nuṣaib Ibn Rabāḥ, *I reverence thee to do thee honor, there not being in thee any power over me; but its beloved is what fills an eye* (J)], <sup>مَلَأَ عَيْنِي</sup> being a [necessarily (J)] *prepos. enunc.* and <sup>حَبِيبُهَا</sup> an *inch.*, since, if [the *enunc.* were made posterior (J), and] you said

حَبِيبَهَا مِلْءُ عَيْنٍ, the *pron.* would relate to a [word] posterior literally and in natural order, [the *pre.* and *post.* being like one thing, so that it is as though the *pron.* related to the *enunc.* مِلْءُ itself (J)]: (3) when the *enunc.* requires the head of the sentence, as (IA) in أَيْنَ زَيْدٌ *Where is Zaid?* (M, IA), the *interrog.* requiring the head of the sentence (IA), كَيْفَ عَمْرُو *How is 'Amr?*, and مَتَى الْقِتَالُ *When will be the fighting?* (M): (4) when the *inch.* is circumscribed, as أَمَّا فِي الدَّارِ زَيْدٌ *Only Zaid is &c.* and مَا لَنَا إِلَّا اتِّبَاعُ أَحْمَدَ *We have not any duty save the following of Ahmad.*

§ 29. The *inch.* or *enunc.*, when indicated, is allowable or necessarily suppressed (IA). The *inch.* is [allowably (M, IA)] suppressed (M, IA, ML), (1) frequently, (a) in reply to interrogation, as وَمَا ادْرَاكَ مَا الْحَطْمَةُ نَارٌ *And what hath made thee to know what the fire that breaketh in pieces is? (It is) the fire of God,* مَا أَصْحَابُ الْيَمِينِ فِي سِدْرٍ مَخْضُودٍ CIV. 5. 6., i.e. هِيَ نَارُ اللَّهِ, And what hath made thee to know what the fire that breaketh in pieces is? (It is) the fire of God, مَا أَصْحَابُ الْيَمِينِ فِي سِدْرٍ مَخْضُودٍ LVI. 26. 27., [i.e. هُمْ فِي سِدْرٍ (DM),] *What shall the companions of the right hand be? (They shall be) among thornless lote-trees* (ML), [and] as صَحِيمٌ *(He is) well,* i.e. هُوَ صَحِيمٌ, which you may also say, in reply to “How is

Zaid?" (IA), (b) after the ف of the *correl.*, as <sup>مِنْ عَمَلٍ</sup> *Whoso doeth righteously, (his doing shall be) for his own soul; and whoso doeth evil, (his evil-doing shall be) against it,* i. e. <sup>فَأَسَاءَتْ عَلَيْهِ</sup> and <sup>فَعَمَلَهُ لِنَفْسِهِ</sup>, (c) after saying, as

XVIII. 21 [539] (ML), i. e. <sup>هُمْ ثَلَاثَةٌ</sup> (DM), [and] as

<sup>لَا يَبْعِدُ اللَّهُ التَّلَبُّسَ وَالْغَارَاتِ</sup> *by AlMurakkish (M) the elder, God curse not the girding on of weapons and the forays when the army said, (These are)*

*camels!* (SM, DM), i. e. <sup>هَذِهِ نَعَمٌ</sup> (Jsh), and (d) after what the *enunc.* is logically an *ep. of*, as IX. 113. [(539), after <sup>الْمُؤْمِنِينَ</sup> IX. 112. (DM), i. e. <sup>هُمْ التَّائِبُونَ</sup>, meaning *The*

*believers mentioned* (K, B),] and <sup>صَمٌ بِكُمْ عَمَى</sup> II. 17., [after <sup>الَّذِينَ اشْتَرَوْا الْخ</sup> II. 15. (403) *They which &c.* (DM),]

*(They are like) men deaf, dumb, blind, [a hyperbolic comparison (1) not a metaphor, the compared, i. e. the hypocrites, being (virtually) mentioned, since the incl., though suppressed, is in the predicament of what is spoken, as in*

<sup>أَسَدٌ عَلَى وَفَى الْحَرْبِ نَعَامَةٌ</sup> \* <sup>فَتَخَافُ تَنْفَرُ مِنْ صَغِيرِ الصَّافِرِ</sup> *هَلَّا كَرَّرْتَ عَلَى غَزَاةٍ فِي الْوَعَى \* <sup>بَلْ كَانَ قَلْبَكَ فِي جَنَاحِي طَائِرٍ</sup>*

(K), by 'Imrān Ibn Hittān, i. e. <sup>أَنْتَ أَسَدٌ</sup>, *(Thou art) a lion against me, but in battles an ostrich having wide-*

spread flabby toes, that takes fright at the whistling of the whistler. Wherefore didst thou not charge back upon Ghazāla in the fray? But thy heart was in the two wings of a bird, i. e. was palpitating (N), whereas in the metaphor the sentence is void of the compared, and, were it not for the indication of circumstance or context, would admit of signifying either that from which, or that to which, the idea is transferred, like the saying of Zuhair

لَدَى اسَدٍ شَاكِي السَّلَاحِ مُقَدِّفٍ \* لَهُ لَبْدٌ اُظْفَارُهُ لَمْ تَقْلَمْ

(K), describing Ḥusain Ibn Dāmḍam, *Before a lion bristling with weapons, oft hurled into encounters, having a mane, whose claws were not pared (EM)*: (2) occasionally

in other cases, as XXIV. 1. [1], i. e. هَذِهِ سُورَةٌ, and similarly

بَابٌ كَذَا (DM)], where S expresses it [ هَذَا بَابٌ (DM)], (This is) the chapter of such a subject (ML), الْهَلَالُ وَاللَّهُ

(This is) the new moon, by God!, الْمِسْكُ وَاللَّهُ (This is)

musk &c.!, and عَبْدُ اللَّهِ وَرَبِّي (This is) 'Abd Allāh,

by my Lord!, said on observing the new moon, smelling

an odour, and seeing a person (M), [and رَبُّ السَّمَوَاتِ

وَمَا بَيْنَهُمَا فَاعْبُدْهُ XIX. 66.] (He is) the Lord of

the heavens and the earth and what is between them:

therefore worship thou Him, i. e. هُوَ رَبُّ آخِ, like

وَقَاتِلْهُ خَوْلَانِ فَانكَمْ فَتَانَهُمْ \* وَاكْرُمَةُ الْحَيِّينِ خَلَوْ كَمَا هِيَ

(K), i. e. هُوَ لَّا خَوْلَانُ [or هَذِهِ (Jsh)], *Many a* [woman (Jsh), tribe (N),] is there *saying*, (*These are*), or (*This is*), the tribe *Khawlān: therefore* [538, 540] *wed thou their damsel, while she that is noble in the two clans of her father and mother is unmated as she is* (N, Jsh). The *enunc.* is [allowably (M, IA)] suppressed, as (M, IA, ML) اَكْلَهَا دَائِمٌ وَظِلُّهَا XIII. 35. *Its fruit shall be eternal, and its shade (shall be eternal)*, i. e. دَائِمٌ (ML), زَيْدٌ Zaid (*is with us*), i. e. زَيْدٌ عِنْدَنَا, which you may also say, in reply to "Who is with you?" (IA), خَرَجْتُ فَإِذَا السَّبْعُ *I went forth, and lo, the wild beast (was present)!* (M, IA), in one opinion, i. e. حَاضِرٌ,

نَحْنُ بِمَا عِنْدَنَا وَأَنْتَ بِمَا \* عِنْدَكَ رَاضٍ وَالرَّأْيُ مُخْتَلَفٌ

[by Kāis Ibn AlKhaṭīm alAusī, *We (are satisfied) with what we have, and thou art satisfied with what thou hast; and opinion is various* (J)], i. e. بِمَا عِنْدَنَا رَاضُونَ (IA), the *enunc.* of نَحْنُ being allowably suppressed because indicated by that of the 2nd *inch.*, which is, however, rare, that of the 2nd [*inch.*] being generally suppressed because indicated by [that of] the 1st (J)--[for] in زَيْدٌ وَعَمْرُو قَائِمٌ the suppressed should rather be [the] 2nd [*enunc.*], though S holds the suppression to be from the 1st [*inch.*], separation being thus avoided, and the *enunc.* [mentioned

(DM)] given to the neighbouring [*inch.*], and IH says that <sup>قَائِمٌ</sup>قَائِمٌ, if *enunc.* to the 1st, would occur in the position thereof, <sup>زَيْدٌ قَائِمٌ وَعَمْرُو</sup>زَيْدٌ قَائِمٌ وَعَمْرُو, while some say that each of the two *inchs.* governs the *enunc.* [in the way of contest (DM)], in which case the 2nd [according to the BB (DM)] should be made to govern because of its proximity, the dispute, however, being only in case of perplexity, whereas the suppression is clearly from the 1st in <sup>نَحْنُ بِمَا آتَى</sup>نَحْنُ بِمَا آتَى and from the 2nd in <sup>فَانِي وَقَيَّارُ الْخ</sup>فَانِي وَقَيَّارُ الْخ [161] (ML), <sup>لَغَرِيبٌ</sup>لَغَرِيبٌ being *pred.* of <sup>أَنِي</sup>أَنِي, not *enunc.* of <sup>قَيَّارُ</sup>قَيَّارُ, because the *enunc.* is not conjoined with the ل (DM)—[<sup>وَحُورٌ عَيْنٌ</sup>وَحُورٌ عَيْنٌ LVI. 22.], i. e. <sup>وَفِيهَا حُورٌ</sup>وَفِيهَا حُورٌ [or <sup>وَلَهُمْ</sup>وَلَهُمْ (B)], *And (therein, or for them, shall be) spouses dark-eyed large-eyed* (K, B), like

<sup>بَادَتْ وَغَيْرَ أَيَّهِنَّ مَعَ الْبَلْبَى \* إِلَّا رَوَاكِدَ جَمْرَهِنَّ هَبَاءَ</sup>  
<sup>وَمُشَجَّجٌ أَمَّا سِوَاهُ قَذَالَهُ \* فَبَدَا وَغَيْرَ سَارَةِ الْمُعْزَاةِ</sup>

(K), i. e. <sup>وَفِيهَا مُشَجَّجٌ</sup>وَفِيهَا مُشَجَّجٌ, *They perished, and their marks were altered together with becoming worn away, except stones used as supports for the cooking-pot, the live coals whereof were ashes mingled with dust floating in the air; and (among them was) a battered-headed wooden tent-peg, as for the middle of its neck it showed itself, but the stony ground altered the rest of it* (N), and



فِيَا ظَلِيَّةَ الْعُصَاةِ بَيْنَ جُلَاجِلِ \* وَيَبِينُ النِّقَا اَانتِ اَم اَم سَالِمِ

[661] by Dhu -rRumma (M), i. e. اَانتِ خَيْرٌ, *Then, O doe-gazelle of the soft sandy ground between Julājil and the sand-hill, (art) thou (better), or Umm Sālīm ?* (Jsh).

Either case is admissible, [frequently after the ف (of the correl.), as IV. 94. (141) and II. 180. (18), i. e. فَالْوَاجِبُ

or فَعَلِيَّةٌ, and occasionally in other cases (ML),] as فَصَبِرُ

فَامْرِي صَبِرٌ جَمِيلٌ XII. 18., [an enunc. (K),] i. e. فَامْرِي صَبِرٌ جَمِيلٌ,

*But (my business is) seemly patience* (M, ML), or [an inch., because qualified (K),] فَصَبِرٌ جَمِيلٌ أَجْمَلٌ *But seemly*

*patience (is more seemly)* (M) or أَمْتَلٌ *(is more exemplary),*

and طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ [25], i. e. طَاعَةٌ or أَمْرٌ, the

former being indicated by the saying [of 'Amr Ibn Abi Rabi'a alMakhzūmī (Jsh)]

فَقَالَتْ عَلَى اسْمِ اللَّهِ أَمْرُكَ طَاعَةٌ \* وَإِنْ كَانَ قَدْ كَلِّفْتَ مَا لَمْ تَعُودِ

*Then she said, In God's name, thy business is obedience,*

[*(or) thy bidding is obeyed,* طَاعَةٌ (DM, Jsh), i. e. نَوْ طَاعَةٌ

(DM), being i. q. مُطَاعٌ (DM, Jsh),] *even though it* [167]

*be that thou hast been tasked with what thou hast not been*

*accustomed to: the suppressed should rather be the inch.*

*according to AlWāsiṭī, because the point of the predi-*

cation lies in the *enunc.*; but the *enun.* according to Al'Abdī, because defectiveness in the endings of the *prop.* is easier (ML) than in its beginning (DM). The two terms, *inch.* and *enunc.*, are said to be sometimes [allow-

ably] suppressed, because indicated, as <sup>وَاللَّائِي يَتَسَنَّ مِنْ</sup>

<sup>الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ</sup>

<sup>يَحِضْنَ</sup> LXV. 4. [*And such of your wives as have become*

*hopeless of menstruating by reason of their advanced age, if ye doubt concerning their period, i. e. be ignorant,*

*their period shall be three months (B): and such as have*

*not menstruated, i. e. the young, (their period shall be*

*three months) (K)], the *inch.* and *enunc.*, <sup>فَعِدَّتُهُنَّ</sup> <sup>الْح</sup>,*

being suppressed, because indicated by what is [men-

tioned (K)] before it : but [here] they are suppressed

only because they occur in the place of a single term, and

apparently the suppressed is a single term <sup>كَذَلِكَ</sup> [1],

[*and they that have not menstruated (shall be in like*

*case) (B)]; and the best *ex.* is <sup>نَعَمْ</sup> Yes, (*Zaid is standing*),*

i. e. <sup>نَعَمْ</sup> <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup>, in reply to "Is Zaid standing?" The

*inch.* is necessarily suppressed (1) with the anacoluthic

*nom. ep.* [146] in praise, blame, or pity, as <sup>مَرَرْتُ بِزَيْدٍ</sup>

<sup>الْكَرِيمِ</sup> or <sup>الْخَبِيثِ</sup> or <sup>الْمَسْكِينِ</sup> I passed by Zaid; (*he is*)

*the noble or the vile or the poor, i. e. <sup>هُوَ</sup> <sup>الْكَرِيمِ</sup> &c: (2)*



*night-journey. (Thy patience is) goodly patience!*, i. e. *is less than any other, for each of us is tried* (N), or] (*Thine affair is*) *goodly &c., orig.* صَبْرًا, i. e. أَصْبِرْ صَبْرًا, (*Be thou patient*) *with goodly patience* (K). The *enunc.* is necessarily suppressed (M, IA), because something else supplies its place, (1) in لَوْلَا زَيْدٌ لَّكَانَ كَذَا (M), [i. e.] when *enunc.* of an *inch.* after لَوْلَا, as لَوْلَا زَيْدٌ لَّاتَيْتَكَ, i. e. لَوْلَا زَيْدٌ لَّاتَيْتَكَ [27] (IA), because [the *enunc.* is known, and (J)] the *correl.* supplies its place (M); but with some rare exceptions, as IM here mentions, like

لَوْلَا أَبُوكَ وَلَوْلَا قَبْلَهُ عُمَرُ \* أَلْقَتِ إِلَيْكَ مَعْدُ بِالْمَقَالِيدِ

[by Aflah Ibn Yasār, *If thy father (had) not (oppressed the people in his government), and if before him thy grandsire 'Umar (had) not (oppressed the people in his government also), the tribe of Ma'add would have thrown to thee the keys*, i. e. *submitted unto thee*, the *enunc.* قَدْ لَوْلَا, being anomalously mentioned after the 2nd through the mention of its *reg.* قَبْلَهُ (J)]: this is the method of some GG; the 2nd method is that suppression is obligatory, apparent instances without it being otherwise explicable, [e. g. قَبْلَهُ depending upon a suppressed *d.s.* not *enunc.* (J)]; and the 3rd is that it is obligatory, if the *enunc.* be *unrestricted being*, as لَوْلَا زَيْدٌ لَّكَانَ كَذَا, i. e.

لَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ , لَوْلَا زَيْدٌ مُوجِدٌ  
 لَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ II. 252 And if God's repelling men, some  
 of them by means of some, (were) not (existing), the earth  
 would become corrupt, i. e. لَوْلَا دَفَعَ اللَّهُ النَّاسَ مُوجِدٌ  
 (J),] but that, if it be *restricted being*, then, if not indi-  
 cated, it must be mentioned, as لَوْلَا زَيْدٌ مُحْسِنٌ إِلَىَّ مَا  
 أَتَيْتُ Had not Zaid been a benefactor to me, I should  
 not have come, and, if indicated, it may be suppressed or  
 expressed, as لَوْلَا زَيْدٌ مُحْسِنٌ إِلَىَّ لَهْلَكَتُ , i. e. لَوْلَا زَيْدٌ مُحْسِنٌ إِلَىَّ ,  
 where the *enunc.* may also be expressed, in reply to "Is  
 Zaid a benefactor to thee ?", whence the saying of Abu  
 -l-'Alá alMa'arrí [describing a sword (Sh)]

يَذِيبُ الرِّعْبَ مِنْهُ كُلَّ عَضْبٍ \* فَلَوْلَا الْغَمْدُ يُمْسِكُهُ لَسَالَا  
 [Terror thereat dissolves every trenchant blade, so that, if  
 the scabbard withheld it not, it would flow away, the  
*enunc.* يُمْسِكُهُ being indicated by the *inch.*, since the  
 business of the scabbard is to withhold the sword (J)],  
 which method is elsewhere preferred by IM: (2) when  
 the *inch.* is a prescriptive sign of the oath [650, 651],  
 as لَعَمْرُكَ لَأَفْعَلَنَّ [27] Assuredly, thy life (is mine oath),  
 I will surely do, [only عَمْرُ with *Fath* being used in the  
 oath (H),] i. e. لَعَمْرُكَ قَسَمِي , [or مَا أَقْسَمُ بِهِ (is what I  
 swear by) (H),] and similarly, as some say, يَمِينُ اللَّهِ لَأَفْعَلَنَّ





<sup>أَعْبَدَ</sup> a *reg.* of it, <sup>مُسَيِّئًا</sup> a *d. s.* to the latent *pron.* in <sup>كَانَ</sup>  
 expounded by <sup>أَعْبَدَ</sup>, supplying the place of the *enunc.*,  
 but incapable of being an *enunc.* to the preceding *inch.*,  
 so that you do not say <sup>ضَرْبِي</sup> <sup>أَعْبَدَ</sup> <sup>مُسَيِّئًا</sup>, because  
*beating* is not describable as *doing wrong*, and <sup>إِذَا</sup> <sup>كَانَ</sup>  
 or <sup>أَنْ</sup> <sup>كَانَ</sup> an *adv.* of time, a *subst.* for the *enunc.*, which  
 [is the <sup>اِسْتِقْرَارُ</sup> in the suppressed <sup>إِذَا</sup> (or <sup>أَنْ</sup>), i. c. <sup>ضَرْبِي</sup>  
<sup>أَعْبَدَ</sup> <sup>كَانَ</sup> <sup>إِذَا</sup> (CA), and] is supplied before  
 the *d. s.* that supplies its place (IA), [and similarly] in  
<sup>ضَرْبِي</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> (M); (b) [an <sup>أَفْعَلُ</sup> of superiority (CA)]  
*pre.* to such an *inf. n.*, as in <sup>أَتَمَّ</sup> <sup>تَبَيَّنِي</sup> <sup>الْحَقَّ</sup> <sup>مَنْوُطًا</sup> <sup>بِالْحَكْمِ</sup>  
*The most perfect of my explaining the truth (will be, or*  
*was, when it occurs, or occurred,) while made dependent*  
*upon the sciences,* <sup>أَتَمَّ</sup> being [an <sup>أَفْعَلُ</sup> of superiority (CA),]  
 an *inch.* [*pre.* to <sup>تَبَيَّنِي</sup> (CA)], <sup>تَبَيَّنِي</sup> *post.*, <sup>الْحَقَّ</sup> *obj.* of  
<sup>تَبَيَّنِي</sup>, and <sup>مَنْوُطًا</sup> a *d. s.* [to the *pron.* latent in the sup-  
 plied <sup>كَانَ</sup> (CA),] supplying the place of the *enunc.* of <sup>أَتَمَّ</sup>,  
 i. e. <sup>إِذَا</sup> <sup>كَانَ</sup> <sup>أَتَمَّ</sup> <sup>تَبَيَّنِي</sup> <sup>الْحَقَّ</sup> <sup>مَنْوُطًا</sup> or <sup>إِذَا</sup> <sup>كَانَ</sup> (IA), and  
 [similarly] in <sup>أَخْطَبُ</sup> <sup>مَا</sup> <sup>يَكُونُ</sup> <sup>الْأَمِيرُ</sup> <sup>قَائِمًا</sup> *The most orato-*  
*rical of the governor's being* [571] (*is, or was, when he*  
*exists, or existed,) standing* (M): the <sup>كَانَ</sup> is held to be



*att.*, the *acc.* being a *d.s.*, not *non-att.*, the *acc.* being its *pred.*, (a) because only *indet. ns.* derived from *inf. ns.* have been seen used by the Arabs in this position, whereas *preds.* might be *det.* or *indet.*, *deriv.* or *non-deriv.*, (b) because the nominal *prop.* conjoined with the *و* occurs in place of this *acc.*, as اقرب ما يكون العبد من ربه وهو ساجد [1] words of the Prophet *The nearest of the servant's being to his Lord (is) when he is bowing down and*

خير اقترابى من العولى حليف رضى  
 وشر بعدى عنه وهو غضبان

*The best of my drawing near to the friend (is when he exists) constantly satisfied; and the worst of my being far from him (is) when he is angry (A): (5) in اقائم الزيداني.*

§ 30. Sometimes the *inch.* and *enunc.* are both *det.* together, as زيد المنطلق *Zaid is the departer*, الله الهنا *God is our God*, and محمد نبينا *Muhammad is our Prophet*, انت انت *Thou art he*, [i. e. *art the person specified (H),*] and

انا ابو النجم وشعرى شعرى \* لله درى ما اجنى صدرى

by Abu -nNajm, [*I am Abu -nNajm, i. e. am the person celebrated for perfection of chasteness in language (N); and my poetry is my poetry, i. e. is unaltered in chasteness*

(Jsh), (or) *is excellent* (H): *to God be ascribed my genius, how supernaturally inspired is my bosom!* (Jsh)]. Here the *enunc.* may not precede [28]; but whichever precedes is the *inch.* (M). [See, however, §. 24.]

§ 31. According to some GG, among them [Z and] IM (IA), the [single (IA)] *inch.* may have two or more *enuncs.* [without a *con.*, whether they be in the sense of a single *enunc.* (IA)], as هَذَا حَلْوٌ حَامِضٌ *This is sweet, sour*, [i. e. مَزْ combining sweetness and sourness, or be not so, as (IA)] وَهُوَ الْغَفُورُ الْودُودُ ذُو الْعَرْشِ الْمَجِيدُ فَعَالٌ لَمَّا XXXV. 14-16. *And He is the forgiving, the loving, the master of the throne, the glorious, a mighty doer of what He willeth* (M, IA). Others allow plurality of *enuncs.* only when they are in the sense of a single *enunc.*; and hold that otherwise a *con.* is requisite, and that, if there be no *con.*, another *inch.* is to be supplied, as

مَنْ يَكُ ذَا بَتٍّ فَهَذَا بَتِّي \* مَقِيطٌ مُصَيِّفٌ مُشْتِيٌّ

[by Ru'ba, where the plurality is both in word and sense, *Whoever is possessor of a cloak, I am like unto him; for this is my cloak, (and I) summer, (and I) pass the spring, (and I) winter, an inch. وَأَنَا, being supplied to each (enunc. after بَتِّي), but most correctly this is my cloak, is sufficient for me through summer, is sufficient for me through*

*spring, is sufficient for me through winter*, مَقِيطٌ الْخَمْرُ being enuncs. of ذَا (J),] and

يَنَامُ بِأَحَدِي مَقْلَتَيْهِ وَيَتَّقِي \* بِأَخْرَى الْمَذَايَا فَهُوَ يَقْطَانُ نَائِمٌ

[properly هَاجِعٌ, by Humaïd Ibn Thaur describing the wolf, where the plurality is also in word and sense according to the assertion of the Arabs that the wolf sleeps with one eye and wakes with the other, but merely in word if the sense be that he is partly asleep and partly awake, *He sleeps with one of his two eye-balls, and keeps guard with another against the fates ; so that he is wakeful, (and he is) sleeping*, an *inch.* وَهُوَ being supplied, or *is sleeping*, نَائِمٌ being a 2nd enunc. (J)]. Others allow plurality only when the enuncs. are homogeneous, e. g. when they are single terms, as زَيْدٌ قَائِمٌ ضَاحِكٌ, or *props.*, as زَيْدٌ قَامٌ ضَحِكَ, and not when one is a single term and the other a *prop.*, so that you do not say زَيْدٌ قَائِمٌ ضَحِكَ : that is, however, frequently allowed by inflectionists in the Kur'ān and elsewhere, as فَذَا هِيَ حَيَّةٌ تَسْعَى being parsed as a 2nd enunc., though it may be a *d. s.* (IA). The most correct [opinion] is that additional *inchs.* should not be supplied, whether the enuncs. be in the sense of a single enunc. or not, or have a *con.* or not, or

be plural in word and sense or in word alone, and whether they be homogeneous or not: because the *enunc.* serves to predicate, and two or more predications may be made of one thing; and because it is like the *ep.*, of which there may be plurality, as جاء زيد العالم العلامة The learned, erudite, intellectual, perceptive, sagacious Zaid came (J).

§ 32. When the *inch.* implies the sense of condition, the ف may be prefixed to its *enunc.* (M); [for] like as the ف connects the *correl.* with its condition [419], so does it connect the *quasi-correl.* with the quasi-condition in such as الذي ياتيني فله درهم He that comes to me shall have a dirham, the speaker's intention, that the gift of the dirham should be consequent upon the coming, being understood by means of its prefixion, whereas, were it not prefixed, that would be admissible, or anything else (ML). Such [an *inch.*] is either a conjunct *n.* or a qualified *indet.*, when the *conj.* or *ep.* is a *v.* or *adv.*, as الذين ينفقون اموالهم بالليل والنهار سرا وعلانية II. 275. They that expend their goods in beneficence by night and day secretly and openly shall have their reward with their Lord, [فلهم being *enunc.* of الذين اآلخ, and the ف illative (B).] وما بكم من نعمة وما بكم من نعمة XVI. 55. [180] And such prosperity as is with

*you is from God*, [ <sup>ما</sup> being conjunct, implying the sense of condition (B),] and <sup>كُلُّ رَجُلٍ يَأْتِينِي فَلَهُ دِرْهَمٌ</sup> or <sup>فِي</sup> *Every man that comes to me, or that is in the house, shall have a dirham* (M). The text <sup>وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ</sup> XLII. 29. *And such adversity as befall-eth you is because of what your hands have wrought* is read with expression [of the <sup>ف</sup> (DM), because <sup>ما</sup> implies the sense of condition (K, B),] and suppression (ML), because of the sense of illativeness in the <sup>ب</sup> (B); so that the connection is [not necessary, but] allowable (DM). When, however, <sup>لَيْتَ</sup> or <sup>لَعَلَّ</sup> is prefixed [to the *inch.*], the <sup>ف</sup> is not prefixed, by common consent; while in the case of prefixion of <sup>أَنَّ</sup> [to the *inch.*] there is a dispute between Akh and the Author of the Book.

§ 33. The *pred.* of <sup>أَنَّ</sup> and its sisters is the *nom.* in such as <sup>أَنَّ زَيْدًا أَخُوكَ</sup> *Verily Zaid is thy brother* and <sup>لَعَلَّ بَشْرًا صَاحِبُكَ</sup> *Perhaps Bishr is thy companion*. According to our school it is in the *nom.* through the *p*, because this resembles the *v.* [516] in inseparability from *ns.*, and the *pret.* of it in being *uninfl.* upon *Fath*, so that its *acc.* is coordinated with the *obj.*, and its *nom.* with the *ag.*, <sup>أَنَّ زَيْدًا أَخُوكَ</sup> being regarded as parallel to <sup>كَانَ عَمْرًا الْأَسَدَ</sup>, *It is as though*

'Amr were the lion to <sup>فَرَسٌ</sup> <sup>عَمْرًا</sup> <sup>الأسد</sup> The lion rent 'Amr; but according to the KK it is in the *nom.* through the same [*op.*] as [the *enunc.*] in <sup>زَيْدٌ</sup> <sup>إِخْرُوكٌ</sup>, the *p.* having no government in it (M).

§ 34. The *pred.* may in no case precede the *p.* (Sh). It may not precede [the *sub.* (IA, Sh), because *ps.*, being made to accord with *vs.* in being made *op.*, are subordinate in government, and consequently the liberty of transposing their *regs.* should not be taken (Sh)], unless the *pred.* be an *adv.* or *prep.* and *gen.* [498] (M, IA, Sh), in which case it may intervene between the *p.* and *sub.* (Sh), as <sup>أَنَّا</sup> <sup>إِنَّا</sup> <sup>إِيَابَهُمْ</sup> <sup>ثُمَّ</sup> <sup>أَن</sup> <sup>عَلَيْنَا</sup> <sup>حَسَابَهُمْ</sup> LXXXVIII. 25. 26. Verily unto Us will be their returning; then verily upon Us will depend their reckoning (M), <sup>أَنَّا</sup> <sup>لَدَيْنَا</sup> <sup>أَنْكَالًا</sup> LXXIII. 12. Verily with Us are heavy fetters, and in tradition <sup>أَن</sup> <sup>فِي</sup> <sup>الصلوة</sup> <sup>لشغلا</sup> <sup>وَأَن</sup> <sup>مِنَ</sup> <sup>الشعر</sup> <sup>لحكمة</sup> Verily in prayer there is occupation; and verily from poetry there is wisdom (Sh). Such precedence is (1) allowable, as <sup>أَيُّهَا</sup> <sup>الْبَنِي</sup> or <sup>هَٰنَا</sup> <sup>أَيُّهَا</sup> Would that in it, or here, were other than the foul-mouthed, where <sup>هَٰنَا</sup> or <sup>فِيهَا</sup> may either precede or follow <sup>غَيْرَ</sup>; (2) necessary, as <sup>أَيُّهَا</sup> <sup>فِي</sup> <sup>الدار</sup> <sup>صاحبها</sup> Would that in the house were its owner, where <sup>أَيُّهَا</sup> <sup>فِي</sup> <sup>الدار</sup> may not be *postpos.*, lest the *pron.* relate to a word posterior literally and in natural order [160]. The

*reg.* of the *pred.* may not precede the *sub.*, when the *reg.*

is not an *adv.* or [*prep.* and] *gen.*, as <sup>ان زيدا اكل طعامك</sup> *an zayda akul ta'amak*

*Verily Zaid is eating thy food*, not <sup>ان طعامك زيدا اكل</sup> *an ta'amak zayda akul*

and similarly, [according to the majority (J),] when the

*reg.* is an *adv.* or *prep.* and *gen.*, as <sup>ان زيدا واثق بك</sup> *an zayda wathiq bi-k*

or <sup>جالس عندك</sup> *jalis 'indak* *Verily Zaid is trusting in thee or sitting*

*by thee*, not <sup>ان بك زيدا الخ</sup> *an bi-k zayda al-kh* or <sup>ان عندك الخ</sup> *an 'indak al-kh*, though

some allow it, and assign as an instance of it

<sup>فلا تلحنى فيها فان بحبها \* اخاك مصاب القلب جم بلائها</sup>

(IA) *Then censure thou me not for the love of her; for*

*verily through love of her thy brother is stricken at heart,*

*many are his troubles on account of her*, <sup>بحبها</sup> *bi-hibha*, the *reg.*

of the *pred.* <sup>مصاب القلب</sup> *masab al-qalb*, preceding the *sub.* <sup>اخاك</sup> *akhak* (J).

All else that has been mentioned respecting the sorts,

states, and conditions of the *enunc.* stands good in the

case of the *pred.* (M). In

<sup>يغض الطرف من مكر ودهي \* كان به وليس به خشوعا</sup>

*He lowers the eye from deceit and craft, as though in him*

*(but it is not in him) were humility* the parenthetic *prop.*

is prettily interposed between the [*prepos.*] *pred.* of <sup>كان</sup> *kan*

and its *sub.* (BS). In <sup>ان خير من استاجرت القوى الامين</sup> *an khayr min istajart al-quwwi al-'amin*

XXVIII. 26. *Verily a most excellent person that thou hast*

*hired is the strong, the trustworthy* خَيْرٌ مِنِّي (B) [in] *pred.*,  
 استأجرت (K) is made *sub.* (K, B) and *pred.*,  
 [so that the *pred.*, being synarthrous, is more *det.* than  
 the *sub.*, which is (only approximately *det.*, being) *pre.* to  
 خَيْرٌ شَخْصٍ (qualified by استأجرت), i.e. an *indet.* (N)]; the precedence [of خَيْرٌ] being caused by the  
*stress* [laid upon what is made *sub.* (N)], as in

أَلَا إِنَّ خَيْرَ النَّاسِ حَيًّا وَهَالِكًا \* أَسِيرٌ تُقَيِّفُ عَنْهُمْ فِي السَّلَاسِلِ

[by Abu-shShaghb al'Absī, *Now verily the best of men, living and perishing, is the captive of Thakīf beside them in chains* (T), the *pred.*, as *pre.* to a proper name, being more *det.* than the *sub.*, which is *pre.* to the synarthrous (262)], so that what is more fit to be *pred.* is made *sub.* (K). The *prop.* occurring as *pred.* must be enunciatory, instances transmitted to the contrary being paraphrased [and reduced to the enunciatory (DM)], as

إِنَّ الَّذِينَ قَتَلْتُمْ أَمْسَ سَيِّدَهُمْ \* لَا تَحْسِبُوا لَيْلَهُمْ عَنْ لَيْلِكُمْ نَامًا

[*Verily they whose chief ye slew yesterday, reckon ye not, orig. ye shall not reckon, their night to be such that it has, i.e. its people have, slept foregoing vengeance upon your night* (DM)] and

أَنِّي إِذَا مَا الْقَوْمَ كَانُوا أَنْجِيَةً \* وَاضْطَرَبَ الْقَوْمَ اضْطَرَابَ الْأَرَشِيَّةِ

وَشَدَّ فَوْقَ بَعْضِهِم بِالْأَرِيَّةِ \* هُنَاكَ أَوْصِيَنِي وَلَا تُوصِي بِيَدِهِ



[*Verily I, whenever the people are communing of disquieting secrets, and the people are restless with the restlessness of well-ropes, and cords are bound over some of them from fear of falling when overcome by sleep, there or then (T) do thou trust me over others, and not trust others over* (the ب being i. q. عَلَى me, i. e. اسْتَحَقَّ اَنْ اَكُونُ وَصِيًّا عَلَى غَيْرِي *I am worthy of being trustee over others (DM)], except the pred. of the contracted اَنْ, which may be precatory, as in the reading of XXIV. 9. [525] (ML).*

§ 35. The *pred.* is [sometimes (M) allowably] suppressed, as اِنْ اَنْ لَّهُمْ مَالًا اِنْ مَالًا وَاَنْ وَلَدًا, [i. e. (M),] *Verily (they have cattle, and verily (they have) children*

اِنْ مَحَلًّا وَاِنْ مَرْتَحَلًا \* وَاِنْ فِي السَّفَرِ اِنْ مَضَوْا مَهَلًا

by AlA'shà, (M, ML), i. e. اِنْ لَنَا اَلْخُ, *Verily (we have) a sojourning in the world, and verily (we have) a departing from it; [and verily in the travellers, since they have gone to the next world before us, (we have) a respite (Jsh),]*

اِذَا قِيلَ سِيرُوا اِنْ لَيْلَى لَعَلَّهَا  
جَرَى دُونَ لَيْلَى مَائِلَ الْقَرْنِ اَعْضَبُ

i. e. اِذَا قِيلَ قَرِيبَةً (ML), *When it is said, "Journey ye;*

verily *Lailà*, perchance she (is nigh)," a watcher hideous as a wry-horned, broken-horned bull [(or) ram (DM)] runs in front of *Lailà*, the prop. لَعَلَّهَا قَرِيبَةٌ being pred. of اِنَّ (Jsh), اِنَّ زَيْدًا Verily Zaid (is for us), i.e. اِنَّ لَنَا, said in reply to "Is any one for you? Verily the people are against you," اِنَّ غَيْرَهَا اَبْلًا وَشَاءَ Verily (we have) others, camels and sheep, i.e. اِنَّ لَنَا,

اِذْ كُنْتُ فِي وَادِي الْعَقِيقِ رَاتِعًا \* يَا لَيْتَ اَيَّامِ الصَّبِيِّ رَوَّاجِعًا [by Al'Ajjāj (SM, Jsh) or, as Ibn Ya'ish says, Ru'ba (SM), *When I was in the vale of Al'Akīk revelling in plenty — O would that (ours were) the days of youthful folly returning!* (Jsh)], i.e. اِنَّ [533], and the saying of 'Umar Ibn 'Abd Al'Azīz to a man of Kuraish that claimed kindred with him اِنَّ ذَاكَ Well, surely that (is admitted), then, on his mentioning his need, اِنَّ ذَاكَ لَعَلَّ ذَاكَ Perhaps that, i.e. thy desire, (will be realised), i.e. اِنَّ ذَاكَ لَعَلَّ مَطْلُوبَكَ حَاصِلٌ and اِنَّ ذَاكَ مُصَدِّقٌ. It is necessarily suppressed in اِنَّ شِعْرِي, [اِنَّ being able to dispense with its pred. through the two objs. of its sub. شِعْرِي, which needs two objs. because it is in the sense of اِنَّ عَلِي, and the full phrase being اِنَّ شِعْرِي رَاقِعٌ, i.e. اِنَّ شِعْرِي or اِنَّ عَلِي (T)].

§ 36. The *pred.* of <sup>لَا</sup> as a generic *neg.* is [the *nom.*] in the saying of the Hījāzīs <sup>لَا رَجُلٌ أَفْضَلُ مِنْكَ</sup> *Not a man is more excellent than thou*: and Hātium in <sup>وَلَا كَرِيمٌ</sup> [37] either forsakes his *dial.* of Tayyi for that of AlHījāz or makes <sup>مُصْبُوْحٌ</sup> not a *pred.*, but an *ep.* made to accord [in case] with the place of <sup>لَا</sup> together with the [*sub.*] denied [102]. It also is in the *nom.* through the *p.*, because <sup>لَا</sup> is treated like <sup>إِنِّ</sup>, as being its *opp.* [in sense] and like it inseparable from *ns.* (M).

§ 37. When indicated (IA), [and therefore] known (Sh, ML), it is suppressed, frequently [by the Hījāzīs (M, IA), and necessarily by the Tamīmīs (IA, Sh, ML) and Tā'īs (IA)], as (M, IA, Sh, ML) <sup>فَلَا فُوتَ</sup> XXXIV. 50., i. e. <sup>لَهُمْ</sup>, *And (they shall have) no escape*, <sup>لَا ضَيْرٌ</sup> XXVI. 50., i. e. <sup>عَلَيْنَا</sup>, *No hurt (shall be upon us)* (Sh, ML), <sup>لَا قَتَى</sup>, *There is no champion but 'alī*, <sup>وَلَا سَيْفٌ إِلَّا ذُو الْفَقَارِ</sup> and no sword but *Dhu -l-Fakār*, the dogma of the creed, i. e. <sup>لَا إِلَهَ إِلَّا اللَّهُ</sup> *No god (is in existence)* save God (M), [and] <sup>لَا رَجُلٌ</sup> *No man (is standing)* said in reply to "Is any man standing?", the *pred.* <sup>قَائِمٌ</sup> being suppressed, necessarily according to the Tamīmīs and Tā'īs, and allowably according to the Hījāzīs; this holds

good whether the *pred.* be or be not an *adv.* or a *prep.* and *gen.* (IA): and [hence some even say that (ML)] it is not mentioned (M, ML) *at all* by the Tamīmīs [and Tā'īs] (M). But when not indicated (IA), [and therefore] unknown (Sh), its suppression is not allowable according to any, [much less necessary (Sh),] as لَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ [words of the Prophet (IA)] *Not any is more jealous than God* (IA, Sh) and

إِذَا اللَّقَاحُ غَدَّتْ مَلَقَىٰ أَصْرَتَهَا \* وَلَا كَرِيمٌ مِنَ الْوِلْدَانِ مُصْبُوحٌ

[36] (IA) *When the milch camels become so dry of milk that the strings used to fasten their udders in order that their little ones may not suck them are cast away as useless, and not a noble boy of the children is given a morning-draught of their milk*, where the *pred.* مُصْبُوحٌ is necessarily mentioned, because, if suppressed, it would not be known, since there is nothing to indicate it (J).

§ 38. The *sub.* of مَا, لَا, [لَآتِ, and اِنَّ (107)] assimilated to لَيْسَ is [the *nom.*] in [such phrases as] لَا رَجُلٌ أَفْضَلُ مَا زَيْدٌ مُنْطَلِقًا *Zaid is not departing* and لَا رَجُلٌ أَفْضَلُ مِنْكَ *No man is more excellent than thou*. Their resemblance to لَيْسَ is in negation and prefixion to the *inch.* and *enunc.*; but مَا [like اِنَّ] resembles it more closely, as being confined to negation of the present [546, 550],

for which reason it is prefixed [like <sup>ا</sup>اِنْ] both to the *det.* and *indet.*, as <sup>مَ</sup>أَحَدٌ أَفْضَلُ مِنْكَ and <sup>مَ</sup>زَيْدٌ مُنْطَلِقًا, whereas <sup>لَا</sup>لَا [like <sup>لَا</sup>لَات] is prefixed only to the *indet.* The use of <sup>لَا</sup>لَا in the sense of <sup>لَيْسَ</sup>لَيْسَ is rare, e. g.

مَنْ صَدَّ عَنْ نِيرَانِهَا \* فَأَنَا ابْنُ قَيْسٍ لَا بَرَّاحٍ

[547] (M), by Sa'd Ibn Mālik Ibn Dubai'a Ibn Kais, *Whoever turns away from its fires, I am the descendant of Kais; no quitting of place (is with me in war), where* <sup>لَا</sup>لَا, being like <sup>لَيْسَ</sup>لَيْسَ, governs the *indet.* in the *nom.*, and the *pred.* is understood, i. e. <sup>لَا</sup>بَرَّاحٍ عِنْدِي فِي الْحَرْبِ : some, however, make <sup>بَرَّاحٍ</sup>بَرَّاحٍ an *inch.*, and the *enunc.* understood; that is *good* only when <sup>لَا</sup>لَا is repeated, as <sup>لَا</sup>أَمَةٌ <sup>لَا</sup>عَبْدٌ لِي, *I have neither male slave nor female slave* [104]; but the *poet* may put an *indet.* into the *nom.* after <sup>لَا</sup>لَا when not repeated, because the *o. f.* of what is denied by <sup>لَا</sup>لَا is the *nom.*, so that it is like a recurrence to the *o. f.*; the *nom.* is [accordingly] used here by poetic license instead of the *acc.* (T).

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## THE ACCUSATIVES.

§. 39. The unrestricted *obj.* is the [complementary (Sh), (i. e.) *acc.* (IA),] *inf. n.* [331] (M, IA, Sh) *corrob.* of its *op.* or explanatory of its mode or number, [as ضَرَبْتُ or ضَرَبًا or ضَرَبَ الْأَمِيرُ or ضَرَبْتَنِي *I struck with striking or with the striking of the governor or two strokes* Sh)]. It is named *unrestricted [obj. (IA)]* because the name مَفْعُول applies to it without restriction (IA, Sh) by a *prep.* or the like, whereas it applies to the other *objs.* only when it is restricted, as مَفْعُولٌ بِهٖ or مَعَهُ or فِيهِ or لَهُ (IA): thus ضَرَبْتُ ضَرَبًا is مَفْعُولٌ, because it is the thing itself that you have done; whereas زَيْدًا in ضَرَبْتُ زَيْدًا is not the thing that you have done, but the person that you have done an act, namely *beating*, to, and is therefore named مَفْعُولٌ بِهِ; and similarly with the rest of the *objs.* For this reason Z and IH mention the unrestricted *obj.* before the others, as being really the *obj.* [The 2nd *inf. n.* in رَكَعَ زَيْدٌ رَكَعًا حَسَنًا *Zaid's lowering of the head in prayer is a fine lowering &c.* is excluded by the definition, because, though explanatory of mode, it is not a complement; and the 2nd [كَرِهْتُ الْفَجْرَ الْفَجْرَ] in كَرِهْتُ الْفَجْرَ الْفَجْرَ *I abhorred debauch-*

chery, debauchery, though a *corrob.* complementary *inf.* n., is excluded, because the corroborated is not the *op.* of the *corrob.* (Sh). The unrestricted *obj.* is (1) *corrob.*, [as <sup>تَكَلَّمَ</sup> <sup>صَلَّى</sup> <sup>وَكَلَّمَ</sup> <sup>اللَّهُ</sup> <sup>مُوسَى</sup> <sup>تَكَلَّمَ</sup> IV. 162. *And God spake with Moses with speaking* and <sup>وَيَسْلَمُوا</sup> <sup>تَسْلِيمًا</sup> IV. 68. *And submit themselves with submission* (Sh)]; (2) explanatory of mode, [as <sup>أَخَذَ</sup> <sup>عَزِيزٌ</sup> <sup>مَقْتَدِرٌ</sup> LIV. 42. *And We chastised them with the chastising of One mighty, omnipotent* and <sup>جُلِستُ</sup> <sup>جُلُوسِ</sup> <sup>القَاضِي</sup> *I sat with the sitting of the judge*, i. e. as the judge sits (Sh)]; (3) explanatory of number (IA, Sh), as <sup>فَدَكَّتَا</sup> <sup>دَكَّةً</sup> <sup>وَاحِدَةً</sup> LXIX. 14. *And they shall be beaten together with one single beating* and <sup>ضَرْبَتَيْنِ</sup> <sup>ضَرْبَتٌ</sup> or <sup>ضَرْبَاتٌ</sup> (Sh). It is vague, as <sup>ضَرْبًا</sup> <sup>ضَرْبَتٌ</sup>; and precise, as <sup>ضَرْبَتٌ</sup> <sup>ضَرْبَةً</sup> and <sup>ضَرْبَتَيْنِ</sup> (M). When *corrob.* of its *op.*, it may not be dualized, or pluralized, [but must be made *sing.*, as <sup>ضَرْبًا</sup> <sup>ضَرْبَتٌ</sup>, because it is equivalent to repetition of the *v.*, and the *v.* is not dualized or pluralized (IA)]; when explanatory of mode, it may be dualized or pluralized, [when its modes are different, as <sup>سَرَّتْ</sup> <sup>سَيْرِي</sup> <sup>زَيْدُ</sup> <sup>الْحَسَنِ</sup> <sup>وَالْقَبِيحِ</sup> *I journeyed with Zaid's two journeyings, the fair and the foul*, according to the ordinary (doctrine), though S appears to say that it may not be so treated regularly, but only in what has been received by hearsay (IA)]; and when explanatory of num-

ber, it may be dualized or pluralized (IH, IA) without dispute. It is put into the *acc.* [432] by the *inf. n.*, as عَجِبْتُ<sup>١</sup> *ضَرْبًا* شَدِيدًا<sup>٢</sup>, or *v.*, as ضَرَبْتُ<sup>٣</sup> زَيْدًا<sup>٤</sup> ضَرْبًا<sup>٥</sup>, or *qual.*, as اِنَّا ضَارِبٌ<sup>٦</sup> زَيْدًا<sup>٧</sup> ضَرْبًا<sup>٨</sup> (IA).

§ 40. It is sometimes [not the *inf. n.* of the *v.* (mentioned), but (M)] in the sense of the *inf. n.* (M, IA, Sh): i. e. (1) an *inf. n.* (M, IA), (a) coinciding with the *v.* in derivation, as اَنْبَتَكُمْ<sup>١</sup> مِنَ الْاَرْضِ<sup>٢</sup> نَبَاتًا<sup>٣</sup> LXXI. 16. [*And God hath made you to grow out of the earth, with growing*, نَبَاتًا<sup>٤</sup> being governed in the *acc.* by اَنْبَتَكُمْ<sup>٥</sup>, because it implies the sense of نَبْتُمْ<sup>٦</sup> (K),] and وَتَبَتَّلْ<sup>٧</sup> اِلَيْهِ<sup>٨</sup> LXXIII. 8. [*And devote thyself unto God with devotion*, a syllepsis for تَبَتَّلَا<sup>٩</sup>, تَبَتَّلْ<sup>١٠</sup> being i. q. بَتَّلَ نَفْسَهُ<sup>١١</sup> (K)]; (b) not coinciding with it therein (M), [but] *syn.* with the *inf. n.* of the *v.* mentioned (IA), as قَعَدْتُ<sup>١٢</sup> جُلُوسًا<sup>١٣</sup> (M, IA) and اَفْرَحِ<sup>١٤</sup> الْجَدَلَ<sup>١٥</sup> *Be thou joyful with gladness* (IA): (2) not an *inf. n.* (M), (a) كُلُّ<sup>١٦</sup> or بَعْضُ<sup>١٧</sup> *pre.* to the *inf. n.* as لَا تَمِيلُوا<sup>١٨</sup> كُلَّ<sup>١٩</sup> الْمِيلِ<sup>٢٠</sup> IV. 128. *Wherefore be ye not partial with entire partiality*; (b) the *dem.*, qualified by the *inf. n.*, as ضَرْبَتُهُ<sup>٢١</sup> ذَلِكَ<sup>٢٢</sup> الضَّرْبُ<sup>٢٣</sup>, or not qualified by it, as ذَاكَ<sup>٢٤</sup> الطَّنْ<sup>٢٥</sup> [443], i. e. ذَاكَ<sup>٢٦</sup> الطَّنْ<sup>٢٧</sup>; (c) the *pron.* of the



*inf. n.* [43], as <sup>لَا</sup> <sup>أَعَذِّبُهُ</sup> <sup>أَحَدًا</sup> <sup>مِّنَ</sup> <sup>الْعَالَمِينَ</sup> V. 115. [*Where-*  
*with I will not chastise any one of the classes of created*  
*beings, the pron. relating to the inf. n. (K, B),] i. e. لَا*  
*فَاجِلُهُمْ ثَمَانِينَ جَلْدَةً*; (d) its *num.*, as <sup>أَغْدَبَ</sup> <sup>الْعَذَابَ</sup>;

XXIV. 4. *Scourge ye them with fourscore stripes*; (e) the  
 instrument, as <sup>ضَرْبَتُهُ</sup> <sup>سَوْطًا</sup> *I beat him with a whip, orig.*

<sup>ضَرْبَ</sup> <sup>سَوْطٍ</sup>, the *pre. n.* being suppressed, and the *post.*  
*n.* put into its place (IA); (f) like (M, Sh) <sup>وَلَا</sup> <sup>تَضُرُّوهُ</sup> <sup>شَيْئًا</sup>

IX. 39. *Nor shall ye harm Him in any wise* (Sh), <sup>ضَرْبَتُهُ</sup>

<sup>أَنْوَاعًا</sup> <sup>مِّنَ</sup> <sup>الضَّرْبِ</sup> *I struck him with divers modes of strik-*  
*ing and أَي ضَرْبٍ and أَيَّمَا ضَرْبٍ with what a striking!*

<sup>اِشْتَمَلَ</sup> <sup>الصَّمَاءَ</sup> [*He wrapped himself up in his garment,*  
*and then threw the left side over the right* (H)], and <sup>قَعَدَ</sup>

<sup>الْقَرْفَصَاءَ</sup> [*He squatted upon his buttocks, making his thighs*  
*touch his belly and holding in his legs by clasping his*  
*hands round them, with the acc. as inf. ns. (H),] because*  
*they are modes of wrapping oneself up and sitting* (M),  
 as though you said *He wrapped himself up with the* <sup>شِمْلَةً</sup>  
*known by this name* (H).

§ 41. The *op.* of the *corrob. inf. n.* may not be sup-  
 pressed [1], because suppression is incompatible with  
 repetition and strengthening of the *op.*: and <sup>ضَرْبًا</sup> <sup>زَيْدًا</sup>,

where, as will be seen, the *op.* is necessarily suppressed, it not *corrob.*, but a command, devoid of corroboration, equivalent to <sup>أَضْرِبْ</sup> <sup>زَيْدًا</sup>, because it occurs in its place; for the two may not be combined, whereas any *corrob.* may be combined with the corroborated; and moreover the *corrob. inf. n.* does not govern, whereas <sup>زَيْدًا</sup> is governed in the *acc.* by <sup>ضَرْبًا</sup>, which is thus a *subst.* for <sup>أَضْرِبْ</sup> in sense and government (IA). The *op.* of the *inf. n.* [not *corrob.* (IA) of its *op.*] is suppressed, [because indicated (IA),] (1) allowably, [as <sup>خَيْرٌ</sup> <sup>مَقْدَمٌ</sup> (Thou hast arrived) with a most excellent arrival, <sup>مَوَاعِيدُ</sup> <sup>عَرْقُوبٍ</sup> (Thou promisest) with the promises of 'Urkūb, and <sup>غَضَبُ</sup> <sup>الْخَيْلِ</sup> (Thou chafest) with the chafing of the horses against the bridles, said to him that arrives from his journey, or falls short in his promises, or is irate, whence the saying <sup>أَوْفَرَقًا</sup> <sup>خَيْرًا</sup> <sup>مِنْ</sup> <sup>حُبٍّ</sup>, i. e. <sup>أَوْفَرَقَكَ</sup> <sup>فَرَقًا</sup>, And (shall I fear thee) with fear better than love? (M), (and) as <sup>ضَرَبْتَيْنِ</sup> Two strokes said in reply to "How many (strokes) struckest thou Zaid?" (IA)]: (2) necessarily, when the *inf. n.* is (M, IA) (a) a *subst.* for the *v.*, which is regular in command and prohibition, as <sup>قِيَامًا</sup> <sup>لَا</sup> <sup>تَعُودًا</sup>, i. e. <sup>قُمْ</sup> <sup>قِيَامًا</sup> <sup>وَلَا</sup> <sup>تَقْعُدْ</sup> <sup>تَعُودًا</sup>, (Stand thou) with standing,

(and sit) not with sitting, and in invocation, as سَقِّيًا لَكَ ,  
i. e. سَقَّاكَ اللّٰهُ , *God send thee rain !*, and similarly after  
interrogation signifying reproof, as

أَتَوَانِي وَقَدْ عَلَاكَ الْمَشِيبُ

[for أَتَوَانِي (720),] i. e. أَتَتَوَانِي , *What! delayest thou when  
hoariness has mounted upon thee?*, but rare in the case of  
the enunciatory *v.*, as أَفْعَلْ وَكِرَامَةً , i. e. وَكَرِمَكَ ,  
[ كِرَامَةٌ ] , i. e. وَكَرِمَكَ , [ كِرَامَةٌ ] ,  
being a simple substantive from أَكْرَمَ (H),] *Do thou  
whilst I honor thee, the inf. n. in such exs. being go-  
verned in the acc. by a necessarily suppressed v., and  
being a subst. for it in indicating its sense: as regards  
the imp., however, the inf. n. is a subst. for only the 2nd  
pers., as أَضْرِبْ زَيْدًا , i. e. أَضْرِبْ , e. g.*

يَمْرُونَ بِالْذِّهْنِ خَفَافًا عِيَابِهِمْ  
وَيَرْجِعُونَ مِنْ دَارَيْنِ بَجَرِ الْحَقَائِبِ  
عَلَى خَيْنِ الْهَى النَّاسِ جَلَّ أَمْرُهُمْ  
فَنَدَلًا زَرِيقَ أَمَالٍ نَدَلُ الثَّعَالِبِ

[by ALA'shà (J),] نَدَلًا being a *subst.* for أَندَل , not for  
لِينَدَل , and زَرِيقَ a *voc.*, not a *nom.* to نَدَلًا , because the  
2nd *pers.* of the *imp.* does not govern an explicit *n.* in



*inf. n.* is neither repeated nor circumscribed, suppression is not necessary, as <sup>سَيَرَا</sup> <sup>زَيَدٌ</sup> or <sup>سَيَرَا</sup> <sup>يَسِيرٌ</sup> (IA): (d)

*corrob.* of (a) itself (M, IA), i. e. occurs after a *prop.* that does not admit of being [indicative of] anything else

than [what is signified by] the *inf. n.* (IA), as <sup>لَهُ</sup> <sup>عَلَى</sup> <sup>أَلْفٍ</sup> ألف

<sup>عَرَفَا</sup> [i. e. <sup>أَعْتَرَفَا</sup> (IA)], *I owe him a thousand, I acknowledge*

(M, IA), the full phrase being <sup>أَعْتَرَفَا</sup> <sup>أَعْتَرَفَ</sup> <sup>أَعْتَرَفَا</sup>, and <sup>أَعْتَرَفَا</sup>

being named "*corrob.* of itself" because it corroborates the preceding *prop.*, which is [indicative of what is signified by] the *inf. n.* itself, in the sense that it does not admit of being [indicative of] anything else [than an acknowledgment] (IA), and as

<sup>أَنْتِي</sup> <sup>لَأَمْنُكَ</sup> <sup>الصدور</sup> <sup>وَأَنْتِي</sup> \* <sup>قَسَمًا</sup> <sup>إِلَيْكَ</sup> <sup>مَعَ</sup> <sup>الصدور</sup> <sup>لَأَمِيلٌ</sup>

by AlAhwas, *Verily I give thee avoidance, while verily I, I swear, towards thee notwithstanding the avoidance am*

*inclined*, <sup>صَنَعَ</sup> <sup>اللَّهُ</sup> XXVII. 90. *God shall do that*, [an

*inf. n. corrob.* of itself, i. e. of the purport of the preceding

*prop.* (B),] <sup>أَلَيْهِ</sup> <sup>مَرْجِعُكُمْ</sup> <sup>وَعَدَ</sup> <sup>اللَّهُ</sup> <sup>حَقًّا</sup> [in <sup>وَعَدَ</sup> <sup>اللَّهُ</sup> <sup>حَقًّا</sup>]

X. 4. *Unto Him shall be your returning, all together, God*

*hath promised, of a truth*, i. e. <sup>وَعَدَ</sup> <sup>اللَّهُ</sup> <sup>وَعَدَا</sup> (K), an *inf. n.*

*corrob.* of itself, because <sup>أَلَيْهِ</sup> <sup>مَرْجِعُكُمْ</sup> is a *promise from*

*God*, while <sup>حَقًّا</sup> is an *inf. n. corrob.* of other than itself, i. e.

of what is indicated by <sup>وَعَدَ</sup> <sup>اللَّهُ</sup> (B)], <sup>كِتَابَ</sup> <sup>اللَّهُ</sup> <sup>عَلَيْكُمْ</sup> IV. 28.

God hath prescribed (that) unto you, [i. e. كَتَبَ اللَّهُ ذَلِكْ] (K),] and صَبَغَهُ اللَّهُ II. 132. With God's baptism (M), an *inf. n. corrob.* of آمَنَّا II. 130. We have believed [in God &c.] (K, B) : God hath baptized (us with belief, nor have we been baptized with your baptism), i. e. صَبَغَنَا اللَّهُ بِالْإِيمَانِ صَبْغَةً وَلَمْ نَصْبَغْ صَبْغَتَكُمْ (K), [or] God hath baptized (us with His baptism), i. e. صَبَغَنَا اللَّهُ صَبْغَةً

(B) ; (b) something else (M, IA), i. e. occurs after a *prop.* that admits of being [indicative of what is signified by] the *inf. n.* or of being [indicative of] something else, but becomes through the mention of the *inf. n.* an unequivocal indication of [what is signified by] the *inf. n.*, as أَنْتَ ابْنِي حَقًّا Thou art my son, truly, the full phrase be-

ing أَصْلُ حَقًّا I verify (it), and حَقًّا being named "*corrob.* of something else" than itself because the preceding *prop.* may be [indicative of what is signified by] حَقًّا, or may be [indicative of] something else, since Thou art my son may be a proper phrase, or a trope in the sense of Thou art in respect of affection on the same footing as my son in mine estimation, whereas, when حَقًّا is said, the *prop.* becomes an unequivocal indication that what is meant is sonship in reality, so that the *prop.* is modified by the *inf. n.*, which is therefore *corrob.* of something else than itself, since the modified must be different from the

modifier (IA), [and] as هَذَا عَبْدُ اللَّهِ الْحَقِّ لَا الْبَاطِلِ This

is 'Abd Allāh, truly not falsely, and أَجْدَى لَا تَفْعَلُ كَذَا :  
*What ! seriously wilt thou not do such a thing ?* (M) :  
 (e) meant to denote comparison after a *prop.* containing  
 the logical *ag.* of the *inf. n.*, as لَزِيدٌ صَوْتُ صَوْتِ حِمَارٍ ,  
 where صَوْتُ حِمَارٍ is a comparative *inf. n.* governed in the  
*acc.* by a *v.* necessarily suppressed, i. e. يَصُوتُ صَوْتُ حِمَارٍ ,  
 and the preceding *prop.* لَزِيدٌ صَوْتُ contains the logical  
*ag.*, i. e. زَيْدٌ , *Zaid has a producing of sound, (he produ-*  
*ces sound) like an ass' producing of sound ;* and as  
 لَبَّكَ بَكَاءُ الْوَالِدَةِ , i. e. يَبْكِي بَكَاءَ الْوَالِدَةِ , *He has a weep-*  
*ing, (he weeps) like the weeping of the bereaved mother :*  
 but the *nom.* is necessary if no *prop.* precedes, as صَوْتُهُ  
 حِمَارٍ ; or if the preceding *prop.* does not contain  
 the logical *ag.*, as هَذَا بَكَاءُ الْوَالِدَةِ (IA) : (f) trans-  
 mitted dualized, as لَبَّيْكَ [115] : (g) aplastic, as سُبْحَانَ  
 اللَّهِ *I extol the absolute immunity of God from all imper-*  
*fections*, [سُبْحَانَ being (K, B) an *inf. n.*, like غَفْرَانٌ , in  
 the sense of تَسْبِيحٌ i. q. تَنْزِيهٌ , hardly ever used except  
*pre.*, but sometimes (B) a (generic) proper name (K, B)  
 for التَّسْبِيحُ (8), like عَثْمَانُ for a man (K), in the sense  
 of التَّنْزِيهُ , anomalously, and then cut off from prefixion  
 and declined as a diptote, as

قَدْ قُلْتُ لَمَّا جَاءَنِي فَخْرَةٌ \* سَبَّحَانِي مِنْ عَلَمَةِ الْفَاخِرِ

*I saying when his bragging came to me, I marvel at 'Alkama the braggart (B), and being governed in the acc. by subaudition of its v., which is never expressed (K, B,*

*on II. 30., XVII. 1.), in full اَسْبَحَ اللّٰهُ سَبَّحَانِي, and then treated as a v., supplying the place thereof (K),] مَعَاذَ اللّٰهِ*

*I seek refuge with God, [i. e. اَعُوْذُ بِاللّٰهِ مَعَاذًا (K, B, on*

*XII. 23 ), while مَعَاذَ اللّٰهِ اِنْ نَّأْخُذَ XII. 79. means نَعُوْذُ*

*بِاللّٰهِ مَعَاذًا مِنْ اِنْ نَّأْخُذَ We seek refuge with God from*

*taking, the inf. n. being pre. to the direct obj., and مِنْ*

*suppressed (K),] and عَمَّرَكَ اللّٰهُ I pray God to prolong*

*thy life, [as in the saying of 'Umar Ibn Abi Rabi'a al-Makhzumī*

اَيُّهَا الْمَنْكُمُ الْاَثْرِيَا سَهِيْلًا \* عَمَّرَكَ اللّٰهُ كَيْفَ يَلْتَقِيَانِ

*O thou that weddest Ath-Thurayyā to Suhail, I pray God &c., how shall they meet together ? (H)]. Some inf. ns. governed in the acc. by vs. understood have no v. of their*

*own, like لَكَ] مَآيْسَتُكَ Mayst thou stink !, لَكَ] مَآيْسَتُكَ Mayst*

*thou stumble and fall !, اَفْءَاقُكُ] مَرْحَمَةٌ Mercy on thee !,*

*وَيْحُكُ] مَرْحَمَةٌ Woe to thee !, [28] وَيْلُكَ and وَيْلُكَ, وَيْلُكَ*

*and وَيْلُكَ, when pre. (T, H) without the ل (T), being*

*governed in the acc. by a v. understood (T, H), i. e.*

*اللّٰهُ اَلْزَمَهُ اللّٰهُ وَيْحًا God make mercy to cleave to him !*



(T), and so in <sup>أَ</sup>زَيْدٌ <sup>أَ</sup>رَيْحًا and <sup>أَ</sup>وَيْلًا, i.e. <sup>أَ</sup>الزَّيْمَةُ <sup>أَ</sup>اللَّهُ <sup>أَ</sup>رَيْحًا and <sup>أَ</sup>وَيْلًا, but being in the *nom.* as *inchs.* in <sup>أَ</sup>وَيْلٌ <sup>أَ</sup>وَيْحٌ <sup>أَ</sup>لِزَيْدٍ and <sup>أَ</sup>وَيْلٌ (H)].

§ 42. Sometimes *ns.* not *inf. ns.* are made to follow that course: (1) concrete substantives, as <sup>أَ</sup>تَرَبًّا [ <sup>أَ</sup>لَّهُ ] <sup>أَ</sup>وَجَدْنَا (God make) dust (to cleave) to him and stones!, and <sup>أَ</sup>فَاهَا <sup>أَ</sup>لَيْفِكَ Her mouth to thy mouth; (2) *eps.* [76,333], as <sup>أَ</sup>هَنْيئًا LII. 19. <sup>أَ</sup>كُلُوا <sup>أَ</sup>وَأَشْرَبُوا <sup>أَ</sup>هَنْيئًا <sup>أَ</sup>بِمَا كُنْتُمْ تَعْمَلُونَ in <sup>أَ</sup>هَنْيئًا, <sup>أَ</sup>مَرِيئًا being an *ep.* used in the same way as the *inf. n.* that stands in the place of the *v.*, as in

وَكُنْتُ كُنْزِي رَجُلَيْنِ رَجُلٍ صَحِيحَةٍ  
وَرَجُلٍ رَمَى فِيهَا الزَّمَانُ فَشَلَّتْ  
هَنْيئًا مَرِيئًا غَيْرَ دَائٍ مُخَافٍ  
لِعِزَّةٍ مِنْ أَعْرَاضِنَا مَا اسْتَحَلَّتْ

(K) by Kuthayyir, *And I was like one having two legs, a sound leg, and a leg that fortune had smitten so that it withered away. Wholesome, salutary, not an infecting distemper, for 'Azza of our honours be what she has desecrated!* (N), where مَا is governed in the *nom.* by it, as it would be by the *v.*, as though he said <sup>أَ</sup>هَذَا عِزَّةٌ <sup>أَ</sup>الْمُسْتَحَلَّةُ

مِنْ اَعْرَاضِنَا<sup>٨٤</sup> , i. e. هُنَاكُمْ مَا آخِ<sup>٨٥</sup> , *Ent ye and drink: may the recompense of what ye were wont to do be wholesome for you!*, and the ب being *red.*, as in XIII. 43. (503) (K),] and اَقَامُوا<sup>٨٦</sup> وَقَدْ قَعَدَ النَّاسُ<sup>٨٧</sup> *What! standing, i. e. standest thou, when the people have sat down?*

§ 43. A case of pronominal [40] *inf. n.* is عَبْدُ اللَّهِ<sup>٨٨</sup> اِطْنَهُ<sup>٨٩</sup> مُنْطَلِقٌ<sup>٩٠</sup>, the ٨ being the *pron.* of *thinking*, as though you said اِطْنِ<sup>٩١</sup> طَنْيَ<sup>٩٢</sup> , 'Abd Allāh, *I think it, is departing* (M).

§ 44. The direct *obj.* is what the action of the *ag.* befalls (M, Sh), as اَرَدْتُ<sup>٩٣</sup> ضَرَبْتُ<sup>٩٤</sup> زَيْدًا<sup>٩٥</sup> *I beat Zaid* and اَرَدْتُ<sup>٩٦</sup> اَلْسَفَرَ<sup>٩٧</sup> *I intended the journey*, whereas the unrestricted *obj.* is the befalling action itself, the adverbial *obj.* is what the action befalls in, the causative *obj.* is what the action befalls on account of, and the concomitate *obj.* is what the action befalls together with. By *befalling* is meant ideal dependence, not actual contact, which would exclude اَرَدْتُ<sup>٩٨</sup> اَلْسَفَرَ<sup>٩٩</sup>, i. e. the dependence of the direct *obj.* upon what is not intelligible without it, for which reason it belongs only to the *trans. v.* (Sh). It is what distinguishes the *trans.* from the *intrans. v.*; and it ranges from 1 to 3 [432] (M). It is more in need of inflection than the unrestricted *obj.*, being liable to be confounded with the *ag.* (Sh). Such confusion is common when one

is an incomplete *n.*, [i. e. incomplete without a *conj.* or *ep.* (DM),] and the other a complete *n.*; [and uncommon, when both are complete, but one denotes a rational being, and the other an abstract idea, as in (a) below (DM)]. To know the *ag.* from the *obj.*, put in the place of the complete, if it be in the *nom.*, the *nom. pron.* of the 1st *pers.*, and, if in the *acc.*, the *acc. pron.* thereof, substituting for the incomplete a *n. syn.* with it in rationality or irrationality: thus <sup>أع</sup>عجب <sup>أع</sup>زيد <sup>أع</sup>ما <sup>أع</sup>كره <sup>أع</sup>عمر <sup>أع</sup> is not allowable, because <sup>أع</sup>عجبت <sup>أع</sup>الثوب <sup>أع</sup> is not; while the *acc.* [of <sup>أع</sup>زيد (DM)] is allowable, *What Amr disliked pleased Zaid*, because <sup>أع</sup>عجبني <sup>أع</sup>الثوب <sup>أع</sup> is: but if <sup>أع</sup>ما be applied to rational beings, the *nom.* is allowable, because <sup>أع</sup>عجبت <sup>أع</sup>النساء <sup>أع</sup> *I pleased the women* is allowable; and if the incomplete *n.* be <sup>أع</sup>من or <sup>أع</sup>الذي, either construction is allowable. You say (a) <sup>أع</sup>امكني <sup>أع</sup>المسافر <sup>أع</sup>السفر <sup>أع</sup> *The journey was possible for the traveller*, because you say <sup>أع</sup>امكنني <sup>أع</sup>السفر <sup>أع</sup>, not <sup>أع</sup>امكنت <sup>أع</sup>السفر <sup>أع</sup>: (b) <sup>أع</sup>ما <sup>أع</sup>دعا <sup>أع</sup>زيدا <sup>أع</sup>إلى <sup>أع</sup>الخروج <sup>أع</sup> *What led Zaid to going forth?*, and <sup>أع</sup>ما <sup>أع</sup>كره <sup>أع</sup>زيد <sup>أع</sup>من <sup>أع</sup>الخروج <sup>أع</sup> *What did Zaid dislike of the going forth?*, with <sup>أع</sup>زيد in the 1st in the *acc.* as *obj.*, the *ag.* being the *pron.* of <sup>أع</sup>ما latent, and in the 2nd in the *nom.* as *ag.*, the *obj.* being the *pron.* of <sup>أع</sup>ما suppressed, [<sup>أع</sup>ما in either case being an *inch.*, and its

*pron.* the *cop.* of the enunciative *prop.* (DM),] not the converse, because you say <sup>أَصَوِّدُ</sup> مَا دَعَانِي إِلَى الْخُرُوجِ and مَا دَعَانِي إِلَى الْخُرُوجِ, not <sup>أَصَوِّدُ</sup> دُعَوْتُ الثَّوْبَ إِلَى الْخُرُوجِ, [ this (الثَّوْبُ) being substituted for the latent *acc. pron.* relating to مَا (DM),] and <sup>أَصَوِّدُ</sup> كَرِهْنِي الثَّوْبَ, [or rather كَرِهْتُ مِنَ الْخُرُوجِ (DM),] with the *ي* of the 1st *pers.* in place of زَيْدًا (DM)]. And you say زَيْدٌ فِي رِزْقِ عَمْرٍو عِشْرُونَ دِينَارًا Twenty dinars were added to the allowance of 'Amr with عِشْرُونَ in the *nom.*, not otherwise, [because it is the direct *obj.* (438) in the *o. f.* زَادَ السُّلْطَانُ فِي رِزْقِ عَمْرٍو عِشْرِينَ The sovereign added to &c. twenty (DM)]: but عِشْرُونَ in زَيْدٌ فِي رِزْقِهِ عِشْرُونَ may be in the *nom.*, the *v.* being void of the *pron.*, so that it must be made *sing.* with the *du.* or *pl.*, and the mention of the *prep.* and *gen.* is necessary for the sake of the *pron.* relating to the *inch.*; or in the *acc.*, the *v.* [here doubly *trans.* (DM)] assuming the *pron.*, so that the latter becomes prominent in the *du.* or *pl.*, [e. g. زَيْدَا فِي رِزْقِهِمَا عِشْرِينَ or الزَّيْدَانِ or الزَّيْدُونَ The two Zaid's, or The Zaid's, they had twenty added to their allowance (DM),] and the mention of the *prep.* and *gen.* is not necessary. When there is no fear of ambiguity, the *ag.* is given the inflection of the *obj.*, and the converse, [but not regularly (DM),] like

كَسَرَ الزَّجَاجَ الْحَجَرَ [432] خَرَقَ الْخُ  
The stone broke the  
glass, and

مِثْلُ الْقَنَافِذِ هَدَّاجُونَ قَدْ بَلَغَتْ  
نَجْرَانَ أَوْ بَلَغَتْ سَوَاتِمَهُمْ هَجَرَ

[by ALAkhtal, They are like hedgehogs, tottering in their gait: their shameful deeds have reached the people of Najrān, nay, أَوْ being i. q. بَلْ, have reached the people of Hajar (Jsh)]: the acc. of both has also been heard, like

قَدْ سَالَمَ الْحَيَّاتُ مِنْهُ الْقَدَمَا \* الْأَنْعَوَانُ وَالشَّجَاعُ الشَّجَعَمَا

[by Abū Ḥayyān alFak'asī, The serpents have made peace with the foot of him, the male viper and the strong serpent, the bold serpent (Jsh),] in the version with the acc. of الْحَيَّاتُ, though الْقَدَمَا is said to be a *du.* [nom.], The two feet of him have made peace with the serpents, with its ن suppressed by poetic license, like

هُمَا خُطَلْنَا أَمَا إِسَارٌ وَمَنْةٌ \* وَأَمَا دَمٌ وَالْقَتْلُ بِالْحَرِّ أَجْدَرُ

[by Ta'abbata Sharra, They are two plights: either bondage and taunting, or else blood—and slaughter is more meet for the free (T)]; and the nom. of both, like

أَنْ مِنْ صَادٍ عَقَقَا لِمَشْرُومٍ \* كَيْفَ مِنْ صَادٍ عَقَقَايَ وَبَوْمٍ

(ML) Verily he that has snared a magpie is unlucky. How shall he be that has snared two magpies and an owl?

(Jsh). The direct *obj.* is governed in the *acc.* by one of 4 [*ops.*], the *trans. v.*, its *qual.*, its *inf. n.*, and its verbal *n.*, as <sup>دَوَدُ</sup> <sup>سَلِيمَانُ</sup> <sup>وَرِثَ</sup> <sup>دَوَدُ</sup> XXVII. 16. *And Solomon succeeded David*, <sup>أَنَّ</sup> <sup>اللَّهَ</sup> <sup>بَالِغَ</sup> <sup>أَمْرِهِ</sup> LXV. 3. *Verily God attaineth His purpose*, II. 252. [16], and <sup>عَلَيْكُمْ</sup> <sup>أَنْفُسَكُمْ</sup> <sup>أَنْفُسَكُمْ</sup> V. 104. [*Keep ye to the correction of your souls*, the *prep.* and *gen.* being made a (verbal *imp.*) *n.* (187) for <sup>الزُّمُوا</sup>, and therefore governing <sup>أَنْفُسَكُمْ</sup> in the *acc.* (B)], generally mentioned, as in these *exs.* (Sh).

§ 45. The *op.* is allowably understood [when indicated (IA, Sh), (1) verbally (Sh),] as (M, IA, Sh) <sup>مَاذَا</sup> <sup>أَنْزَلَ</sup> <sup>رَبُّنَا</sup> <sup>خَيْرًا</sup> XVI. 32., i. e. <sup>أَنْزَلَ</sup> <sup>رَبُّنَا</sup> <sup>خَيْرًا</sup> *What hath your Lord vouchsafed? They will say, (Our Lord hath vouchsafed) good* (Sh), <sup>زَيْدًا</sup> (*I beat*) *Zaid*, i. e. <sup>ضَرَبْتُ</sup> <sup>زَيْدًا</sup>, in reply to “Whom didst thou beat?” (IA), <sup>زَيْدًا</sup> (*Beat thou*) *Zaid* addressed to him that says “I will beat the worst of men,” by subaudition of <sup>أَضْرِبُ</sup> (M); (2) circumstantially, as <sup>مَكَّةَ</sup> (*Thou seekest*) *Makka* and <sup>الْقُرْطَاسَ</sup> (*Thou wilt hit*) the mark said by subaudition of <sup>تَرِيدُ</sup> and <sup>تَصِيبُ</sup> to him that has equipped himself for a journey or aimed an arrow (Sh), <sup>زَيْدًا</sup> (*Beat thou*) *Zaid*, <sup>حَدِيثَكَ</sup> (*Give thou*) *thy story*, and <sup>أَكُلَ</sup> <sup>هَذَا</sup> <sup>بَخْلًا</sup> (*Doest thou*) *all of this*

from niggardliness?, said by subaudition of إِضْرِبْ [47], هَات, and تَفْعَلْ to him that betakes himself to beating the people, or breaks off his story, or that the actions of niggards have proceeded from.

§ 46. Hence too اَهْلَالُ وَاللَّهُ (They have seen) the new moon, by God said when the observers of the new moon utter the Takbīr, خَيْرًا لَنَا وَشَرًّا لِعَدُوِّنَا (Thou hast seen) good for us and evil for our foes!, said to him that sees a vision, and اَهْلُ ذَاكَ and اِهْلُكَ (Thou hast commended) the man worthy of that and thereof said to him that commends a man, i.e. اَبْصُرُوا, رَاَيْتَ, and ذَكَرْتَ; and hence

لَنْ تَرَاهَا وَلَوْ تَأَمَّلْتَ إِلَّا \* وَلَهَا فِي مَفَارِقِ الرَاسِ طِبْيَا

i. e. وَتَرَى لَهَا, [by 'Ubaid Allāh Ibn Ḳais arRukayyāt Thou wilt not see her, even though thou look intently, but (thou wilt see) belonging to her in the partings of the head perfume (Jsh),] and their saying كَالْيَوْمِ رَجُلًا by subaudition of لَمْ أَر (I have not seen) a man like to-day, [as] says Aus, [suppressing أَر (K, 1445),]

حَتَّى إِذَا الْكَلَابُ قَالَ لَهَا \* كَالْيَوْمِ مَطْلُوبًا وَلَا طَلَبًا

So that when the dog-keeper said to them, (I have not seen) like to-day a pursued nor pursuers (M).





them that make thee weep, not the bidding of them that make thee laugh, i.e. <sup>أَلطَّبَاءُ عَلَى الْبَقَرِ</sup> , <sup>عَلَيْكَ أَمْرُ النَّخْلِ</sup> , and <sup>خَلَّ الطَّبَاءُ</sup> , (Leave thou) the gazelles (alone) with the wild cows, [meaning that one should not mingle with a people, of whom the one party agrees best with the other (P), (or) <sup>اِخْتَارَ</sup> or <sup>اِخْتَرْتُ</sup> , (I have, or He has, preferred) the gazelles to the cows, quoted on the occasion of rupture of relationship and friendship, and of divorce in the time of heathenism, <sup>بَقْرٌ</sup> being a *met.* for wives (Md)]. But you may not say <sup>زَيْدًا</sup> , meaning <sup>لِيَضْرِبَ عَمْرُو زَيْدًا</sup> ; nor <sup>زَيْدٌ عَمْرًا</sup> , meaning <sup>لِيَضْرِبَ زَيْدٌ</sup> , when you address not Zaid, but me, and mean me to convey to him from you that you have ordered him to beat 'Amr; Zaid [here] and 'Amr [above] being absent: for the [*imp.*] *v.* of the absent [*ag.*] is not understood [when unindicated (23)]; because, when you understand it, the hearer present thinks, on your saying <sup>زَيْدًا</sup> , that you are giving *him* an order about [doing something to] Zaid; so that they dislike the ambiguity here, when you do not address the person ordered, like as in the case of what is not derived from the *v.*, as <sup>عَلَيْكَ</sup> , they dislike to say <sup>عَلَيْهِ زَيْدًا</sup> , lest what is not derived from a verbal paradigm be assimilated to the *v.* [in receiving variations of person]. And in <sup>اِضْرِبْ زَيْدًا</sup> , meaning <sup>زَيْدًا</sup> [45], where

you do address [the person ordered], you [may] understand the *v.*, only because you do not assign to the person addressed another *v.*, as though you had said <sup>قُلْ لَكَ أَضْرِبْ</sup> <sup>زَيْدًا</sup> (Say thou to him, Beat thou) Zaid, the ambiguity imported from understanding in one command two *vs.* for two [different] subjects being disapproved (S).

§ 48. The *op.* is necessarily understood in the *voc.* (M, IH), which is [the *n.* denoting] the person whose attention is besought by means of a *p.*, expressed or supplied [56], acting as a [*quasi—*] *subst.* for <sup>أَدْعُو</sup> (IH). The *voc.* is [logically (IA) a direct *obj.* (IA, Sh),] governed in the *acc.* (M, IA, Sh, ML), literally or constructively (M), by [a *v.* (IA)] <sup>أَدْعُو</sup>, [necessarily (ML)] suppressed (IA, ML), not by <sup>يَا</sup> and its sisters [554] as *ps.*, nor as [verbal (DM)] *ns.* for <sup>أَدْعُو</sup> assuming the *pron.* of the *ag.* (ML). For <sup>يَا</sup> <sup>أَدْعُو</sup> <sup>عَبْدَ اللَّهِ</sup> is *orig.* <sup>يَا</sup> <sup>أَدْعُو</sup> <sup>عَبْدَ اللَّهِ</sup> O (I call) 'Abd Allāh, <sup>يَا</sup> being a premonitory *p.*, <sup>أَدْعُو</sup> an originaive, not enunciatory, *v.*, its *ag.* latent, and <sup>عَبْدَ</sup> <sup>لِلَّهِ</sup> an *obj.* and *post. n.*; but from frequency of usage the *v.* is necessarily suppressed, <sup>يَا</sup> and its sisters being made a *quasi-subst.* for it (Sh). If the *voc. p.* were absolutely a *subst.* for the *v.* of calling, its suppression would not be allowable [1] (ML). The *voc.* is (1) aprothetic,

(a) *det.*; (b) *indet.*, specifically intended or not: (2) *pre.* or *quasi-pre.* (IA). It is [literally (M, Sh, KN)] in the *acc.* [as an *obj.* (Sh)], (1) when *pre.*, [as

أَلَا يَا عِبَادَ اللَّهِ قَلْبِي مُتِمِّمٌ \* بِأَحْسَنِ مَنْ صَلَّى وَاقْبَحِهِمْ فَعَلًا

(KN) *Now, O servants of God, my heart is enthralled by the fairest of them that have prayed, and the foulest of them in deed (Jsh)*; (2) when *quasi-pre.*, [i. e. having some complement of its sense attached to it (Sh, KN),

namely a *n.*, (a) governed by it in the *nom.*, as يَا مَحْمُودًا <sup>محمود</sup> *O thou whose deed is praised*, or *acc.*, as يَا طَالِعًا جَبَلًا <sup>جبل</sup> *O thou that art climbing a mountain*, (b) governed in

the *gen.* by an *op.* dependent upon it, as يَا رَفِيقًا بِالْعِبَادِ <sup>رفيق</sup> *O Thou that art tender to men and* <sup>زيد</sup> *Yā Khayrā min Zaid* *O better than Zaid*, or (c) coupled to it before the calling, as

يَا ثَلَاثَةً وَثَلَاثِينَ <sup>ثلاث</sup> *O Three-and-thirty* in the case of a man so named (KN)]; (3) when an [apothetic (IA)] *indet.* (M, IA, Sh, KN), not specifically intended, like the blind

man's saying يَا رَجُلًا خُذْ بِيَدِي <sup>رجل</sup> *O man, take thou hold of my hand and*

فَيَا رَاكِبًا أَمَا عَرَضْتَ فَبَلِّغْ \* نَدَامَايَ مِنْ نَجْرَانَ أَنْ لَا تَلْقَا <sup>راكب</sup>

(IA, Sh, KN), by 'Abd Yaghūth Ibn Waḳḳāṣ al-Hārithī, *Then, O rider, if thou come to Al'Arūḍ, do thou announce to my boon companions of the people of Najrān that there*

*will be no meeting* between me and them (J, Jsh). It is constructively in the *acc.*, (1) when an aprothetic *det.*, like <sup>يَا زَيْدٌ</sup>, <sup>يَا غُلَامُ</sup>, and <sup>يَا أَيُّهَا الرَّجُلُ</sup> [51] (M): [for] when [resembling the *pron.* by being (Sh)] aprothetic, [i.e. neither *pre.* nor *quasi-pre.* (Sh, KN),] and *det.* [or *indet.* specifically intended (IA), i. e. meant to signify some one specified (Sh, KN), whether a proper name or not (Sh),] it is *uninfl.* (IA, Sh, KN) upon what it would be made *nom.* with (IA, KN), if it were *infl.* (KN), [i. e.] upon Damma, (a) when neither a *du.* nor *perf. pl. masc.*, as <sup>يَا زَيْدٌ</sup> O Zaid and <sup>يَا رَجُلٌ</sup> O thou man, (b) when a broken *pl.*, as XXXIV. 10. [49], or upon its *subst.* [16] the *l*, if a *du.*, as <sup>يَا زَيْدَايَ</sup> and <sup>يَا رَجُلَايَ</sup> O ye two men, or *و*, if a *perf. pl. masc.*, as <sup>يَا زَيْدُونَ</sup> and <sup>يَا مُسْلِمُونَ</sup> O ye Muslims (Sh); and is in the place of an *acc.* as an *obj.* (IA): the *voc.* that ought to have Damm may, however, be put into the *acc.*, when its Tanwīn is necessary [to a poet (IA)], as

ضَرَبْتُ صَدْرَهَا إِلَى وَقَالَتْ \* يَا عَدِيًّا لَقَدْ وَفَّقَكَ الْآرَاتِي

[by Muhalhil, *She smote her bosom marvelling at me*, i. e. *at mine escape*, and said, O 'Adī, assuredly the preservers (683) have preserved thee!, <sup>إِلَى</sup> being i. q. <sup>مِنِّي</sup> (J)], or be pronounced with Damm [and Tanwīn (IA)], as

سَلَامُ اللَّهِ يَا مَطَرٌ عَلَيْهَا \* وَلَيْسَ عَلَيْكَ يَا مَطَرُ السَّلَامُ

(IA, Sh), by Muḥammad Ibn ‘Abd Allāh alAḥwaṣ, concerning Maṭar, whom he hated, but whose wife he loved, *The peace of God, O Maṭar, be upon her! And not upon thee, O Maṭar, is the salutation* (J): (2) when the **ل** of the call for help or of wondering is prefixed to it (M): (a) one says **يَا لَزَيْدٍ لِّعَمْرٍو** *O (I call) Zaid, (come thou, or I call thee, or called,) for ‘Amr*; so that [the *n.* denoting] the person invoked to help, [its **ل** being a *red.* (504) *prep.*, (not dependent upon any thing), is a *voc. uninfl.* upon **Daamm** supplied upon its final, prevented from appearing by the preoccupation of the place with the vowel of the *red. prep.*; but, according to IM, its **ل** being an essential *prep.* (J), with the sense of making *trans.* (DM), dependent upon **يَا** as (*quasi—*) *subst.* for **اَدْعُوْكَ** (J),] is governed in the *gen.* by a **ل** pronounced with Fath, because the *voc.* occurs in the situation of the *pron.* [504], with which the **ل** has Fath, as **لَكَ** and **لَهُ**; and [the *n.* denoting] the person that help is invoked for, [not a direct *obj.*, its **ل** (504) being causative (DM),] is governed in the *gen.* by a **ل** pronounced with Kasr (IA), dependent upon a suppressed [word], a *v.* of an independent *prop.*, i. e. [**تَعَالَى** (J) or] **اَدْعُوْكَ لِّعَمْرٍو**, or a *n.*, a *d. s.* to the *voc.*, i. e. **مَدْعُوْا لِّعَمْرٍو** (ML): when another [n. denoting a] person invoked to help is coupled to the first, Fath [of the **ل**] is necessary, if **يَا** be repeated, as **يَا لَزَيْدٍ وَيَا لِعَمْرٍو وَيَا لِبَكْرٍ**; and Kasr, if it be not

repeated, as **يَا لَزِيدٍ وَلِعَمْرٍو وَلِبَكْرِ** (IA): in **يَا لَزِيدٍ** with Fath of the **ل** he is invoked to help; but with Kasr help is invoked for him, [the *n.* denoting] the person invoked to help being suppressed: while **يَا لَكَ** and **يَا لِي** admit of the two modes, both allowed by IJ in

فَيَا شَوْقِي مَا أَبْقَى وَيَا لِي مِنَ النَّوَى  
وَيَا نَمْعٍ مَا أَجْرَى وَيَا قَلْبٍ مَا أَصْبَى

(ML), i.e. **مَا أَبْقَاكَ** (DM, Jsh), **أَجْرَاكَ**, and **أَصْبَاكَ**, *And, O my longing, how lasting thou art! and, O people, help ye me from the distance of the friend! and, O my tears, how streaming ye are! and, O my heart, how fond thou art!* (Jsh), i.e. *I call myself for safety, or I call (my people) to save me, from &c.* (DM): (b) [the *n.* denoting] what is wondered at is like [that denoting] the person invoked to help, as **يَا لَلدَّاهِيَةِ** *Oh! the calamity!* and **يَا لَلْعَجَبِ**, being governed in the *gen.* by a **ل** [504] pronounced with Fath (IA), because like the **ل** of the call for help (J): **يَا لَلْعَجَبِ** with Fath of the **ل** means *O thou wonder, (come thou and present thyself)*; but with Kasr of the **ل** the *voc.* is suppressed, and the wonder is summoned to (H): [and] in **يَا لَهَا** the **يَا** is a *voc. p.*, the *voc.* being suppressed, or a premonitory *p.*, i. q. **أَلَا**, the

ل in either case depending upon a suppressed *v.*, i. e.  
 أَلَا أَعْجَبُوا لَهَا or يَا قَوْمَ اعْجَبُوا لَهَا O (people), or Now,  
 (marvel ye) at her; but the *pron.* is not a *voc.* with the ل  
 of wonder prefixed to it, as in

فَيَا لَكَ مِنْ لَيْلٍ كَانَ نَجُومُهُ \* بِكُلِّ مَغَارٍ الْفَتْلُ شَدَتْ بِيذْبُلِ

[by Imra alKais (EM)], orig. يَا أَيَّاكَ or يَا أَنْتَ O thou,  
 the detached *acc.* or *nom. pron.* becoming converted into  
 an attached *gen. pron.* when the *prep.* ل is prefixed, [For,  
 O marvel of a night, it is as though its, an enallage from  
 the 2nd to the 3rd pers., stars with every firmly twisted  
 cord were made fast to mount Yadhbul (EM)], because  
 the *pron.* of the 3rd pers. is not made a *voc.* (BS): (3)  
 when it is lamented [55], like يَا زَيْدًا (M).

§ 49. The *appos.* of the *voc.*, (1) when a *subst.* or  
 anarthrous [*synd.*] serial, [whether the *voc.* be *infl.* or  
*uninfl.* (Sh, KN),] is treated as though it were itself a  
*voc.*: you say (M, IA, Sh, KN) in the case of the *subst.*  
 (Sh, KN) يَا سَعِيدُ كَرَزَ O Sa'id, "Wallet," with *Damm*  
 without *Tanwīn*, like يَا كَرَزَ (KN), يَا عَبْدُ اللَّهِ كَرَزَ (Sh),  
 and يَا أَبَا عَبْدِ اللَّهِ كَرَزَ with the *acc.*, like يَا زَيْدَ وَعَمْرُو  
 (KN); and in the case of the serial (Sh, KN) يَا زَيْدَ وَعَمْرُو  
 O Zaid and 'Amr [or يَا زَيْدَ وَعَمْرُو or يَا زَيْدَ وَعَمْرُو or لَا زَيْدَ وَعَمْرُو  
 not 'Amr:

(M)] with Damm (M, KN), **يَا عَبْدَ اللَّهِ وَخَالِدُ** (Sh), and **يَا زَيْدُ وَأَبَا عَبْدَ اللَّهِ** (IA, KN) with the *acc.* (KN), like **يَا أَبَا عَبْدَ اللَّهِ** (IA): (2) when not a *subst.* or anarthrous [*synd.*] serial (Sh), [i. e.] when an *ep.*, *corrob.*, [*synd.*] *expl.*, or synarthrous [*synd.*] serial (IA, KN), (a) if the *voc.* be *uninfl.*, (a) when *ep.* [51] of **أَيُّ** [184], must be in the *nom.* [according to the form (KN), because it is (significant of) the person intended by the call (IA), as **يَا أَيُّهَا النَّاسُ** II. 19. *O ye men* and **يَا أَيُّهَا النَّبِيُّ** VIII. 65. *O thou Prophet* (KN), though AlMāzinī allows it to be in the *acc.* (IA, Sh) by analogy with **يَا زَيْدُ الطَّرِيفُ** in **يَا زَيْدُ الطَّرِيفُ** with the *nom.* or *acc.* (IA), and cites a reading **يَا أَيُّهَا الْكَافِرِينَ** CIX. 1. *O ye unbelievers*, which, if authentic, is a solitary anomaly (Sh)]; (b) when *pre.* and anarthrous, must be in the *acc.* [according to the place, as **يَا زَيْدُ صَاحِبَ عَمْرٍو** *O Zaid, the companion of 'Amr*, **يَا تَعِيمُ كَلِّكُمْ** or **كَلِّهْم** *O Tamīm, all of you or them*, **يَا زَيْدُ أَبَا عَبْدَ اللَّهِ** *O Zaid, Abū 'Abd Allāh*, and **يَا زَيْدُ وَأَبَا عَبْدَ اللَّهِ** *O Zaid, and Abū 'Abd Allāh* (KN)]; (c) when aprothetic [or *pre.* and synarthrous (IA, KN)], may be in the *nom.* [according to the form of the *voc.* (KN)], or *acc.* (IA, Sh, KN) according to its place, as **يَا زَيْدُ الطَّرِيفُ** *O witty Zaid*, **يَا تَعِيمُ**



يَا سَعِيدُ كُرْزُ or اَجْمَعِينِ O Tamīm, all of you, كُرْزَا or يا زَيْدُ وَالضَّحَّاكُ (KN), though Khl, S, and IM prefer the *nom.*; the *voc.*, when *uninfl.* before being a *voc.*, is assumed to be *uninfl.* upon Damm after being a *voc.*, and the *appos.* is in the *nom.* from regard to the supplied Damm, or *acc.* from regard to the place, as يَا هَذَا الْعَاقِلُ O thou intelligent man (IA); the poet [Ru'ba Ibn Al'Ajjāj (Jsh)] says

يَا حَكَمَ الْوَارِثُ عَنْ عَبْدِ الْمَلِكِ \* تَبْلُجُ الزَّهْرَاءُ فِي جَنَمِ الدَّلَكِ

[O Hakam, inheriting from 'Abd 'Al-Malik, shine thou brightly upon men by reason of thy munificence with the bright shining of the fair-faced woman in the darkness of sunset (Jsh)], related with the *nom.* and *acc.*; another [Jarīr (Jsh)] says

فَمَا كَعْبُ بْنُ مَامَةَ وَابْنُ سَعْدَى \* بِاَكْرَمٍ مِنْكَ يَا عَمْرُ الْجَوَادَا

(KN) So that not Ka'b Ibn Māma and Ibn Su'dā are more generous than thou, O munificent 'Umar (Jsh); Dhu-rRumma [(or) Ru'ba Ibn Al'Ajjāj (Jsh)] says

إِنِّي وَأَسْطَارُ سَطْرَيْنِ سَطْرَا \* لَقَائِلُ يَا نَصْرُ نَصْرَا

[156] (Sh) Verily I, by lines that have been writ with writing, i. e. the lines of the *Kur'ān*, am saying, O Naṣr, Naṣr, Naṣr! (Jsh); another says

أَلَا يَا زَيْدُ وَالضَّحَّاكُ سَيَرَا \* فَقَدْ جَاوَزْتَا خَمَرَ الطَّرِيقِ

[Now, O Zaid and AdḌaḥḥāk, journey ye: for ye have passed the hollow of the road (Jsh)]; and the text <sup>يَا جِبَالُ</sup> XXXIV. 10. [O ye mountains, re-echo ye the praises of God with him, and birds (B)] is occasionally read <sup>وَالطَّيْرُ</sup>, [as coupled to the form of <sup>جِبَالُ</sup>, by assimilation of the accidental vowel of uninflectedness to the vowel of inflection (B)]; these are the *exs.* of the aprothetic, and the synarthrous *pre.* is similar, as <sup>يَا زَيْدُ</sup> <sup>وَالْحَسَنُ</sup> <sup>الْوَجْهَ</sup> O Zaid the handsome in face and

<sup>يَا صَاحِبُ</sup> <sup>يَا ذَا الضَّمَرِ</sup> <sup>العنسي</sup> \* <sup>بِالرَّحْلِ</sup> <sup>وَالْأَقْتَابِ</sup> <sup>وَالْحَلْسِ</sup>

[by Khuzaz Ibn Laudhān, O companion, O thou lean in respect of the sturdy she-camel by reason of the baggage and the pack-saddles and the saddle-cloth (Jsh)] related with the *nom.* [51] and *acc.* (KN): (b) if the *voc.* be *infl.* must be in the *acc.*, as <sup>يَا عَبْدُ اللَّهِ</sup> <sup>صَاحِبُ</sup> <sup>عَمْرُو</sup> O 'Abd Allāh, companion of 'Amr, <sup>يَا بَنِي</sup> <sup>تَمِيمٍ</sup> <sup>كُلَّهُمْ</sup>, and <sup>يَا عَبْدُ اللَّهِ</sup> <sup>أَبَا</sup>, <sup>يَا زَيْدُ</sup> O 'Abd Allāh Abū Zaid; and since the *pre.*, when an *appos.* to the *uninfl.*, must be in the *acc.*, a *fortiori* ought it to be in the *acc.* when an *appos.* to an *infl.*; the text says <sup>قُلِ اللَّهُمَّ</sup> <sup>فَاعْلَمْ</sup> <sup>السَّمَوَاتِ</sup> <sup>وَالْأَرْضِ</sup> XXXIX. 47. Say thou, O God, Creator of the heavens and the earth, <sup>فَاعْلَمْ</sup> being a *ep.* of the name of God, though S asserts that

it is a 2nd *voc.* (O) *Creator* with the *voc. p.* suppressed, because, according to him, the *voc.* that is always used as a *voc.* may not be qualified, and <sup>لَوْ</sup>اللهم [52] is not used except as a *voc.* (Sh).

§ 50. When <sup>أ</sup>ابن [or <sup>أ</sup>ابنة (M)] does not occur between two proper names (M, IA), qualification by it is like qualification by anything else (M), [so that] the *voc.* must have Damm, not Fath, and the <sup>أ</sup> of <sup>أ</sup>ابن must be expressed (IA), as <sup>أ</sup>يَا زَيْدُ <sup>أ</sup>أَبْنِ أَخِينَا (M, IA), <sup>أ</sup>يَا هَنْدُ <sup>أ</sup>أَبْنَةَ عَمَّنَا (M), <sup>أ</sup>يَا زَيْدُ <sup>أ</sup>الطَّرِيفُ <sup>أ</sup>أَبْنِ عَمْرٍو (IA). When it does [so] occur (M), [i. e.] when the *voc.* is [aprophetic (IA),] a proper name, qualified by <sup>أ</sup>ابن [or <sup>أ</sup>ابنة (IH)] *pre.* to a proper name (IH, IA, Sh) and not separated from the *voc.* (IA, Sh), the vowel of the first is [generally] assimilated to the vowel of the second, as in <sup>أ</sup>أَبْنِ and <sup>أ</sup>أَمْرُؤُ [16] (M), [so that] the *voc.* has Fath (IH, IA, Sh) by alliteration (IA, Sh), preferably (IH, Sh), according to the majority, while Mb prefers the Damm to remain (Sh), as <sup>أ</sup>يَا زَيْدُ <sup>أ</sup>بْنِ عَمْرٍو (M, IA, Sh),

يَا طَلْحَةَ <sup>أ</sup>بْنِ عَبِيدِ <sup>أ</sup>اللَّهِ قَدْ وَجِبَتْ  
لَكَ الْجَنَانُ وَبَوَاتَ أَلْمَا الْعَيْنَا

*O Talḥa, the son of 'Uбайд Allāh, the gardens of Paradise have become due to thee; and thou hast espoused the large-eyed beauties* (Sh), and *يَا هُنْدُ ابْنَةُ عَاصِمٍ* (M), or *Damm*, as *يَا زَيْدُ بْنُ عَمْرٍو*, and the *ا* of *ابْنِ* must be elided in writing (IA). [Thus] in *يَا عِيسَى ابْنِ مَرْيَمَ* V. 112. [below] *O Jesus, the son of Mary* the vowel of *عِيسَى* is [assumed to be] assimilated to the vowel of the *ابْنِ*, like *يَا زَيْدُ بْنُ عَمْرٍو*, which is the ordinary *dial.*; or *عِيسَى* may [be assumed to] have *Damm*, like *يَا زَيْدُ بْنُ عَمْرٍو*, as is proved by the saying [of Imra alKais]

أَحَارِ بْنِ عَمْرٍو كَأَنِّي خَمْرٌ \* وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتَمُرُ

[*O Hārith Ibn 'Amr, it is as though I were suffering from the effects of drunkenness: and his complying, or what he complies with of the bidding of his soul, injures the man, orig. يَا حَارِثُ* (N)], because curtailment [58] occurs only in the [*voc.*] pronounced with *Damm* (K). The *ا* is elided from *ابْنِ* only when it occurs as an *ep.* between two proper names—names, surnames, or cognomens—to make known that it with the name before it becomes equivalent to a single name, because of the closeness of the attachment of the *ep.* to the qualified, and that it occupies the place of an element thereof, for which reason the *Tanwīn* [609] is elided from the name before it, as *عَلِيٌّ بْنُ مُحَمَّدٍ*, like as it is elided from the compounded names in

رَامِهْرَم and بِعَلْبِكَ : but in every other case the ا must  
 be expressed, namely when اِبْن is (1) *pre.* to a *pron.*, as  
 هَذَا زَيْدُ ابْنِكَ This is Zaid thy son, (2) *pre.* to any but  
 [the name of] his father, as اَلْمُعْتَمِدُ اَبْنُ اَخِي اَلْمُعْتَمِدِ AlMu'tadid bi-llāh the son of the brother of Al-  
 Mu'tamid 'ala-llāh [and V. 112 above], (3) affiliated to  
 the higher ancestor, as اَبُو الْحَسَنِ اَبْنُ الْمُهْتَدِي بِاللَّهِ Abu  
 l-Hasan, the descendant of AlMuhtadi bi-llāh, (4) made to  
 deviate from the *ep.* to the *enunc.* or *pred.*, as اِنْ كَعْبًا اَبْنُ لُؤَيٍّ  
 Verily Ka'b was the son of Lu'ayy, (5) made to  
 deviate from the *ep.* to interrogation, as هَلْ تَمِيمٌ اَبْنُ مُرٍّ  
 Was Tamīm the son of Murr?; because اِبْن in enuncia-  
 tion and interrogation is on the footing of the detached  
 from the first name, since the full phrase is اِنْ كَعْبًا هُوَ اَبْنُ لُؤَيٍّ  
 Verily Ka'b, (he) was &c. and هَلْ تَمِيمٌ هُوَ اَبْنُ مُرٍّ  
 Tamīm, was (he) &c.?, so that the ا is expressed in it as  
 when the sentence begins with it (D). In the *non-voc.*,  
 also, they say when they qualify هَذَا زَيْدُ ابْنِ اَخِينَا This  
 is Zaid the son of our brother and هِنْدُ ابْنَةُ عَمِّنَا Hind the  
 daughter of our paternal uncle, but هَذَا زَيْدُ بَنِ عَمْرٍو and  
 هِنْدُ ابْنَةُ عَاصِمٍ [609], and similarly in the *acc.* and *gen.*;

whereas when they do not qualify, the Tanwīn is invariably used: the Tanwīn, however, is allowed by poetic license in the case of the *ep.*, as

جَارِيَةٌ مِنْ قَيْسِ ابْنِ ثَعْلَبَةَ \* كَرِيمَةٌ أَخْوَالِهَا وَالْعَصْبَةَ

[*A damsel of the tribe of Kais Ibn Tha'labā, noble as regards her maternal uncles and the paternal kindred (Jsh)*].

§ 51. The vague *voc.* is (١) أَيُّ [57,184] (M): you say يَا أَيُّهَا الرَّجُلُ *O thou man*, يَا أَيُّهَا ذَا *O thou, this man*, [and يَا أَيُّهَا الَّذِي فَعَلَ كَذَا *O thou that hast done thus (IA)*,] أَيُّ being [an aprothetic *voc. uninfl.* upon Damm (48) (IA),] qualified by a synarthrous [generic (IA)] *n.*, or a *dem.* [599] (M, IA), [as] says Dhu -r Rumma

أَلَا أَيُّهَا ذَا الْبَاخِعِ الرَّجْدِ نَفْسَهُ \* لَشَيْءٍ نَحْتَكُهُ عَنْ يَدَيْهِ الْمَقَادِرُ

(M) *Now, O thou, this man, whose soul passion is destroying, because of a thing that the decrees of God have diverted from his hands (Jsh)*, or a synarthrous conjunct; and هَا being *red.* (IA): what is governed by the *voc. p.* is أَيُّ, the subsequent *n.* being its *ep.* [49], like يَا زَيْدَ الطَّرِيفِ, save that أَيُّ, not being independent like زَيْد, may not be dissevered from the *ep.* (K on II. 19.); and the premonitory word is interpolated between them (M, K), as a *corrob.* of the sense of the *voc. p.*, and *subst.* for the prefixion

required by <sup>ك</sup>أَي (K): (2) a *dem.*: this is qualified only by the synarthrous *n.* (M): you say <sup>هَذَا</sup>يَا هَذَا الرَّجُلُ *O thou man* (M, IA), <sup>الرجل</sup>الرجل being necessarily in the *nom.*, if <sup>هَذَا</sup>هَذَا be made a connective for calling him, like as the *ep.* of <sup>ك</sup>أَي is necessarily in the *nom.* [48] (IA), and <sup>يَا هَؤُلَاءِ</sup>يَا هَؤُلَاءِ الرِّجَالُ [49] (M); *O ye men*, and S cites <sup>يَا صَاحِبِ</sup>يَا ذَا الصَّامِرِ *الخ* [49] (M); whereas, if the *dem.* be not made a connective for calling what follows it, its *ep.* need not be in the *nom.*, but may be in the *nom.* or *acc.* (IA): and you say in the case of [an *appos.*] other than the *ep.*, <sup>يَا هَذَا</sup>يَا هَذَا زَيْدٌ or <sup>زَيْدًا</sup>زَيْدًا *O thou Zaid* and <sup>يَا هَذَانِ</sup>يَا هَذَانِ زَيْدٌ وَعَمْرُو or <sup>زَيْدًا وَعَمْرًا</sup>زَيْدًا وَعَمْرًا *O ye two, Zaid and 'Amr*, [as a *synd. expl.*,] and <sup>يَا هَذَا</sup>يَا هَذَا ذَا الْجَمَّةِ *O thou long-haired one* as a *subst.*

§ 52. The synarthrous is not made a *voc.* [599] (M), [since] the *voc. p.* and <sup>أَلْ</sup>أَل may not be combined [184] (IA); except in (1) <sup>أَلَلَّة</sup>أَلَلَّة (M, IA), because the *art.* does not quit it, like as it does not quit <sup>النَّجْمِ</sup>النَّجْمِ *The Pleiades* [11], being a *subst.* for the Hamza of <sup>أَلَلَّة</sup>أَلَلَّة (M), <sup>أَلَلَّة</sup>أَلَلَّة being *orig.* <sup>أَلَلَّة</sup>أَلَلَّة, as

مَعَاذَ أَلَلَّةَ أَنْ تَكُونَ كَظْبِيَّةَ \* وَلَا دَمِيَّةَ وَلَا عَقِيلَةَ رَبِّهِ

[by AlBa'ith Ibn Huraith, *God forefend that in beauty*

she should be only like a doe-gazelle or a decorated image or a noble cow of a herd of wild cattle! (T)], like النَّاسُ orig. <sup>أَلسَّ</sup>الْأَنَاسُ, as

إِنَّ الْمَنَآيَا يَطْلَعْنَ \* عَلَى الْإِنَاسِ الْأَمْنِيَا

[Verily the fates come unawares upon the men free from fear (N)], the Hamza being suppressed and the art. made a *subst.* for it, for which reason (K, 6) you say <sup>أَلسَّ</sup>يَا إِلَهَ with the *disj.* Hamza (K, IA), like <sup>أَلسَّ</sup>يَا إِلَهَ (K), as well as <sup>أَلسَّ</sup>يَا إِلَهَ with the *conj.* Hamza; though the commonest *voc.* is <sup>أَلسَّ</sup>اللَّهُمَّ [49], [meaning *O God* (H), <sup>أَلسَّ</sup>اللَّهُ being a *voc. uninfl.* upon Damm (J),] with a doubled [aug. (J)] م substituted for the *voc. p.*, [which is suppressed (56) (ZN), to avoid prefixing <sup>أَلسَّ</sup>يَا to <sup>أَلسَّ</sup>أَل, the م being selected because of the affinity between them, <sup>أَلسَّ</sup>يَا being determinative and the م a *subst.* for the <sup>أَلسَّ</sup>ل of determination in the *dial.* of Ḥimyar (599, 687), doubled in order to be biliteral like <sup>أَلسَّ</sup>يَا, and put last to secure a blessing through beginning with the name of God, and because the *subst.* need not be in the place of the original, like the ة of <sup>أَلسَّ</sup>عَدَّة and the ة of <sup>أَلسَّ</sup>أَبْنَى (J), and the 2nd م being vocalized with Fath, preferred on account of its lightness, because of the concurrence of two quiescents (H)]; (2) the imitated *prop.* used as a name, as <sup>أَلسَّ</sup>يَا الرَّجُلَ مُنْطَلِقٍ



أَقْبَلَ in the case of him whose name is الرَّجُلُ مَنْطَلِقٌ.

The saying

فِيَا الْغُلَامَيْنِ الَّذِينَ فَرَا \* أَيَاكُمَا أَنْ تَعْقِبَانَا شَرًّا

[Then, O ye two young men, who have fled, I warn you against your causing us evil by your flight (J)] is a poetic license (IA); [and]

مِنْ أَجْلِكَ يَا الَّتِي تَيْمَتِ قَلْبِي \* وَأَنْتِ بِخِيَلَةٍ بِالْوَصْلِ عَنِّي

[On thine account, O thou that hast enslaved my heart, while thou art grudgingly withholding union from me (Jsh)], like يَا اللِّهَ, is anomalous.

§ 53. When the *voc.* is repeated in the state of prefixion (M), [e. g.] in يَا تَيْمٌ تَيْمٌ أَخْ [below] (IA) (1) both *ns.* may be in the *acc.* (M, IA), as

يَا تَيْمٌ تَيْمٌ عَدِيَّ لَا أَبَا لَكُمْ \* لَا يَلْقِيَنَّكُمْ فِي سَوْءٍ عُمَرُ

by Jarīr, [O Taim, Taim of 'Adī, (may ye have no father!), let not 'Umar cast you into evil (Jsh)], and

يَا زَيْدُ زَيْدُ الْبِعَمَلَاتِ الذَّبَلِ \* تَطَاوَلَ اللَّيْلُ عَلَيْكَ فَانْزِلْ

(M), by 'Abd Allāh Ibn Rawāḥa alAnṣārī, O Zaid, Zaid of the lean-bellied powerful she-camels, the night has lengthened over thee: wherefore alight thou (Jsh): the 1st being, according to S, *pre.* to what follows the 2nd *n.* [125], which is [*red.* (J),] interpolated [101] between the *pre.* and *post. ns.*, [in the *acc.* as a *corrob.*, without Tanwīn

for conformity to the 1st (J)]; but, according to Mb, *pre.* to a suppressed [word] like what the 2nd is *pre.* to, *orig.* <sup>أَ</sup>يَا <sup>أَ</sup>تَيْمَ <sup>أَ</sup>عَدِي <sup>أَ</sup>تَيْمَ <sup>أَ</sup>عَدِي, the 1st <sup>أَ</sup>عَدِي being suppressed because indicated by the 2nd (IA), and the 2nd <sup>أَ</sup>تَيْمَ, *pre.* to <sup>أَ</sup>عَدِي, being in the *acc.* according to the modes mentioned [below] (J): (2) the 1st may have Damm (M, IA), the 2nd being in the *acc.* as a [*lit.* (J)] *corrob.*, or by subaudition of <sup>أَ</sup>أَعْنِي *O Taim, (I mean) Taim of 'Adī, or as a [total (J)] subst., or synd. expl., or [2nd (J)] voc.* (IA) with the <sup>أَ</sup>يَا suppressed, and being, in all these modes of parsing, *pre.* to <sup>أَ</sup>عَدِي (J).

§ 54. When the *voc.* is *pre.* to the <sup>أَ</sup>يَا of the 1st pers., [its predicament, if it be unsound, is like its predicament, when not a *voc.* (129): but if it be sound (IA), like <sup>أَ</sup>عَلَامِي (KN).] the following *dial. vars.* are allowable, (1) elision of the [quiescent (KN)] <sup>أَ</sup>يَا, [because it occupies the place of the Tanwīn, which is elided in this *cat.* (T, 129),] and retention of the Kasra [as an indication of it (KN), which is the commonest (*var.*) (IA), as XXXIX. <sup>أَ</sup>يَا <sup>أَ</sup>عِبَادِ <sup>أَ</sup>فَاتَّقُونِ 18. *O My servants, fear ye then Me* (KN)]: (2) retention of the <sup>أَ</sup>يَا quiescent, [which is less common than the 1st (IA), as <sup>أَ</sup>يَا <sup>أَ</sup>عِبَادِي <sup>أَ</sup>لَا <sup>أَ</sup>خَوْفَ <sup>أَ</sup>عَلَيْكُمْ <sup>أَ</sup>الْيَوْمَ XLIII. 68. *O My servants, there shall be no fear for you to-day*: (3) (elision of the <sup>أَ</sup>يَا, and) Damm of the letter that was pronounced

with Kasr on account of the *ي*, which is a weak *dial.*: they have transmitted *يَا أُمِّ لَا تَفْعَلِي* O my mother, do thou not; and *قَالَ رَبِّ احْكُم بِالْحَقِّ* XXI. 112. He said, My Lord, judge Thou with righteousness is read (KN)]: (4) Fath of the *ي*, [as *يَا عِبَادِي الَّذِينَ اسْرِفُوا عَلَىٰ أَنْفُسِهِم* XXXIX. 54. O my servants, who have been extravagant in sinning against your own souls (KN)]: (5) conversion of the Kasra [before the *ي* pronounced with Fath (KN)] into Fatha, and [consequently (KN)] of the *ي* into *ا* (IA, KN), because it is mobile and preceded by Fath, as *يَا حَسْرَتًا* XXXIX. 57. O my remorse for that I have been remiss in respect of the due of God! and *يَا أَسْفًا عَلَىٰ يُوسُفَ* XII. 84. O mine anguish for Joseph! (KN): one says *يَا رَبَّاجُازْ عَنِّي* O my Lord, forgive Thou me; and in pause *يَا رَبَّاهُ* and *يَا غُلَامَاهُ* (M); (6) elision of the *ا* and retention of the Fatha (IA, KN) as an indication of it, as

*وَلَسْتُ بِرَاجِعٍ مَا فَاتَ مِنِّي \* بَلْهَفَ وَلَا بَلَيْتَ وَلَا لَوْ أَنِّي*

[Nor am I recovering what has escaped from me because of my saying "O my regret!", nor because of my saying "Would that!", nor because of my saying "If I" (Jsh)], i.e. *يَا لَهْفَ*, [orig. *يَا لَهْفِي* (Jsh)]. When the *voc. pre.* to the *ي* is *أب* or *أُم*, 10 *dial. vars.* are allowed, the

6-mentioned and (7) change of the **ی** into **ت** pronounced with Kasr, as the Seven except Ibn 'Āmir read in **يَا أَبَتِ** XII. 4. &c. *O my father* (KN): the **ت** is a **ة** of feminization, since it is converted into **ة** in pause [646]; substituted for the **ی** (M, K on XII. 4.) of prothesis, because [the signs of] feminization and prothesis are related in that each is an augment to the *n.* at its end; and allowed to be affixed to the *masc.*, as in **حَمَامَةٌ ذَكَرٌ** *A male pigeon* and **رَجُلٌ رُبَعَةٌ** *A middle-sized man*: and the Kasra is that which was before the **ی** in **يَا أَبِي**, relegated to the **ت**, because the **ة** of feminization must be preceded by Fath, while the **ت** may not remain quiescent, the Kasra dropping off because of the Fatha required by the **ة**, since it is a *n.*, and *ns.* ought to be vocalized because *orig. infl.*, the **ی**, *orig.* vocalized, being made quiescent only for lightness, because it is a soft letter, whereas the **ت** is a sound letter, like the **ك** of the *pron.*, so that it must be vocalized (K): (8) change of the **ی** into **ت** pronounced with Fath, as Ibn 'Āmir reads [in the whole of the *Kur'ān* (B), because this is the vowel of the original **ی** in **يَا أَبِي**, or because the **ا** is elided from **يَا أَبَتَا**, and the Fatha before it preserved, as is done (with the Kasra) when the **ی** is elided in **يَا عَلَامٍ** (K)]: (9) **يَا أَبَتَا** with the **ت** and **ا**, as read anomalously: (10) **يَا أَبَتِي** with the **ت** and **ی**: these [last] two *vars.*

are bad; the last worse than the preceding, and allowable only by poetic license (KN): one says <sup>يَا أَبَتُ</sup> and <sup>يَا أُمَّتُ</sup> (D, IA), as <sup>يَا أَبَتُ لَا تَعْبُدِ الشَّيْطَانَ</sup> XIX. 45. *O my father, worship thou not the Devil* and <sup>يَا أَبَتُ لِمَ تَعْبُدُ مَا لَا يَبْصُرُ وَلَا يَسْمَعُ</sup> XIX. 43. *O my father, wherefore worshippest thou what heareth not nor seeth?* (D); <sup>يَا أَبَتُ</sup> and <sup>يَا أُمَّتُ</sup>, [that not being reckoned a combination of the *subst.* and original (K); but rarely, because the *ا* is (also) a *subst.* for the *ي* (K on XIX. 43.)]; and in pause <sup>يَا أَبُ</sup> and <sup>يَا أُمُّ</sup> (D); but not <sup>يَا أَبَتِي</sup> and <sup>يَا أُمَّتِي</sup> (D, IA), by analogy to <sup>يَا عَمَّتِي</sup> (D), the *subst.* and original not being combinable (IA): and (11) <sup>يَا أَبَتُ</sup> with Damm is read, treated as a *n.* made *fem.* by means of the *ة*, [like <sup>يَا ثَبَّتُ</sup> (K),] without regard to the fact that the *ت* is a *subst.* (K, B) for the *ي* of prothesis (K). When the *voc.* is *pre.* to a *n. pre.* to the *ي*, [like <sup>يَا غَلَامُ غَلَامِي</sup> (KN),] the *ي* must be expressed, [pronounced with Fatḥ or quiescent (KN),] except in <sup>أَبْنِي أُمِّي</sup> and <sup>أَبْنِي عَمِّي</sup>, where (IA, KN) the *ي* is [generally] elided [for lightening, as in the *voc. pre.* to the *ي* (B on VII. 149.),] from frequency of usage (IA), [and] four *dial. vars.* are allowable, (1) Fatḥ and (2) Kasr of the *م*, both read by the Seven in <sup>قَالَ ابْنُ أُمِّ ابْنِ الْقَوْمِ</sup>

استضعفوني VII. 149. *He said, Son of my mother, verily the people deemed me weak and* قَالَ يَا ابْنَ أُمٍّ لَا تَأْخُذْ بِلِحْيَتِي

XX. 95. *He said, O son of my mother, seize thou not my beard, (3) expression of the* ي, *as*

يَا ابْنَ أُمِّي وَيَا شَقِيقَ نَفْسِي \* أَنْتَ خَلَفْتَنِي لِذَهْرِ شَدِيدٍ

[by Abū Zubaid at-Tā'i, *O son of my mother, and O little brother of my soul, thou hast left me behind thee to a grievous fate (Jsh)*], and (4) conversion of the ي into ا, as

مِنْ أَنْ رَأَتْ رَأْسِي كَرَأْسِي الْأَصْلَعِ

يَا بَذْتَ عَمَّا لَا تُلَوِّمِي وَاهْجَعِي

[after (1), *Because she has seen my head like the head of the man bald in the fore part of the head. O daughter of my paternal uncle, upbraid thou not, and sleep (N, Jsh)*], which [last] two vars. are rarely used (KN): they say يَا ابْنَ أُمٍّ or عَمٍّ (M, IA), and يَا ابْنَ أُمِّي or عَمِّي; and Abu-nNajm says يَا بَذْتَ : [because] they make the two ns. like one n. (M).

§ 55. The lamented is [the word denoting] what is grieved over [because of its loss, really (J),] like زَيْدًا, *Ah Zaid!*, or figuratively, like the saying of 'Umar يَا عَمْرَأَةَ, *Ah 'Umar! Ah 'Umar!* when informed of a dearth that had befallen some of the Arabs (J),] or



in the last foot of the 1st hemistich, that of the 2nd being a place of pause (J). The  $\delta$  in <sup>وَأَمْرًا</sup> and <sup>الزَّيْرَا</sup> is vocalized (J, Jsh) anomalously (Jsh) for the sake of the metre: <sup>وَأَمْرًا</sup> a *corrob.* is in the *nom.* (49), the sign of which is a Damma supplied upon its final, prevented from appearing by the preoccupation of the place with the accidental Fathā for affinity to the  $\delta$  of lamentation; or in the *acc.*, the sign of which is a Fathā apparent in its final: and <sup>الزَّيْرَا</sup> a *post. n.* is in the *gen.*, the sign of which is a Kasra supplied upon its final, prevented &c. (J)]. What precedes the  $\delta$  is elided, if an  $\delta$ , as <sup>وَأَمْرًا</sup>, the  $\delta$  of <sup>مُوسَى</sup> being elided, or a Tanwīn at the end of a *conj.*, as <sup>وَأَمِنْ أَلْفٍ</sup>, or of anything else, as <sup>يَا غُلَامَ زَيْدَا</sup>. When the final is Fathā, the  $\delta$  is affixed unaltered, as <sup>وَأَغُلَامَ</sup> <sup>أَحْمَدَا</sup>: but otherwise the final consonant must be pronounced with Fathā, as <sup>وَأَغُلَامَ زَيْدَا</sup> and <sup>وَأَزَيْدَا</sup>; unless ambiguity would be thus produced, as <sup>وَأَغُلَامَهُ</sup> and <sup>وَأَغُلَامَكِيَّةَ</sup>, *orig.* <sup>وَأَغُلَامَكُ</sup> and <sup>وَأَغُلَامِكِ</sup>, where the  $\delta$  must be converted into  $\gamma$  after the Damma and  $\delta$  after the Kasra, because, if you elided the Damma and Kasra, pronouncing with Fathā, and added the  $\delta$ , saying <sup>وَأَغُلَامَهَا</sup> and <sup>وَأَغُلَامَكَا</sup>, the lamented *pre.* to the *pron.* of the 3rd *pers. sing. masc.* and 2nd *pers. sing. fem.* would be con-



founded with that *pre.* to the *pron.* of the 3rd *pers. sing. fem.* and 2nd *pers. sing. masc.* When the lamented is *pre.* to the *ى* of the 1st *pers.*, one says, in the *dial.* that makes the *ى* quiescent [54], *وَإِذَا عَبْدًا* or *وَإِذَا عَبْدِيَّ*, pronouncing the *ى* with Fatḥ or eliding it, and affixing the *إ*; in the *dial.* that elides the *ى*, contenting itself with the Kasra, or converts the *ى* into *إ* and the Kasra into Fatḥa, eliding the *إ* and contenting itself with the Fatḥa, or retaining the *إ*, only *وَإِذَا عَبْدًا*; and in the *dial.* that pronounces the *ى* with Fatḥ, only *وَإِذَا عَبْدِيَّ*. The *ل* of the person invoked to help or of what is wondered at is [sometimes] suppressed, and an *إ* put at the end as a *subst.* for it, as *يَا زَيْدًا لِعَمْرٍو* and *يَا عَجَبًا لَزَيْدٍ* (IA). The *إ* is to prolong the sound of the *voc.* invoked to help, wondered at, or lamented, like

يَا يَزِيدَا لَأَمَلٍ نَيْلٍ عَزَّ \* وَغَنَى بَعْدَ فَاقَةٍ وَهَوَانٍ

[O Yazīd, help thou one that hopes for acquisition of honor and wealth after destitution and contempt (Jsh)],

يَا عَجَبًا لِهَذِهِ الْفَلَيْقَةِ \* هَلْ تَذْهَبُ الْقُرْبَاءُ الرِّيقَةَ

[O wonder, (be thou present) for this calamity! Will spittle take away the itch? (Jsh)], and

حَمَلْتُ أَمْرًا عَظِيمًا فَاصْطَبِرْتُ لَهُ \* وَقَمْتُ فِيهِ بِأَمْرِ اللَّهِ يَا عَمْرَأَ

(ML), by Jarīr, *Thou wast charged with a great matter,*

i. e. the <sup>خَلَانَةُ</sup>, and hadst patience thereat, and fulfilledst in it the command of God, O 'Umar (Jsh).

§ 56. Suppression of the *voc. p.* is (1) disallowed with (a) the lamented ; (b) the person invoked to help ; [(c) the *pron.*, as <sup>يَا أَيُّهَا</sup> O thou (IA) ;] and (d) the *dem.* or generic *n.* (M, IA), according to most of the GG, [the BB (J)]: some, however, [the KK (J, DM),] allow it here ; and IM follows them, because it has been heard, as <sup>أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ</sup> II. 79. Nevertheless ye, (O) ye breakers of the covenant, slay yourselves, i. e. <sup>يَا هَؤُلَاءِ</sup> [554],

<sup>ذَا ارْعَوْا فَلَيْسَ بَعْدَ اشْتِعَالِ الرَّاسِ شَيْبًا إِلَى الصَّبِيِّ مِنْ سَبِيلٍ</sup>  
 [(O) thou, refrain thou (41) from doing evil ; for there is not after the glistening of the head with hoariness any way to youth (J)], and <sup>أَصْبَحَ لَيْلٌ</sup> Become thou morning, (O) night (IA) : [but] <sup>هَؤُلَاءِ</sup> is the *enunc.* of <sup>أَنْتُمْ</sup>, <sup>تَقْتُلُونَ</sup> being *expos.*, ye are these breakers &c., ye slay &c. (B) ; such suppression [in verse] is attributed by the BB to poetic license (J) ; <sup>أَصْبَحَ لَيْلٌ</sup> (M, ML), <sup>أَقْتَدِ مَخْنُوقٌ</sup> Ransom thyself, (O) strangled, <sup>أَطْرَقَ كَرَا</sup> [58] Lower thy neck, (O) partridge (M), and

<sup>إِذَا هَمَلْتُ عَيْنِي لَهَا قَالَ صَاحِبِي \* بِمِثْلِكَ هَذَا لَوْعَةٌ رَغْرَامٌ</sup>

(ML), by Dhu -rRumma, *When mine eye overflows for her, my comrade says, In the like of thee, (O) this, i. e. (O) man, are heart-burn and desire (Jsh) are anomalous (M, ML); and AlMutanabbi is charged with a solecism in*

هَذِي بَرَزْتُ لَنَا فَهَجَّتْ رُسَيْسًا  
ثُمَّ انْصَرَفَتْ وَمَا شَفِيَتْ نَسِيْسًا

[(O) thou, thou hast appeared to us, and stirred a love settled in our hearts; then turned away, nor restored to health a remnant of spirit (W)], though it is replied that هَذِي is an unrestricted obj., i. e. هَذِهِ الْبَرَزَةُ, [With this (single appearance) hast thou appeared &c (W),] IM's objection, that the dem. to the inf. n. is always qualified by that inf. n. [40], being refuted by a verse [of AlMutanabbi (?) (Jsh)] cited by himself

يَا عَمْرُو أَنْكَ قَدْ مَلَلْتَ صَحَابَتِي  
وَصَحَابَتِيكَ إِخَالُ ذَاكَ قَلِيلٌ

(ML) O 'Amr, verily thou hast wearied of thy consorting with me and my consorting with thee, as I fancy; and that wearying is rare among comrades, or but my consorting with thee, I fancy, that consorting is rare (DM): (2) allowable (M, IA), as هَذَا يَوْسُفُ أَعْرَضَ عَنِ هَذَا XII. 29. Joseph, turn thou away from this matter, رَبِّ ارْنِي أَنْظُرَ إِلَيْكَ VII. 139. My Lord, show thou me Thyself: I shall behold Thee,

مَنْ لَا يَزَالُ مُحْسِنًا أَحْسِنُ إِلَيْهِ , and اَيْتَهَا الْمَرْأَةُ , اَيْهَا الرَّجُلُ

*Thou that ceasest not to be doing good, do Thou good unto me:* (3) necessary in اللَّهُمَّ , because the م is a *subst.* for it [52] (M): [and] the combination of the م and *voc. p.* in

اِنِّى اِذَا مَا حَدَّثَ الْمَا \* اَقُولُ يَا اَللهُمَّ يَا اَللهُمَّ

[by Abū Khirāsh alHudhālī, *Verily I, whenever a calamity befalls me, say, O God, O God* (J)] is anomalous [according to the BB; but allowable according to the KK, because they hold the م to be part of a suppressed *prop.*, i. e. يَا اَللهُمَّ اَمَّا بِخَيْرٍ *O God, bring us good* (J), by suppression of the *voc. p.*, the dependents of the *v.*, and its Hamza (B on III. 25)].

§ 56.A. *Ns.* used only as *vocs.* are (1) such as يَا قُلُ , i. e. يَا رَجُلُ , يَا لَوْمَانُ , for the *very mean*, and يَا نَوْمَانُ for the *great sleeper*; which [sort] is [confined to what has been] heard: (2) فَعَالٌ [193], *uninfl.* upon Kasra, used as a term of blame and reviling for the *fem.*; which is regular from every *tril.* [*att.*] *v.*, as يَا خَبَاتٍ , يَا نَسَاتٍ , and يَا لَكَاعٍ : (3) فَعُلٌ used as a term of blame for the *masc.*, as يَا نَسِقُ , [i. e. يَا اَيْهَا الْفَاسِقُ , *det.* since they say يَا نَسِقُ الْخَبِيثُ *O thou abominable profligate* with the *ep. synarthrous* (H),] يَا عُذْرُ *O thou traitor*, and يَا لُكْعُ *O thou vile one*; which is frequent, though not regular. Some

ns. confined to the *voc.* are sometimes otherwise used in poetry, like

تَضَلَّ مِنْهُ اِبْلَى بِالْهُوَجْلِ \* تَدَافَعُ الشَّيْبُ وَلَمْ تُقْتَلْ  
فِي لَجَّةٍ اَمْسَكَ فَلَانًا عَنْ فُلٍ

(IA), by Abu-nNajm, *My camels stray from the path because of it, i. e. the dust, in the desert*: they have jostled together with the jostling together of the white-haired men while they have not slain any one in a mingling of many shouts in battle, wherein it is said [144], *Keep thou such a one off from such a one*: Ibn Hishām, however, objects that the *mets.* for *Zaid* and *Hind* are فُلَانٌ and فُلَانَةٌ [14], not فُلٌ and فُلَةٌ, which are *mets.*, as S says, for *man* and *woman*, and are the ones confined to the *voc.*; so that فُلٌ in the verse is *orig.* فُلَانٍ, which is not confined to the *voc.*, the *l* and ن being elided from it by poetic license (J).

§ 57. The *acc.* of particularization is one of the [direct] *objs.* that the *op.* is necessarily suppressed with. It is an expression different from the requirement of the apparent [form], being an enunciation in the form of a *voc.* (Sh). It is like the *voc.* literally; but differs from it in being (1) unaccompanied by a *voc. p.*, (2) necessarily preceded by something, (3) [sometimes] synarthrous (IA). It is a *det.* explicit *n.*, intended to be particularized by the predicament of a preceding *pron.*, generally of the

1st pers., seldom of the 2nd, never of the 3rd; the occasion of this particularization being (a) glorying, as

لَنَا مَعَشَرُ الْأَنْصَارِ مُجَدُّ مُؤْتَلٍ \* بِأَرْضَانَا خَيْرَ الْبَرِيَّةِ أَحْمَدًا

*We, (I particularize) the company of the Helpers, have a deep-rooted glory through our pleasing the best of mankind, Ahmad, (b) self-abasement, as*

جَدُّ بَعْفُو فَاَنْنِي أَيُّهَا الْعَبْدُ إِلَى الْعَفْوِ يَا إِلَهِي فَقِيرٌ

*Be Thou bountiful with forgiveness; for verily I, thou servant, of forgiveness, O my God, am in need, (c) explanation, as*

إِنَّا بَنِي نَهْشَلٍ لَا نَدْعِي لِأَبٍ \* عَنْهُ وَلَا هُوَ بِالْأَبْنَاءِ يَشْرِينَا

[by Bashāma Ibn Ḥazn anNahshalī, *Verily we, (I mention) the Banu Nahshal, disclaim not him for a father, nor sells he us for other sons (T)*]. It is (1) synarthrous,

as نَحْنُ الْعَرَبُ أَقْرَى النَّاسِ لِلضَّيْفِ *We, (I particularize) the Arabs, are the most hospitable of men to the guest, i. e.*

نَحْنُ أَخْصَ الْعَرَبِ (2) pre., as

نَحْنُ بَنِي ضَبَّةٍ أَصْحَابُ الْجَمَلِ

نَنْعِي ابْنَ عَفَّانٍ بِأَطْرَافِ الْأَسَلِ

[by AlA'raj alMa'nī, *We, (I mention) the Banu Dabba, are the companions of "The He-camel:" we announce the death of Ibn 'Affān with the tips of the spears (T)*]

and the sayings of the Prophet <sup>أَنَا</sup> <sup>أَلْ</sup> <sup>مُحَمَّدٌ</sup> <sup>لَا</sup> <sup>تَحِلُّ</sup> <sup>لَنَا</sup> <sup>الْصَّدَقَةُ</sup> *Verily we, (I particularize) the family of Muham-*  
*mad, the poor-rate is not lawful for us and* <sup>نَحْنُ</sup> <sup>مَعَاشِرُ</sup> *We, (I particularize) the*  
*companies of the Prophets, are not inherited from: what*  
*we have left is alms: (3) <sup>أَيُّ</sup>*, which is here, as in the  
*voc. [51], uninfl. upon Damma, made fem. with the*  
*fem., always sing., aprothetic literally and construc-*  
*tively, followed by the premonitory <sup>هَـ</sup>, and qualified by*  
*a synarthrous n. in the nom., as <sup>أَنَا</sup> <sup>أَفْعَلُ</sup> <sup>كَذَا</sup> <sup>أَيُّهَا</sup> <sup>الرَّجُلُ</sup>*  
*I will do such a thing, thou man and <sup>اللَّهُمَّ</sup> <sup>اغْفِرْ</sup> <sup>لَنَا</sup> <sup>إِيَّتَهَا</sup>*  
*O God, forgive Thou us, thou band (Sh): they*  
*make <sup>أَيُّ</sup> with its ep. an indication of particularization*  
*and explanation, meaning by the man and band only*  
*themselves and what they denominate by <sup>أَنَا</sup> and the*  
*pron. in <sup>لَنَا</sup>, as though it were said I will do, particular-*  
*ized by that from among men and forgive Thou us, parti-*  
*cularized from among the bands (M): <sup>أَيَّةَ</sup> and its ep.*  
*ought both to be in the acc., [<sup>أَيَّةَ</sup> being reg. of a sup-*  
*pressed <sup>أَخْصَى</sup> (DM),] like <sup>نَحْنُ</sup> <sup>الْعَرَبُ</sup> <sup>أَلَّخْ</sup>; but, being*  
*literally like that used in the voc., it is given the predica-*  
*ment of the latter, though the cause of the uninflectedness,*

[the occurrence of the *voc.* in the place of the *ك* of allocation (DM),] is non-existent; whereas الْعَرَبُ cannot be a *voc.*, being synarthrous, so that it is given the predicament proper for it, [the *acc.* through a suppressed *op.* (DM)]; while مَعَاشِرُ must be in the *acc.*, [being *pre.* (DM),] whether its own condition [as *reg.* of a suppressed (*v.*) (DM)] be regarded, or that of the *voc.*, which it resembles (ML): (4) seldom a proper name, so that in بَكَ اللَّهُ نَرْجُو الْفَضْلَ *Through Thee, (we particularize) God, do we hope for grace* there are two anomalies, its following a *pron.* of the 2nd *pers.* and its being a proper name (Sh). And hence the saying الْحَمْدُ لِلَّهِ الْحَمِيدِ *Praise be to God, (I extol) the Praiseworthy !*, the reading وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ CXI. 4. *And his wife, (I revile) the female carrier of firewood*, and مَرَرْتُ بِهِ الْمَسْكِينِ *I passed by him, (I commiserate) the poor, the distressed (M).* Though the *acc.* of praise [&c.] ought to be *det.* (K on III. 16.), it occurs *indet.* in the saying of the Hudhali

وَيَأْرِى إِلَى نِسْوَةٍ عَطْلٍ \* وَشَعْتًا مَرَّاضِيَعٍ مِثْلَ السَّعَالِي

(M, K) *And he repairs to women bare of ornaments, and (I compassionate) dishevelled females, giving suck, haggard like the ogresses*, where the *و* is inserted to strengthen the affixion of the *op.* to the qualified (N). And this is what



is called *acc.* of praise, reviling, or commiseration [146] (M).

§ 58. Curtailment, i. e. elision of the ending [for lightness (IH, KN)], is allowable in the [*det.* (KN)] *voc.*, [as <sup>يَا سَعَا</sup>, *orig.* <sup>يَا سَعَا</sup> (IA), and elsewhere by poetic license (M, IH, IA), provided that the word be suitable for being a *voc.*, as

لِنَعْمِ الْفَتَى تَعَشُّوْا إِلَى ضَوْءِ نَارِهِ  
طَارِيفُ بَنِي مَالٍ لَيْلَةَ الْجُوعِ وَالْخَصْرِ

i. e. <sup>مَالِك</sup> (IA), by Imra al K̄ais, (*By God*), *most excellent is the youth, when thou journeyest in the darkness toward the light of his fire, Ṭarīf Ibn Mālīk, in the night of hunger and bitter cold* (J)]. The *voc.* must be [not *pre.* (M, IH, IA) or *quasi-pre.* (R, Jm), nor a *prop.* (IH, IA), nor lamented (M), nor invoked to help (M, IH);] either a proper name exceeding three letters, [like <sup>عُثْمَانُ</sup> and <sup>جَعْفَرُ</sup> (IA), and pronounced with Damma (KN),] or made *fem.* with the *ة* (M, IH, IA, KN), like <sup>فَاطِمَةُ</sup>, <sup>جَارِيَةُ</sup>, and <sup>يَا مَعْدِي</sup>, <sup>يَا جَعْفَ</sup>, <sup>يَا عُثْمَ</sup> : *you say* : <sup>يَا شَا</sup> : *you say* : <sup>يَا شَا</sup> —whence the saying <sup>يَا شَا اِدْجِنِي</sup> *O sheep, abide thou by the tent*—with elision of the *ة* but of nothing more: whereas <sup>عَبْدُ شَمْسٍ</sup>, <sup>شَابَ قَرْنَاهَا</sup>, <sup>قَائِمٌ</sup>,

and <sup>زید</sup> are not curtailed (IA); while <sup>یا صاح</sup>, [*orig.* <sup>یا صاحب</sup> or <sup>صاحبی</sup> (J),] and <sup>اُطرق کرا</sup> [56] are anomalous. The curtailed is simple or *comp.* In the simple one letter is elided, or two letters (M): if there be [at the end (IH)] two *aug.* in the predicament of a single *aug.*, as in <sup>مروان</sup>, <sup>اسماء</sup>, [ <sup>عثمان</sup>, <sup>طائفی</sup> (M),] or a sound [*rad.* (Jm)] letter and preceding [*aug.* (R, Jm)] letter of prolongation, [when the *n.* is of more than four letters (IH), as in <sup>منصور</sup>, <sup>عمار</sup>, <sup>مسکین</sup> (M),] they are elided (M, IH); otherwise one letter [is elided] (IH): the penultimate, if an *aug.*, soft, quiescent letter, fourth or upwards, as in <sup>عثمان</sup>, <sup>منصور</sup>, <sup>مسکین</sup>, must be elided with the final, as <sup>یا منص</sup>, <sup>یا مسک</sup>; but if not *aug.*, as in <sup>مختار</sup>, not soft, as in <sup>فرعون</sup>, not quiescent, as in <sup>قنور</sup>, or not fourth [or upwards], as in <sup>مجید</sup>, it may not be elided, as <sup>یا قنو</sup>, <sup>یا مجی</sup>; though such words as have their [penultimate] و or ی preceded by Fatha, like <sup>فرعون</sup> and <sup>غریق</sup>, are treated by Fr and Jr like <sup>منصور</sup> and <sup>مسکین</sup>, as <sup>یا فرع</sup> and <sup>یا غرن</sup>, while other GG disallow that, as <sup>یا فرعو</sup> and <sup>یا غرنی</sup> (IA). In the [synthetic (IA)] *comp.* the last *n.* is [completely (M)] suppressed, as (M, IA) <sup>یا سيب</sup> from <sup>سبویہ</sup> (M), <sup>یا</sup>

مَعْدِي from مَعْدِيكَرَب. The prothetic or *att. comp.* is not curtailed; though IM mentions that the latter is curtailed rarely [by elision of its latter member (WN)], as يَ تَابِطٌ from تَابِطٌ شَرٌّ. Two *dials.* are allowable in the curtailed (IA): (1) the elided is [generally (IH)] understood as expressed, [which is termed the *dial.* of him that awaits the (elided) letter, and the remainder is then left with its own vowel or quiescence (IA),] as يَ تُمُو , يَ حَارُ [with a quiescent و (IA), يَ قَمَطُ , يَ جَعْفُ (IH), from كَرُو (IA), كَرْدَانُ (Jm)]: (2) [it is not understood as expressed, which is termed the *dial.* of him that does not await the (elided) letter, but (IA),] the remainder is treated as a complete *n.*, [being made *uninfl.* upon Damm (IA),] as يَ تُمِي , يَ حَارُ (IH, IA), the و being converted into ي, and the Damma into Kasra, because there is no *infl. n.* ending in و preceded by Damma, but the و must be converted into ي, and the Damma into Kasra [721], يَ قَمَطُ , يَ جَعْفُ (IA), يَ كَرَا [719] (IH). What contains the ʾ of feminization to distinguish the *fem.* from the *masc.* [265], like مُسَلَّمَةٌ, must be curtailed according to the *dial.* of him that awaits the [elided] letter, as يَ مُسَلِّمُ, not according to the other *dial.*, يَ مُسَلِّمٌ, lest it be confounded with the *voc.* of the

*masc.*; whereas what contains the  $\delta$  not to distinguish [the *fem.* from the *masc.*] is curtailed according to either *dial.*, as  $\text{يَا مُسْلِمٌ}$  from  $\text{مُسْلِمَةٌ}$  a proper name (IA). In XLIII. 77. [59]  $\text{يَا مَالٌ}$  is read, [like

$\text{يُحْيِي رَفَاتِ الْعِظَامِ بِالْيَةِ * وَالْحَقُّ يَا مَالٍ غَيْرُ مَا تَصِفُ}$

*He will quicken the crumbled particles of the bones when decayed: and the truth, O Mālik, is not what thou describest* (K),] and  $\text{يَا مَالٌ}$  (K, B). [And in the former verse]  $\text{مَالٌ}$  has Tanwīn according to the *dial.* of him that does not await the elided letter; whereas according to the other *dial.* it would not have Tanwīn (J).

§ 59. The *voc.* is sometimes suppressed, as XXVII.

25. [2] (M, IH),  $\text{يَا}$  being *voc.*, and its *voc.* suppressed, [i. e.  $\text{أَلَا يَا قَوْمٌ}$  (B).] as in (K, B)

$\text{أَلَا يَا أَسْلَمَى يَا دَارَ مَيِّ عَلَى الْبَلَى}$   
 $\text{وَلَا زَالَ مِنْهَا بِجَرَاعَتِكَ الْقَطَرُ}$

(K), by Dhu -rRumma, i. e.  $\text{يَا هَذِهِ}$ , *Now, O (thou), be thou safe, O dwelling of Mayy, from being worn away, and may the rain cease not* [454] *to be pouring in thy barren sandy land!*,  $\text{مَيِّ}$  being *gen.* of  $\text{مَيِّ}$ , diptote because a

logically *fem.* proper name, not curtailed from <sup>مَيْتَةٍ</sup>, as is sometimes imagined, and عَلَى i. q. مِنْ (J), [and]

وَقَالَتْ أَلَا يَا أَسْمَعَ نَعْظُكَ بِخُطَّةٍ  
فَقُلْتُ سَمِيعًا فَانْطَلِقِي وَأَصِيبِي

And she said, Now, O (thou), hearken; we will exhort thee with an argument. Then I said, I hearken: therefore speak thou, and say well (B), and

يَا لَعْنَةُ اللَّهِ وَالْأَقْوَامِ كُلِّهِمْ \* وَالصَّالِحِينَ عَلَى سِمْعَانَ مِنْ جَارِ

(M), i. e. يَا قَوْمَ, O (people), the curse of God, and the curse of the peoples, all of them, and the righteous, be upon Sim'an as a neighbour! (SM). When followed immediately by what is not a *voc.*, like the *v.* in XXVII.

25. and <sup>أَلَا يَا أَصْبَحَانِي</sup> [551], the *p.* in IV. 75. [411]

and <sup>يَا رَبَّ كَاسِيَةٍ</sup> [2], or the nominal *prop.*, as in

<sup>يَا لَعْنَةُ</sup> <sup>يَا</sup>, <sup>يَا</sup> is said to be *voc.*, the *voc.* being suppressed;

and to be merely premonitory, [*corrob.* of the inceptive

<sup>أَلَا</sup> (J) in <sup>يَا أَسْمَى</sup> and the like,] lest catachresis

ensue through the suppression of the whole *prop.*, [if <sup>يَا</sup>

be made *voc.* (DM)]: while IM says that, if followed

immediately by prayer, as in <sup>يَا لَعْنَةُ</sup>, or command, as

in XXVII. 25., it is *voc.*, because the *voc.* frequently

occurs before them, as II. 33. [158] and <sup>يَا مَالِكُ لِيَقْضِيَ</sup> <sup>الْخ</sup> XLIII. 77. *O Mālik, let &c.* [419]; but that otherwise it is premonitory (ML), as in VI. 27. [2] (DM).

§ 60. The *op.* [of the direct *obj.*] is necessarily understood in (1) cautioning (M, IH, IA), as <sup>أَيَاكَ وَالْأَسَدَ</sup> <sup>أَتَقِي نَفْسَكَ أَنْ تَتَعَرَّضَ لِلْأَسَدِ وَالْأَسَدُ أَنْ</sup> (M, IH), i. e. <sup>يَهْلِكَ</sup> (*Guard thou thyself* (from *exposing thyself to the lion*), and the lion (from *destroying thee*), the saying [of 'Umar (R)] <sup>نَحْنِي</sup> <sup>أَيَايَ وَأَنْ يَحْذِفَ أَحَدُكُمْ الْأَرْنَبَ</sup> <sup>عَنْ مُشَاهَدَةِ حَذَفِ الْأَرْنَبِ وَنَحْنُ حَذَفْنَا عَنْ حَضْرَتِي وَمُشَاهَدَتِي</sup> <sup>أَيَايَ وَأَنْ يَحْذِفَ الْخ</sup> <sup>أَيَاكَ</sup>, i. e. <sup>أَيَاكَ</sup> <sup>أَيَاكَ</sup>, &c., whether there be coupling, as <sup>أَيَاكَ وَالشَّرَّ</sup> <sup>أَيَاكَ أَحْذَرُ</sup>, i. e. <sup>أَيَاكَ أَنْ تَفْعَلَ</sup> <sup>أَيَاكَ</sup> (*I caution*) *thee against the evil*, or not, as <sup>أَيَاكَ أَنْ تَفْعَلَ</sup> <sup>أَيَاكَ أَحْذَرُ مِنْ أَنْ الْخ</sup> <sup>كَذَا</sup>, i. e. <sup>أَيَاكَ أَحْذَرُ مِنْ أَنْ الْخ</sup> <sup>كَذَا</sup>, (*I caution*) *thee (against)*

doing thus (IA): they say <sup>أَيَّاكَ</sup> <sup>الْأَسَدَ</sup>, whereas the idiom is to prefix the <sup>و</sup> to <sup>الْأَسَدَ</sup>, as said the Prophet <sup>أَيَّاكَ وَمَصَاحِبَةَ الْكَذَّابِ فَإِنَّهُ يَقْرِبُ عَلَيْكَ الْبَعِيدَ وَيُبْعِدُ عَلَيْكَ الْقَرِيبَ</sup> Beware of the company of the habitual liar; for verily he will declare unto thee the far to be near, and will declare unto thee the near to be far, and the poet [Muḍarris Ibn Rib'ī (N)]

فَيَاكَ وَالْأَمْرَ الَّذِي إِنْ تَوَسَّعَتْ  
مَوَارِدُهُ ضَاقَتْ عَلَيْكَ الْمَصَادِرُ

[Then beware of the affair, of which if the inlets be wide, the outlets will be too narrow for thee (N)], because <sup>أَيَّاكَ</sup> is governed in the acc. by subaudition of a v. <sup>اتَّقِ</sup> or <sup>بَاعِدْ</sup> trans. to only one obj., so that, when another n. is afterwards uttered, the con. must be prefixed thereto, as if you said <sup>اتَّقِ الشَّرَّ وَالْأَسَدَ</sup>, though the <sup>و</sup> may be omitted on repetition of <sup>أَيَّاكَ</sup>, as the v. is with repetition of the n. in <sup>الطَّرِيقُ الطَّرِيقُ</sup>, as says the poet, [Faḍl Ibn 'Abd ArRaḥmān alKuraṣhī (CD).]

فَيَاكَ أَيَّاكَ الْمِرَاءَ فَإِنَّهُ \* إِلَى الشَّرِّ دَعَاوُ لِلشَّرِّ جَالِبُ

[Then (remove) thyself, thyself, a corrob., far from (497) disputation; for verily it is wont to incite to evil and an

*attractor of evil* (Jsh)] ; and, if you say <sup>أَيَّاكَ أَنْ تَقْرَبَ</sup> , because <sup>أَنْ</sup> and the <sup>الأسد</sup> , it is better to prefix the <sup>و</sup> , *v.* are equivalent to the *inf. n.*, so that it is like <sup>أَيَّاكَ</sup> though the <sup>و</sup> may be omitted, <sup>أَنْ</sup> and the *v.* after it being explanatory of the cause of the cautioning, so that it is as though you said <sup>أَحْذَرُكَ لِأَجْلِ أَنْ</sup> (1 caution) *thee (on account of) thine approaching the lion*, as says the poet

فَبِعِمْ بِالسَّرَائِرِ فِي أَهْلِهَا \* وَأَيَّاكَ فِي غَيْرِهِمْ أَنْ تَبْوَحَا

Then divulge thou secrets among them that are worthy thereof ; and (1 caution) *thee among others (on account of) thy divulging* (D) : and you say <sup>أَيَّاكَ مِنْ</sup> and <sup>أَيَّاكَ</sup> (I caution) *thee against the lion and against throwing* ; and <sup>أَيَّاكَ أَنْ تَكْذِفَ</sup> by supplying <sup>مِنْ</sup> , but not <sup>أَيَّاكَ</sup> , because <sup>مِنْ</sup> may not be supplied (IH) : (b) something else, but with coupling, as <sup>مَازِ رَأْسِكَ</sup> , i.e. <sup>يَا مَازِنْ قِي رَأْسِكَ وَأَحْذَرِ السَّيْفَ</sup> , (O) *Māzin*, (guard) *thy head*, and (beware of) *the sword*, or repetition, as <sup>أَحْذَرِ الضَّيْعِ الضَّيْعِ</sup> , i.e. <sup>أَحْذَرِ الضَّيْعِ</sup> , (Beware thou of) *the lion, the lion* (IA) : (2) <sup>أَمْرًا وَنَفْسَهُ</sup> (M, IH), i.e. <sup>مَعَ</sup> , <sup>شَانِكَ وَالْحَمِ</sup> , (Leave thou) *a man with himself*, <sup>نَفْسَهُ</sup> ,



i. e. <sup>وَأَعِزَّكَ</sup> عَلَيْكَ شَأْنُكَ مَعَ الْحَجِّ , (*Keep thou to*) *thy business with pilgrimage* (M), <sup>وَأَعِزَّكَ</sup> بَادِرْ أَهْلَكَ وَأَحْذِرْ , [i. e. <sup>وَأَعِزَّكَ</sup> أَهْلَكَ وَاللَّيْلَ , (*Betake thyself early to*) *thy family, and (beware of) the night (and its darkness)* (H), meaning *Betake thyself early to them before the night* (M),] <sup>وَأَعِزَّكَ</sup> عَذِيرُكَ [said when a person has done evil to the person addressed (R),] i. e. <sup>وَأَعِزَّكَ</sup> عَانِرُكَ or <sup>وَأَعِزَّكَ</sup> أَحْضَرُ عَذْرِكَ , (*Present thou*) *thine excuse or excuser [on account of (doing evil to) such a one, i. e. Thou hast an excuse for thine ill-treatment of him* (R), (as) says ‘Amr Ibn Ma’dikarib

أَرِيدُ حَيَاتَهُ وَيُرِيدُ قَتْلِي \* عَذِيرُكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ

*I desire his life, and he desires my slaughter. Thou hast an excuse for (ill-treating) thy friend of Murād! (H)],* <sup>وَأَعِزَّكَ</sup> هَذَا وَلَا زَعَمَاتِكَ , i. e. <sup>وَأَعِزَّكَ</sup> وَلَا اتَّوَهُمَ , *This [(is the truth) (R)]; and (I think) not thine assertions.* <sup>وَأَعِزَّكَ</sup> اَعْطِنِي .

(*Give thou me*) *both of them and dried. dates,* <sup>وَأَعِزَّكَ</sup> كُلَّ شَيْءٍ وَلَا , (M), <sup>وَأَعِزَّكَ</sup> اَيْتُ كُلَّ شَيْءٍ وَلَا تَرْكَبُ الْخُ , [i. e. <sup>وَأَعِزَّكَ</sup> شَتِيْمَةُ حُرٍّ (thou) everything; but (perpetrate) not defamation of a free-born man, <sup>وَأَعِزَّكَ</sup> اِنَّتَ اَمْرًا قَاصِدًا (M, R), i. e. <sup>وَأَعِزَّكَ</sup> وَاِتْ اَمْرًا , *Abstain thou (from this, and engage in) a moderate matter* (R), <sup>وَأَعِزَّكَ</sup> اَنْتَهُوْا خَيْرًا لَكُمْ IV. 169. (M, IH) *Abstain ye (from asserting the dogma of the Trinity, and engage in) a matter better*

for you (R), <sup>حَسْبُكَ خَيْرًا لَكَ</sup> *Sufficient for thee (be what thou hast done of this matter: and engage in) a better for thee, رَأَاكَ أَوْسَعَ لَكَ* *Retire thou to a distance, (and repair to) a (place) wider for thee, مَنْ أَنْتَ زَيْدًا*, i.e. <sup>تَذَكَّرَ زَيْدًا</sup> or <sup>ذَاكَرًا</sup>, *Who art thou (mentioning) Zaid?*, <sup>أَصَبْتُ رَحْبًا لَا ضَيْقًا وَأَتَيْتُ</sup>, i.e. <sup>مَرْحَبًا وَاهْلًا وَسَهْلًا</sup>, *(Thou hast lighted upon) spaciousness, (not straitness,) and (come to) kinsfolk, (not strangers,) and (trodden) a smooth (region, not a rugged one) (M),]* and <sup>أَنْ تَاتَنِي فَاهْلَ اللَّيْلِ وَاهْلَ</sup>, *فَانْكَ تَاتِي أَهْلًا لَكَ بِاللَّيْلِ وَالنَّهَارِ* (M, R), i.e. <sup>النَّهَارِ</sup>, *If thou come to me, (verily thou wilt come to) kinsfolk (of thine) by night and kinsfolk (of thine) by day (M), which are confined to hearsay (IH); the suppression being necessary because they are provs., or like the prov. in frequency of usage (R).*

§ 61. They say <sup>الْأَسَدُ الْأَسَدُ</sup> *The lion! The lion!*, <sup>الصَّبِيُّ الصَّبِيُّ</sup> *The wall! The wall!*, <sup>الْجِدَارُ الْجِدَارُ</sup> *The boy! The boy!*, when they caution him against the lion, the cracked wall, and causing the boy to be trodden upon, and <sup>الطَّرِيقُ الطَّرِيقُ</sup> *The path! The path!*, i.e. <sup>خَلَّةٌ</sup> (M). But, [if there be not (إِيَّاكَ), &c.,

nor) coupling, nor repetition (IA),] the *op.* may be [understood or (IA)] expressed, as (S, IA) <sup>أَسَدٌ</sup> *الْأَسَدُ* or <sup>أَسَدٌ</sup> *إِحْذَرِ الْأَسَدَ* (IA), <sup>أَسَدٌ</sup> *إِحْذَرِ الْجِدَارَ*, <sup>أَسَدٌ</sup> *لَا تُوْطِي الصَّبِيَّ*, and <sup>أَسَدٌ</sup> *خَلَّ الطَّرِيقَ* : Jarīr says

<sup>أَسَدٌ</sup> *خَلَّ الطَّرِيقَ لِمَنْ يَبْنِي الْمَنَارَ بِهِ*  
<sup>أَسَدٌ</sup> *وَابْرَزَ بِبَرْزَةٍ حَيْثُ اضْطَرَكَ الْقَدَرُ*

(S) *Leave thou the path clear for him that builds the land-mark therein; and come forth with Barza where destiny has constrained thee* (N). The *op.* is necessarily understood in [the *acc.* of <sup>أَسَدٌ</sup> *الزَّم*, named (Sh)] instigation, [i.e. calling the attention of the person addressed to a laudable matter in order that he may cleave to it, as <sup>أَسَدٌ</sup> *أَخَاكَ* (47) (Sh),] if there be coupling, [as <sup>أَسَدٌ</sup> *أَخَاكَ* <sup>أَسَدٌ</sup> *الْأَخَ وَالْإِحْسَانَ إِلَيْهِ*, i.e. <sup>أَسَدٌ</sup> *الزَّم أَخَاكَ*, (*Cleave thou to*) *thy brother and doing good to him* (IA)], or repetition, [as in the verse (Sh)]; but, if not, may be mentioned or suppressed (IA, Sh), as <sup>أَسَدٌ</sup> *الصَّلَاةَ جَامِعَةً* (*Be ye present at*) *prayer when congregational*, <sup>أَسَدٌ</sup> *الصَّلَاةَ* being governed in the *acc.* by <sup>أَسَدٌ</sup> *احضُرُوا* supplied, and

<sup>أَسَدٌ</sup> *أَخَاكَ الَّذِي إِنْ تَدَعَيْهِ لِمَلَمَّةٍ*  
<sup>أَسَدٌ</sup> *يُجِبُّكَ كَمَا تَبْغِي وَيَكْفِكَ مَنْ يَبْغِي*

by supplying <sup>أَإِذَا</sup>الزَّمِ , (*Cleave thou to*) *thy brother, who, if thou summon him because of a calamity, will answer thee as thou desirest, and suffice thee against him that acts injuriously, though أَخَاكَ may be an inch. in the dial. of him that uses أَخْ with the ا in every case, like مَكْرَهُ  
<sup>أَخَاكَ لَا بَطْلُ</sup>*A coerced man is thy brother, not a man of valour* (Sh): and <sup>أَيُّهَا</sup>أَيُّهَا is not used in it (IA).*

§ 62. The *op.* is necessarily understood (M, IH, IA, Sh) when expounded (M, IH) by what follows it (Jm), [i. e.] in distraction, [as <sup>وَكُلُّ</sup>اِنْسَانٍ <sup>الزَّمَنَةَ</sup>الزَّمَنَةَ XVII. 14. And (*We have fastened upon*) *every man, We have fastened upon him* (Sh)]. Distraction is that a *n.* should precede, and be followed by a *v.* or [*op.* (IA)] *qual.*, [i. e. an *act.* or *pass. part.* (IA),] capable of governing what precedes it, the said *v.* or *qual.* being distracted from [governing (Sh)] it by governing (a) its *pron.*, literally, like <sup>زَيْدًا</sup>زَيْدًا <sup>ضَرْبَةً</sup>ضَرْبَةً <sup>الآنَ</sup>الآنَ, or <sup>زَيْدًا</sup>زَيْدًا <sup>أَنَا</sup>أَنَا <sup>ضَارِبَةً</sup>ضَارِبَةً <sup>الآنَ</sup>الآنَ, or <sup>غَدًا</sup>غَدًا, [and <sup>أَنْتَ</sup>أَنْتَ <sup>الْدِرْهَمَ</sup>الْدِرْهَمَ (*Thou art given*) *the dirham,* *thou art given it* (IA),] or constructively, like <sup>زَيْدًا</sup>زَيْدًا <sup>مَرَرْتُ</sup>مَرَرْتُ, [both <sup>ضَرْبَةً</sup>ضَرْبَةً and <sup>مَرَرْتُ</sup>مَرَرْتُ being distracted by the *pron.* of <sup>زَيْدًا</sup>زَيْدًا, but <sup>ضَرْبَةً</sup>ضَرْبَةً reaching the *pron.* by its own means, and <sup>مَرَرْتُ</sup>مَرَرْتُ by means of a *prep.*, so that the *pron.* is literally in the *gen.*, but constructively in the *acc.*, while, if

not distracted by the *pron.*, they would govern زَيْدًا, as they do the *pron.*, so that you would say زَيْدًا ضَرَبْتُ and بَزِيدٍ مَرَرْتُ (IA),] or (b) what is *pre.* to its *pron.*, like زَيْدًا ضَرَبْتُ غَلَامَةً (IA, Sh) or مَرَرْتُ بِغَلَامَةٍ, and زَيْدًا أَنَا (Sh). The *acc.* [by distraction (Sh)] is not allowable in (M, IH, IA, Sh) (a) أَزِيدُ ذَهَبٌ (Sh) is not allowable in (M, IH), because ذَهَبٌ بِهْ Zaid, was he taken away? (M, IH), because ذَهَبٌ بِهْ and its *syn.* أَذْهَبُ do not govern the *acc.* (Jm); (b) زَيْدٌ أَنَا, because the *act. part.*, when in the sense of the past, does not govern (IA); (c) زَيْدٌ تَرَكَهُ Zaid, overtake him [or زَيْدٌ أَنَّهُ فَاضِلٌ (Sh)], because the verbal *n.* [or *p.* (Sh)] does not govern what precedes it, and what does not govern does not expound an *op.*; (d) زَيْدٌ أَنَا الضَّارِبَةُ (IA, Sh), because أَلْ is conjunct, so that the *reg.* of its *conj.* does not precede it (Sh); (e) وَكُلُّ شَيْءٍ فَعَلُوهُ LIV. 52. And everything that they have done is recorded in the volumes (IH, Sh) or زَيْدٌ مَا أَحْسَنَهُ, because فَعْلُوهُ is an *ep.*, and the *ep.* does not govern the qualified, while the *v.* of wonder, being aplastic, is like the *p.*, so that it does not govern what is before it, especially when the مَا of wonder, to which the head of the *prop.* belongs, is

between them (Sh): and in <sup>الرَّانِيَّةُ وَالزَّانِي فَاجْلِدُوا كُلَّ</sup> XXIV. 2. the ف is by reason of the sense of condition, according to [Fr and (R)] Mb, [<sup>أَلْ</sup> being i. q. <sup>الَّذِي</sup>, *She that hath committed adultery, and he that &c., scourge ye each one of them with an hundred stripes* (K), and what is after this ف does not govern what is before it (Jm)]; and it is two props., according to [Khl and (K)] S, [(*Among what hath been ordained unto you is the scourging of*) the adulteress and the adulterer. *Wherefore scourge ye &c.* (K), and part of one prop. does not govern part of another (Jm)]: but, if not, the acc. [which is read (K, B)] is preferable (IH). F says that <sup>وَرَهْبَانِيَّةً ابْتَدَعُوهَا</sup> LVII. 27. [*And (they originated) asceticism, they originated it* (K, B)] belongs to the cat. of <sup>زَيْدًا ضَرَبْتَهُ</sup>: but ISh objects that the acc. in this cat. must be particular [25], in order that putting it into the nom. by inchoation may be correct; and the ordinary opinion is that it is coupled to what is before it, <sup>ابْتَدَعُوهَا</sup> being an ep, and a pre. n. being necessarily supplied, i. e. <sup>وَحُبَّ رَهْبَانِيَّةٍ</sup> *And (the love of) asceticism that they originated*: while the saying of BD that <sup>فَارِسًا</sup> *الخ* [below] belongs to the cat. of distraction is like the saying of F about the text; and apparently it is an acc. of praise [57] (ML) (*I praise*) a horseman that they left

to be &c. (Jsh): the reply, however, is that مَا, though red., stands in the place of an ep., i.e. <sup>فَارِسًا</sup> <sup>أَيَّ</sup> <sup>فَارِسِي</sup> (J). The [preceding (IA)] n. may [generally (Sh)] be in the [nom. as an *inch.*, in which case the *prop.* after it is in the place of a *nom.* as *enunc.*: or (Sh)] *acc.* by reason of an *op.* necessarily understood, because the exponent and expounded may not be combined (IA, Sh), in which case the *prop.* after it has no place, because *expos.* (Sh); the understood agreeing with the expressed in sense and letter, as <sup>زَيْدًا</sup> <sup>ضَرْبَتُهُ</sup>, i.e. <sup>ضَرَبْتُ</sup> <sup>زَيْدًا</sup> <sup>ضَرْبَتُهُ</sup>, or sense not letter, as <sup>جَاوَزْتُ</sup> <sup>زَيْدًا</sup> <sup>مَرَرْتُ</sup> <sup>بِهِ</sup>, i.e. <sup>جَاوَزْتُ</sup> <sup>زَيْدًا</sup> <sup>مَرَرْتُ</sup> <sup>بِهِ</sup> (IA). Some read <sup>وَأَمَّا</sup> <sup>ثَمُودُ</sup> <sup>فَهَدَيْنَاهُمْ</sup> XLI. 16. And, whatever be the case, (We guided) Thamūd (aright), We guided them aright; and they recite the verse of Bishr Ibn Abi Hāzim

<sup>فَمَا</sup> <sup>تَمِيمٌ</sup> <sup>تَمِيمٌ</sup> <sup>بْنُ</sup> <sup>مُرٍّ</sup> \* <sup>فَالْقَاهِمُ</sup> <sup>الْقَوْمِ</sup> <sup>رَوْبِي</sup> <sup>نِيَامًا</sup>

with the *nom.*, And, whatever be the case, Tamīm, Tamīm Ibn Murr, or *acc.*, And, &c., (the people found) Tamīm, &c., the people found them heavy with drowsiness, slumbering (S); [and] Dhu -rRumma says

<sup>إِذَا</sup> <sup>ابْنُ</sup> <sup>أَبِي</sup> <sup>مُوسَى</sup> <sup>بِلَالًا</sup> <sup>بَلَغْتَهُ</sup> \* <sup>فَقَامَ</sup> <sup>بِقَاسِي</sup> <sup>يَبْنِي</sup> <sup>وَصَلِيكَ</sup> <sup>جَاوَزَ</sup>

[When (thou reachest) the grandson of Abū Mūsā, Bilāl, when thou reachest him, and a slaughterer stands up with an axe that will be cutting between thy two joints (Jsh)].

And hence <sup>أَخَاهُ</sup> <sup>عَمْرًا</sup> <sup>لَقِيتُ</sup> (I became concerned with)  
 'Amr, I met his brother and <sup>بَشْرًا</sup> <sup>ضَرَبْتُ</sup> <sup>غَلَامَةً</sup> (I insulted)  
 Bishr, I beat his young man by subaudition of <sup>لَأَبْسْتُ</sup>  
 and <sup>أَهَنْتُ</sup> (M). The *acc.* is common, [says S (M)]; but  
 the *nom.* is better (S, M), because, when he means to  
 make govern, it is nearer to that to say <sup>زَيْدًا</sup> <sup>ضَرَبْتُ</sup> or  
<sup>زَيْدًا</sup> <sup>ضَرَبْتُ</sup>, and not make the *v.* govern a *pron.* (S).  
 The *acc.* is (1) preferable, (a) [for the sake of affinity  
 (IH) between the coupled and *ant. props.* (Jm),] after  
 a *con.* preceded by a verbal *prop.* (M, IH, IA, Sh) not  
 constructed upon an *inch.* (Sh), when the *con.* and *n.* are  
 not separated (IA), as <sup>خَلَقَ</sup> <sup>الْإِنْسَانَ</sup> <sup>مِنْ</sup> <sup>نُطْفَةٍ</sup> <sup>فَإِذَا</sup> <sup>هُوَ</sup>  
<sup>خَصِيمٌ</sup> <sup>مُبِينٌ</sup> <sup>وَالْأَنْعَامَ</sup> <sup>خَلَقَهَا</sup> <sup>لَكُمْ</sup> XVI. 4. 5. He hath created  
 man from a drop of sperm—and, lo, he is a fluent adver-  
 sary!—and (created) the beasts, created them for you (Sh);  
 the Kur'ān says <sup>يَدْخُلُ</sup> <sup>مِنْ</sup> <sup>يَشَاءُ</sup> <sup>فِي</sup> <sup>رَحْمَتِهِ</sup> <sup>وَالظَّالِمِينَ</sup> <sup>أَعَدَّ</sup>  
<sup>لَهُمْ</sup> <sup>عَذَابًا</sup> <sup>أَلِيمًا</sup> LXXVI. 31. [He maketh whom He willeth  
 to enter into His mercy; and (hath threatened or requited)  
 the evil-doers, hath prepared for them a grievous chas-  
 tisement, <sup>الظَّالِمِينَ</sup> being governed in the *acc.* by a *v.*  
 expounded by <sup>أَعَدَّ</sup> <sup>الْعَذَابَ</sup>, like <sup>أَعَدَّ</sup> and <sup>كَأَنَّ</sup> (K, B), in  
 order to be uniform with the *prop.* that it is coupled to  
 (B), <sup>وَعَادًا</sup> <sup>وَتُؤْمُونَ</sup> <sup>وَأَصْحَابَ</sup> <sup>الرِّسِّ</sup> <sup>وَقَرَرْنَا</sup> <sup>بَيْنَ</sup> <sup>ذَلِكَ</sup> <sup>كَثِيرًا</sup>



XXV. 40. 41. (S) *And 'Ād, and Thamūd, and the fellows of the uncased well, and many generations between them. And (We warned) all, We propounded unto them parables,* <sup>وَكُلًّا</sup> being governed in the acc. by what <sup>ضَرْبْنَا</sup> indicates, i. e. <sup>أَنْذَرْنَا</sup> (K, B) or <sup>حَذَرْنَا</sup> (K)], and <sup>فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ</sup> VII. 28. (S, M) *A party hath He guided, and (abandoned) a party, error hath necessarily befallen them,* i. e. <sup>وَحَذَلَ فَرِيقًا</sup> (K, B), which [construction] is common in the *Kur'ān*; and *ArRabī' Ibn Dabū' alFazārī* says

<sup>أَصْبَحْتُ لَا أَحْمِلُ السِّلَاحَ وَلَا \* أَرُدُّ رَأْسَ الْبَعِيرِ إِنْ نَفَرَا</sup>  
<sup>وَالذِّئْبُ أَخْشَا أَنْ مَرَرْتُ بِهِ \* وَحَدَىٰ وَأَخْشَى الرِّيحَ وَالْمَطَرَ</sup>

[*I have become so decrepit that I bear not arms, nor turn back the head of the he-camel if he take fright, and (dread) the wolf, dread him, if I pass by him alone, and dread the winds and the rain* (N)]; whereas in <sup>يَغْشَى</sup> III. 148. *That overcame a band of you, while a band, their own souls disquieted them* the , is not copulative, but is the , of inception [80] (S): but if the *con.* and *n.* be separated, the *n.* is as it would be if not preceded by anything, as <sup>قَامَ</sup>

<sup>٥٥٨ ٨٤ ٩٨ ٥٤ ٩٨</sup> زَيْدٌ وَأَمَّا عَمْرُو فَكَرِمَةٌ, where the *nom.* is preferable and  
<sup>٥٨ ٨٤ ٥٨ ٥٤ ٩٨</sup> قَامَ زَيْدٌ وَأَمَّا عَمْرُو فَكَرِمَةٌ, where the *acc.* is preferable  
 (IA); the Revelation has وَأَمَّا ثَمُودُ الْخ̣ XLI. 16. *And, &c.,*  
*Thamūd, We &c.,* [where the *nom.* is chaster, because  
 of its occurring after the inceptive *p.* (K),] though it is  
 read with the *acc.* (M): (b) in a place more appropriate  
 for the *v.* (M, IH), (a) before command or prohibition  
 (M, IH, IA, Sh) or prayer (M, IA, Sh), as زَيْدًا أَضْرِبْهُ  
 (*Beat thou*) Zaid, *beat thou him*, لَا تُضْرِبْهُ (*Beat thou*  
*not*) Zaid, *beat thou not him*, and زَيْدًا رَحِمَهُ اللَّهُ (*God*  
*have mercy upon*) Zaid, *God have mercy upon him!* (IA);  
 (b) after an instrument generally prefixed to the *v.* (IA,  
 Sh), [i. e.] after an *interrog. p.* (M, IH), as ابْشُرْنَا مِنَّا  
 LIV. 24. (*Shall we follow*) a human being,  
*of ourselves, one, shall we follow him?* (Sh), or a *neg. p.*,  
 [ مَا , لَا , or اِنَّ (Jm), as مَا زَيْدًا ضَرَبْتَهُ (*I have*) *not*  
*(beaten)* Zaid, *I have not beaten him* (M),] or [the *cond.*  
 (IH)] اِذَا or اِذَا (M, IH), as اِذَا عَبْدُ اللَّهِ تَلَقَا فَكَرِمَةً  
*When (thou meetest) 'Abd Allāh, when thou meetest him,*  
*honor thou him and* زَيْدًا تَجِدُهُ فَكَرِمَةً *Where (thou*  
*findest)* Zaid, *where thou findest him, &c.* (M): (c) when  
 it is feared that the exponent may be mistaken for an *ep.*

as LIV. 49. [1] (IH): (2) necessary, after (M, IH, IA, Sh) what must be followed by the *v.* (M, IA, Sh), (a) the *cond. instruments* (IH, IA), as <sup>اَ اَ اَ اَ اَ اَ</sup> اِنْ زَيْدًا اَكْرَمْتَهُ اَكْرَمْتُكَ *If (thou honor) Zaid, if thou honor him, I shall honor thee* and <sup>اَ اَ اَ اَ اَ اَ</sup> حَيْثُمَا زَيْدًا تَلَقَّاهُ فَارْكَبْهُ *Wherever (thou meetest) Zaid, wherever thou meetest him, honor thou him, though according to some, who allow the n. after these instruments, the nom. as an inch. is not disallowed, as in the saying [of AuNamir Ibn Taulab (SM)]*

<sup>اَ اَ اَ اَ اَ اَ</sup> لَا تَجْزَعِي اِنْ مَنَفِسِي اَهْلَكْتُهُ \* <sup>اَ اَ اَ اَ اَ اَ</sup> وَاِذَا هَلَكْتُ فَعِنْدَ ذَلِكَ فَاجْزَعِي  
(IA) *Repine thou not, if valuable property, I consume it; but when I perish, then at that do thou repine, generally related with the acc., if (I consume) valuable property, if I consume it (SM);* (b) <sup>اَ اَ اَ اَ اَ اَ</sup> لَوْ لَا, <sup>اَ اَ اَ اَ اَ اَ</sup> اِلَّا, <sup>اَ اَ اَ اَ اَ اَ</sup> هَلَّا, and <sup>اَ اَ اَ اَ اَ اَ</sup> لَوْ مَا (M, III), as <sup>اَ اَ اَ اَ اَ اَ</sup> اِلَّا زَيْدًا ضَرَبْتَهُ *Wherefore (didst thou) not (beat) Zaid, didst thou not beat him? (IH), because they require the v., and are not followed by inchs. [573] (M). The nom. [by inchoation (Sh)] is (1) preferable, when the n. is not preceded by what makes the acc. necessary or preferable, [or the nom. necessary, or the two cases equally allowable (IA),] as <sup>اَ اَ اَ اَ اَ اَ</sup> زَيْدٌ ضَرَبْتَهُ, because the absence of subaudition is preferable to subaudition, for which reason some GG disallow the acc. : this, however, is refuted by [the readings (Sh)] XXXV. 30. <sup>اَ اَ اَ اَ اَ اَ</sup> جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا *(They shall enter) gardens of everlasting abode, they shall enter them**

(IA, Sh) and سُورَةُ انْزِلْنَاهَا XXIV. I. (*We have revealed*) a chapter, *We have revealed it* (Sh); S and other masters of Arabic have transmitted the *acc.* from the Arabs, and it is common; and ISh cites the saying [of 'Alkama (J, Jsh) Ibn 'Abada (Jsh), or a woman of the Banu-l-Hārith (T, Jsh)]

فَارِسًا مَا غَادِرُوهٖ مَلْحَمًا \* غَيْرَ زَمِيلٍ وَلَا نَكْسِي وَكُلَّ

with the *acc.* (IA) (*They left*) a horseman—what a horseman!—they left him to be [meat for the wild beasts (T, Jsh)], not cowardly, nor impotent, committing his affair to another, مَا being *red.*, not *neg.*, otherwise distraction would be disallowed (J): (2) necessary, (a) after what is peculiar to the nominal *prop.*, like اِذَا denoting unexpectedness, as خَرَجْتُ فَازَا زَيْدٌ يَضْرِبُهُ عُمَرُو I went forth; and, lo, Zaid, 'Amr was beating him! (IA, Sh), because this اِذَا is not followed by the *v.* expressed or supplied; (b) when the *v.* comes next to an instrument such that what is after it does not govern what is before it (IA), [i. e.] when any of the instruments that are put at the head of the sentence intervenes between the *n.* and *v.* (Sh), like the *cond.* and *interrog.* instruments and the *neg.* مَا, as زَيْدٌ اِنْ لَقِيْتَهُ مَا زَيْدٌ اِنْ لَقِيْتَهُ مَا زَيْدٌ هَلْ ضَرْبَتُهُ وَفَاكْرَمَةُ (IA). The two cases are equally allowable after a *con.* preceded by a [biform (IA)] *prop.* nominal in the former, verbal in the

latter part, as <sup>زید قام وعمر اکرمته</sup>, the *nom.* [of <sup>عمر</sup> (IA)] being allowable from regard to the former, and *acc.* from regard to the latter part (IA, Sh), affinity being attained in either case : the Revelation gives the *acc.* in

<sup>الرحمن علم القرآن خلق الانسان علمه البيان الشمس والقمر بحسبان والنجم والشجر يسجدان والسماء رفعها</sup> LV. 1-6.

*The Compassionate hath made known the Kur'ān, hath created man, hath taught him the clear expression of his thought—the sun and the moon run their courses according to a certain reckoning, and the stem-less plant and the tree bow down unto Him—and (hath reared) the heaven,*

*hath reared it,* <sup>والسماء الخ</sup> being coupled to the *enunc.*

<sup>علم القرآن</sup> (Sh) ; and the *nom.* as an *inch.* is also read (B). In the five preceding cases there is no distinction between the *pron.*'s being attached to the *v.* distracted by

it, as <sup>زید ضربته</sup>, or separated from it by a *prep.*, as <sup>زید</sup>

<sup>مررت به</sup>, or by prothesis, as <sup>زید ضربت غلامه</sup> or <sup>غلام</sup>

<sup>مررت بغلامه</sup> or <sup>صاحبه</sup> : so that the *acc.* is preferable in

<sup>ان زيدا مررت به اکرمک</sup>, and necessary in <sup>ازيدا مررت به</sup> ;

the *nom.* is preferable in <sup>زید مررت به</sup>, and necessary in

<sup>خرجت فاذا زید مر به عمرو</sup> ; and both cases are equally

allowable in <sup>زید قام وعمر مررت به</sup> : and the case is similar

with <sup>ضربت</sup> <sup>غلامه</sup> <sup>زيد</sup> or <sup>مررت</sup> <sup>بغلامه</sup>. And when the *v.* governs an extraneous [*n*] followed by an *appos.* comprising the *pron.* of the preceding *n.*—an *ep.*, as <sup>زيدا</sup> <sup>ضربت</sup> (I insulted) Zaid, I beat a man that loves him, <sup>رجلا</sup> <sup>يحببه</sup> (*I insulted*) Zaid, I beat a man that loves him, *synd. expl.*, as <sup>زيدا</sup> <sup>ضربت</sup> <sup>عمرا</sup> <sup>ابا</sup> (*I insulted*) Zaid, I beat 'Amr his father, or *n.* coupled by the <sup>و</sup> exclusively, as <sup>زيدا</sup> <sup>ضربت</sup> <sup>عمرا</sup> <sup>واخا</sup> (*I insulted*) Zaid, I beat 'Amr and his brother—the extraneous *n.* follows the course of the *n. pre.* to the *pron.* of the preceding *n.* (IA). The *expos. prop.* needs a *cop.*, as <sup>زيدا</sup> <sup>ضربته</sup> or <sup>اخا</sup> <sup>ضربت</sup> or <sup>عمرا</sup> <sup>ضربت</sup> or <sup>واخا</sup> or <sup>عمرا</sup> <sup>اخا</sup> when you construe the <sup>اخ</sup> to be an *expl.* But if you construe it to be a *subst.*, the [preceding] *n.* may not be governed in the *acc.* by distraction, [because the *expos. prop.* does not contain the *pron.* of the *n.* (DM)]; nor in the *nom.* as an *inch.*, [because the *enunc. prop.* does not contain a *cop.* (DM)]: and similarly if you couple by anything but the <sup>و</sup>. And in <sup>والذين</sup> <sup>كفروا</sup> <sup>فتعسا</sup> <sup>لهم</sup> XLVII. 9. And they which have disbelieved, God make them to stumble and fall! <sup>الذين</sup> is an *inch.*, and <sup>تعسا</sup> an *inf. n.* to a suppressed *v.*, [i. e. <sup>فاتعسهم</sup> (DM),] which is the *enunc.*, [the <sup>ف</sup> being prefixed to the *enunc.* of the conjunct because it resembles condition (DM)]; not an *acc.* to a suppressed [*inf. n.*]

expounded by <sup>تَعَسَا</sup>, like as you say <sup>زَيْدًا ضَرْبًا إِبَالَةً</sup>, [i. e. <sup>ضَرْبًا زَيْدًا آلَخَ</sup>, the exponent <sup>ضَرْبًا</sup> being distracted by the *pron.* of the preceding *n.*, whereas <sup>لَهُمْ</sup> does not depend upon the *inf. n.* (DM)]: and similarly <sup>زَيْدًا جَدْعًا لَهْ</sup> and <sup>لَهْ عَمْرًا سَقِيًا لَهْ</sup> are not allowable. For the *ل* depends upon a suppressed word, [i. e. <sup>أَرَادَتِي لَهُمْ</sup> and <sup>لَهْ</sup>, which is an inceptive (*prop.*), a reply to “Whom meanest thou by the <sup>تَعَسَا</sup> and the <sup>جَدْع</sup> and the <sup>سَقِي</sup>?” (DM),] not upon the *inf. n.*, because it is not *trans.* by means of the *p.*; and is not the *ل* of strengthening, because it is inseparable, whereas the *ل* of strengthening is not inseparable. But in <sup>سَلِّ بَنِي إِسْرَآئِيلَ كَمْ أَتَيْنَاهُمْ مِنْ آيَةٍ</sup> II. 207., if you construe <sup>مِنْ</sup> to be *red.*, <sup>كَمْ</sup> may be an *inch.*, [*Ask thou the children of Israel how many multitudes We have vouchsafed a sign unto* (DM),] or *obj.* to <sup>أَتَيْنَا</sup> supplied after it, [*how many multitudes (We have vouchsafed), We have vouchsafed them a sign* (DM)]: whereas, if you construe it to be *expl.* of <sup>كَمْ</sup>, neither construction is allowable from want of the *rel.* to <sup>كَمْ</sup>; which is only a *prepos.* 2nd *obj.*, *how many a sign We have vouchsafed them* (ML).

§ 63. Suppression of (IA, ML) the direct *obj.* (IA), [or] the two *objs.* of <sup>أَعْطَى</sup> [443], or the 2nd or 1st only

(ML), is allowable, [if not detrimental (IA),] as [ضَرَبْتُ *I beat (Zaid)* (IA),] XCII. 5., XCIII. 5., and IX. 29. [434] (IA, ML), i. e. حَتَّىٰ يَعْطُواكُمُ الْجَزِيَّةَ ; but not if detrimental, as when the direct *obj.* occurs in reply to a question, as ضَرَبْتُ زَيْدًا in reply to “Whom didst thou beat?”, or occurs circumscribed, as مَا ضَرَبْتُ إِلَّا زَيْدًا, in neither of which may زَيْدًا be suppressed, since in the 1st the reply would not be attained, while in the 2nd the sentence would remain indicative of negation of beating unrestrictedly, whereas what is intended is negation of it in respect of others than Zaid (IA). Suppression of the direct *obj.* (1) is frequent (M, ML) (a) after لَوْ شِئْتُ [or اَرَدْتُ (K, B on II. 19., DM) or اخْتَرْتُ or the like, since the *v.* of the *correl.* indicates the suppressed *obj.* (DM),] as فُلُوْا شَاءَ لَهْدَاكُم اَجْمَعِيْنَ VI. 150. *Wherefore, if He had willed (the guiding of you), He would have guided you all*, i. e. فُلُوْا شَاءَ هِدَايَتِكُمْ ; [it being almost not mentioned, save in the case of the thing deemed extraordinary, as

لَوْ شِئْتُ اَنْ اَبْكِيْ دَمًا لِّبَكِيَّتِهِ \* عَلَيْهِ وَلٰكِنْ سَاحَةُ الصَّبْرِ اَوْسَعُ

(K, B), by Ishāḳ Ibn Ḥassān alKhuzaimī (N), *And did I wish that I should weep blood, I should weep it over him: but the court of patience is wider than weeping*



and repining (Jsh), and <sup>لَوْ</sup> <sup>أَرَادَ</sup> <sup>اللَّهُ</sup> <sup>أَنْ</sup> <sup>يَتَّخِذَ</sup> <sup>وَلَدًا</sup>

XXXIX. 6. *Had God desired that He should get offspring*

(K)]; (b) after negation of knowledge and the like, as

<sup>لَا</sup> <sup>يَعْلَمُونَ</sup> <sup>أَلَا</sup> <sup>أَنَّهُمْ</sup> <sup>هُمُ</sup> <sup>السَّفَهَاءُ</sup> <sup>وَلَكِنْ</sup> LII. 12. *Now surely they*

*are the light-witted. But they know not (that they are*

*light-witted), i. e. <sup>أَنَّهُمْ</sup> <sup>سَفَهَاءُ</sup>*, and <sup>وَنَحْنُ</sup> <sup>أَقْرَبُ</sup> <sup>إِلَيْهِ</sup> <sup>مِنْكُمْ</sup> <sup>وَلَكِنْ</sup>

<sup>لَا</sup> <sup>تَبْصُرُونَ</sup> LVI. 84. [*And We are nearer unto him than*

*ye—but ye see not (the nearness) (DM)]; (c) when it is a*

*rel. to the conjunct, as <sup>أَهَذَا</sup> <sup>الَّذِي</sup> <sup>بَعَثَ</sup> <sup>اللَّهُ</sup> <sup>رَسُولًا</sup>* XXV.

43. *Is this he (that) [177] God hath sent as an Apostle?*

(d) when it is a *rel. to the qualified*, though this suppression is less frequent than the last, as

<sup>حَمَيْتَ</sup> <sup>حِمَى</sup> <sup>تِهَامَةَ</sup> <sup>بَعْدَ</sup> <sup>نَجْدٍ</sup> \* <sup>وَمَا</sup> <sup>شَيْءٌ</sup> <sup>حَمَيْتَ</sup> <sup>بِمُسْتَبَاحٍ</sup>

[by Jarīr, *Thou prohibitedst the prohibited place of*

*Tihāma after Najd: and not a thing (that) (144) thou*

*prohibitedst is taken as lawful (Jsh)]; (e) when it is a*

*rel. to the subject*, though this is less frequent than

either, as <sup>كَلِمَةً</sup> <sup>لَمْ</sup> <sup>أَصْنَعْ</sup> [1] and <sup>فَتُوبَ</sup> <sup>نَسِيتُ</sup> <sup>الْخَ</sup> [25]; (f)

in the terminations of the versicles, as <sup>وَمَا</sup> <sup>كَلَى</sup> XCIII. 3.

[*Nor hated (thee) (B)] and XX. 80. [423]: (2) occurs*

*in other cases, as <sup>فَمَنْ</sup> <sup>لَمْ</sup> <sup>يَسْتَطِعْ</sup> <sup>فَاطْعَامُ</sup> <sup>سِتِّينَ</sup> <sup>مَسْكِينًا</sup>*

LVIII. 5. *And whoso is not able (to keep the fast), upon*

*him shall be incumbent the feeding of sixty poor, i. e.*

<sup>لَمْ يَسْتَطِعِ الصَّوْمُ</sup> ; a strange case of which is the suppression of the *said* while the *say* remains, as قَالَ <sup>قَالَ</sup> <sup>مُوسَى</sup> <sup>أَتَقُولُونَ</sup> <sup>لِلْحَقِّ</sup> <sup>لَمَّا</sup> <sup>جَاءَكُمْ</sup> X. 78., i. e. <sup>هُوَ</sup> <sup>سِحْرٌ</sup> by the evidence of <sup>إِسْحَرُ</sup> <sup>هَذَا</sup>, *Moses said, Say ye of the truth when it hath come unto you, ("It is sorcery")? What! Is this sorcery?* (ML). In that case it is (1) suppressed literally, but meant logically and constructively, as <sup>اللَّهُ</sup> <sup>يَبْسُطُ</sup> <sup>الرِّزْقَ</sup> <sup>لِمَن</sup> <sup>يَشَاءُ</sup> <sup>وَيَقْدِرُ</sup> XIII. 26. [*God enlargeth subsistence for whom He willeth, and narroweth (it)* (K, B)], <sup>لَا</sup> <sup>عَاصِمَ</sup> <sup>الْيَوْمَ</sup> <sup>مِنَ</sup> <sup>أَمْرِ</sup> <sup>اللَّهِ</sup> <sup>إِلَّا</sup> <sup>مَنْ</sup> <sup>رَحِمَ</sup> XI. 45. [*There is not any preserver to-day from the judgment of God save the place of them (that) He hath had mercy on (رَحِمَهُم)*, i. e. the *Ark* (K, B)], because the like of what you see in <sup>الَّذِي</sup> <sup>يَتَخَبَّطُهُ</sup> <sup>الشَّيْطَانُ</sup> II. 27. *He that the devil prostrateth* must relate to this conjunct from its conj., and <sup>وَمَا</sup> <sup>عَمِلَتْ</sup> <sup>أَيْدِيهِمْ</sup> <sup>وَمَا</sup> <sup>عَمِلَتْ</sup> a reading of XXXVI. 35. *And what their hands have wrought:* (2) clean forgotten after the suppression, as though its *v.* were *intrans.*, like as the *ag.* is forgotten when the *v.* is made *pass.*, as in the saying <sup>فَلَانٌ</sup> <sup>يُعْطَى</sup> <sup>وَيَمْنَعُ</sup> <sup>وَيُصَلِّ</sup> <sup>وَيَقْطَعُ</sup> Such a one gives and withholds, and joins and dissevers, <sup>وَأَصْلَحَ</sup> <sup>لِي</sup> <sup>فِي</sup> <sup>ذُرِّيَّتِي</sup> XLVI. 14. [*And bestow*

*prosperity for me among mine offspring* (K), or *bless or prosper for me mine &c.* (432)], and the saying of Dhu-rRumnia

وَأَنْ تَعْتَذِرَ بِالْمَحَلِّ مِنْ ذِي ضُرِّعِهَا  
إِلَى الضَّيْفِ يَجْرَحُ فِي عَرَاقِبِهَا نَضْلِي

[*And if they* (the camels) *make excuse to the guest because of the drought for the contents of their dugs, my sword shall make a wound in their hock-tendons* (Jsh), or *shall work mischief* (432) in &c.].

§ 64. The adverbial *obj.* is the *adv.* of time or place (M). It is a [n. of] time without restriction, or [n. of] place vague, or importing quantity, or whose crude form is the crude form of its *op.*, mentioned as a complement on account of a matter befalling in it, as صَمْتُ يَوْمًا or يَوْمَ الْخَمِيسِ I fasted a day or on Thursday, جَلَسْتُ أَمَامَكَ I sat before thee, سَرْتُ فَرَسًا I journeyed a parasang, and جَلَسْتُ مَجْلِسَكَ I sat in thy place of sitting. Sometimes a n. is not mentioned on account of a matter befalling in it, and is not a [n. of] time or place, like ضَرَبْتُ زَيْدًا in زَيْدًا; or is mentioned on account of a matter befalling in it, but is not a [n. of] time or place, as وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ IV. 26., [i. e. (B),] *And whom ye desire that ye should marry,*

according to one interpretation; or is the converse, as

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمَ  
 our Lord the chastisement of a day and اللَّهُ أَعْلَمُ حَيْثُ

يَجْعَلُ رِسَالَتَهُ VI. 124. God is most wise: (He knoweth)

where [202] He will bestow His Apostolates: which sorts are not conventionally named *adv.*; but each of them is a direct *obj.*, which, not in which, the action befalls [44].

Sometimes, however, it is mentioned on account of a matter befalling in it, and is a [*n.* of] time or place; and then it is governed in the *acc.* with the sense of فِي: which sort exclusively is conventionally named *adv.* (Sh).

It is disputed whether a *n.* of time or place governed in the *gen.*, as جُلِستُ فِي الدَّارِ and سَرْتُ فِي يَوْمِ الْجُمُعَةِ, is conventionally named *adv.* The predicament of the *n.* of time or place that implies the sense of فِي is to be

governed in the *acc.* by what occurs in it, i. e. the *inf.*

*n.*, as عَجِبْتُ مِنْ ضَرْبِكَ زَيْدًا يَوْمَ الْجُمُعَةِ عِنْدَ الْأَمِيرِ

I wondered at thy beating Zaid on Friday in the presence

of the governor, or by the *v.*, as ضَرَبْتُ زَيْدًا يَوْمَ الْجُمُعَةِ

إِنَّا ضَارَبَ زَيْدًا الْيَوْمَ عِنْدَكَ, or *qual.*, as أَمَامَ الْأَمِيرِ (IA).

The *adv.* of (Sh) time is (1) vague, [i. e. unlimited, whether *det.* or *indet.*, like زَمَانٌ, حِينٌ, الزَّمَانُ, الْحِينُ]:

(2) particular (R, Sh), i. e. limited, whether *det.* or *indet.*,

like سَيَرُوا فِيهَا (R), لَيْلَةً, يَوْمٌ, لَيْلَةُ الْقَدْرِ, يَوْمَ الْجُمُعَةِ

لَيَالِي وَأَيَّامًا XXXIV. 17. *Journey ye among them nights and days,* النَّارُ يَعْرُضُونَ عَلَيْهَا غَدَاً وَعَشِيًّا XI. 49. *The fire, they shall be exposed to it morning and evening* (Sh). The *adv.* of place is (1) vague (IA, Sh, ML), i. e. not confined to a particular place (Sh), [but] applicable to every plot of ground, like مَكَانٌ, نَاحِيَةٌ, جِهَةٌ, جَانِبٌ, أَمَامَ, خَلْفَ (ML), namely (a) [the names of (Sh)] the six relative locations, أَمَامَ, شِمَالٌ, يَمِينٌ, تَحْتَ, فَوْقَ, خَلْفَ (IA, Sh), and the like (IA), as وَكَانَ وَرَاءَهُمْ مَلِكٌ XVIII. 78., where أَمَامَهُمْ is also read, *And before them was a king,* وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ XII. 76. *And above every possessor of knowledge is One that knoweth,* the reading فَنَادَاهَا مِنْ تَحْتِهَا XIX. 24. *Then he that was below her called to her,* وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْهَا XVIII. 16., orig. تَتَزَاوَرُ, *And thou wouldst see the sun, when it rose, turning aside from their cave in the direction of the right hand, and, when it set, diverging from them in the direction of the left hand, properly in the (direction) possessed of (the name of) the right hand (B).]*

صَبْنَتِ الْكَاسَ عَنَا امْ عَمْرٍو \* وَكَانَ الْكَاسِ مَجْرَاهَا الْيَمِينَا

[by 'Amr Ibn Kulthūm at Taghlabī, *Thou hast turned*

away the goblet from us, Umm 'Amr : and the goblet, its course was on the right (EM)], and

وَقَدْ عَلِمَ الضَّيْفُ وَالْمَجْتَدُونَ \* إِذَا أَغْبَرُ اتَّقَى وَهَبَتْ شَمَالًا

(Sh), by 'Amra sister of 'Amr Dhu -lKalb, *And the guest and the askers have known, when a quarter of the horizon is dust-colored, and it blows northerly* (DH); (b) not a name of a relative location, but like it in vagueness, as

أَوْ اطْرَحُوهُ أَرْضًا XII. 9. [Or drive him away into a land

unknown, remote from the inhabited region (K, B),] and

وَإِذَا الْقَوَا مِنْهَا مَكَانًا ضَيِّقًا XXV. 14. (Sh) *And when they shall be cast into a strait place, namely it* (B); (c) the

quantities, as بَرِيدٌ, فَرَسَخٌ, مِيلٌ [below], held by the

majority to be vague *advs.*, because, though known in quantity, unknown in description (IA): and لَدَى, عِنْدُ,

and the like, [as سَوَى, دُونَ (Jm),] are made to accord with the vague because of their vagueness; and مَكَانٌ,

[even if definite, as جَلَسْتُ مَكَانَكَ *I sat in thy place* (Jm),] because of its frequency; and what is after

دَخَلْتُ الدَّارَ, [even if definite, as دَخَلْتُ الدَّارَ, because of its frequency (Jm),] according to the correctest (IH)

doctrine, though this requires consideration (Jm): (2) indicative of a known land-measure, as سَرَتْ فَرَسَخًا

and بَرِيدًا and مِيلًا *I journeyed a parasang and a mile*

and a stage of two or four parasangs, vague as not being confined to a particular plot of ground, and particular as indicating a definite quantity (Sh): (3) derived from the *inf. n.*, provided that its *op.* be of its [crude- (Sh)] form (IA, Sh), as <sup>أَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ</sup> LXXII.

9. And verily we were wont to sit in sitting-places thereof for hearing (Sh); whereas, if its *op.* be not of its form,

it is governed in the *gen.* by <sup>فِي</sup> *فِي*, as <sup>جَلَسْتُ فِي مَرْمَى زَيْدٍ</sup> *جَلَسْتُ فِي مَرْمَى زَيْدٍ*,

*I sat in Zaid's place of shooting*, except anomalously, as

in the sayings <sup>هُوَ مِنِّي مَزْجَرُ الْكَلْبِ</sup> and <sup>مَنَاطُ الثَّرِيَّا</sup> *هُوَ مِنِّي مَزْجَرُ الْكَلْبِ* and *مَنَاطُ الثَّرِيَّا* *He*

*is in relation to me in the chiding-place of the dog* and

*at the distance of the Pleiades*: what is formed from the

*inf. n.* is vague, as <sup>جَلَسْتُ مَجْلَسًا</sup> *جَلَسْتُ مَجْلَسًا*, or particular, as

<sup>جَلَسْتُ مَجْلِسَ زَيْدٍ</sup> *جَلَسْتُ مَجْلِسَ زَيْدٍ* (IA). Other sorts of *ns.* of place

may not be put into the *acc.* as *advs.*: you do not say

<sup>جَلَسْتُ الْمَسْجِدَ</sup>, nor <sup>أَقَمْتُ السُّوقَ</sup>, nor <sup>جَلَسْتُ الطَّرِيقَ</sup> *جَلَسْتُ الْمَسْجِدَ*, nor *أَقَمْتُ السُّوقَ*, nor *جَلَسْتُ الطَّرِيقَ*,

because these places are particular, since every place is

not named mosque or market or road; but you express

the adverbial *p.* <sup>فِي</sup> *فِي* (Sh). Although the particular [*n.*

of] place, i. e. what has tracts that contain it, is not put

into the *acc.* as an *adv.*, the *acc.* of every particular [*n.*

of] place has been heard with <sup>دَخَلَ</sup>, <sup>سَكَنَ</sup>, and <sup>ذَهَبَ</sup> *دَخَلَ*, *سَكَنَ*, and *ذَهَبَ*,

as <sup>دَخَلْتُ الْبَيْتَ</sup> *دَخَلْتُ الْبَيْتَ* *I entered the tent*, <sup>سَكَنْتُ الدَّارَ</sup> *سَكَنْتُ الدَّارَ* *I dwelt*

*in the house*, and <sup>ذَهَبْتُ الشَّامَ</sup> *ذَهَبْتُ الشَّامَ* *I went to Syria*, as *advs.*

anomalously, or by ellipse of the *prep.*, or by assimilation to the direct *obj.* (IA). The poet, a man of the Jinn, whose voice they heard at Makka, but saw not his form, said, mentioning the Prophet and Abū Bakr when they expatriated themselves,

جَزَىٰ اللَّهُ رَبَّ النَّاسِ خَيْرَ جَزَائِهِ  
رَفِيقَيْنِ قَالَا خَيْمَتْنِي أُمُّ مَعْبَدٍ

[*God, the Lord of men, recompense with the best of His recompensing two companions that slept at noontide in the two tabernacles of Umm Ma'bad (N)*]: he ought to have said *فِي خَيْمَتْنِي أَخ*; but, being constrained, dropped the *فِي*, and made the *v. self-trans.*: and thus they do in *دَخَلْتُ الدَّارَ* and the like, save that extension with *دَخَلْتُ* is universal, because of the frequency of their using it (Sh). Z [and B] on *فَاسْتَبَقُوا الصِّرَاطَ* XXXVI. 66. *And they would hasten (in) or (to) the road* and *سُنْعِيدُهَا* XX. 22. *We will restore it (to) its former state*, IT on *كَمَا عَسَلَ أَخ* [433], many on *دَخَلْتُ الدَّارَ* or *السُّوقَ*, and Zj on IX. 5. [433], are mistaken in saying that these *accs.* are *adv.*; a *prep.*, *إِلَى* in XX. 22., *فِي* in the verse, *عَائِي* in IX. 5., and *فِي* or *إِلَى* in the remainder, being dropped by extension (ML). The



n. of time or place is (1) plastic, i.e. used adverbially and otherwise, like <sup>٩٨٧</sup>يَوْمٌ and <sup>٩٨٧</sup>مَكَانٌ : (2) aplastic, i.e. not used except adverbially or quasi-adverbially, like <sup>٩٨٧</sup>سَحَرٌ when you mean it of a particular day—whereas, if not so meant, it is plastic, as <sup>٩٨٧</sup>لَوْ طُ نَجَّيْنَاهُمْ بِسَحَرٍ LIV. 34. *Save the family of Lot. We saved them a little before daybreak*—an adv. only, and <sup>٩٨٧</sup>عِنْدَ, not excluded from adverbiality except by being used governed in the gen. by <sup>٩٨٧</sup>مِنْ, as <sup>٩٨٧</sup>عِنْدَ زَيْدٍ <sup>٩٨٧</sup>مِنْ خَرَجْتُ <sup>٩٨٧</sup>I went forth from the presence of Zaid (IA). Plurality of advs. is allowable when they are of (1) two sorts, as <sup>٩٨٧</sup>صَلَّيْتُ يَوْمَ الْجُمُعَةِ <sup>٩٨٧</sup>أَمَامَ <sup>٩٨٧</sup>الْمَنْبَرِ <sup>٩٨٧</sup>I prayed on Friday before the pulpit: (2) one sort, (a) if the 2nd be an appos. to the 1st; (b) if the op. be a n. denoting superiority, because equivalent to two ops., as <sup>٩٨٧</sup>زَيْدٌ يَوْمَ الْجُمُعَةِ <sup>٩٨٧</sup>خَيْرٌ مِنْهُ <sup>٩٨٧</sup>يَوْمَ الْخَمِيسِ <sup>٩٨٧</sup>Zaid on Friday is better than he is on Thursday, the sense being that his goodness on this day exceeds his goodness on that day; (c) when the 1st time is more general than the 2nd, as <sup>٩٨٧</sup>لَقِيتُهُ <sup>٩٨٧</sup>يَوْمَ الْجُمُعَةِ <sup>٩٨٧</sup>غَدُوَةً <sup>٩٨٧</sup>I met him on Friday in the early morning, according to S, who cites

<sup>٩٨٧</sup>مَتَى تَرِدُنْ <sup>٩٨٧</sup>يَوْمًا <sup>٩٨٧</sup>سَفَارٍ <sup>٩٨٧</sup>تَجِدُ <sup>٩٨٧</sup>بِهَا \* <sup>٩٨٧</sup>أَدِيهِمْ <sup>٩٨٧</sup>يَرْمِي <sup>٩٨٧</sup>الْمُسْتَجِيرِ <sup>٩٨٧</sup>الْمَعُورَا

[by AlFarazdak *When thou comest one day to the well Safāri, thou wilt find thereat Udaihim Ibn Mirdās casting*

stones at the rebuffed petitioner for water (SM, Jsh)], تَرَدُّ governing مَتًى and يَوْمًا, since the former includes the latter because of its generality and يَوْمًا not being governed by تَجَدُّ, because سَفَارٍ is governed by تَرَدُّ, so that the [latter] *op.* would be separated from its *reg.* by the extraneous (BS) يَوْمًا (Jsh).

§ 65. The *inf. n.* is made [a *subst.* for (IA)] an *adv.* of (1) time, as (M, IA) أَتِيكَ طُلُوعَ الشَّمْسِ *I will come to thee at (the time of) the rising of the sun*, orig. وَقْتُ طُلُوعِ الشَّمْسِ, the *pre. n.* being suppressed, and the *post. n.* inflected with its inflection (IA), كَانَ ذَلِكَ مَقْدَمَ الْحَاجِّ, and صَلَاةُ الْعَصْرِ and خُلُوقُ النَّجْمِ and خلافة فلان and LII. 49. And during the setting of the stars (M); which is regular in every *inf. n.* (IA): 'Antara says

عَهْدِي بِهِ شَدَّ النَّهَارِ كَأَنَّمَا \* خَضِبَ اللَّبَانُ وَرَأْسَهُ بِالْعِظْمِ

i. e. وَقْتُ ارْتِفَاعِ النَّهَارِ, *My meeting with him was at the time of the day's becoming high*, the case being as though the breast and his head were dyed with the عِظْمِ

(BS): (2) place, rarely, as جَلَسْتُ قُرْبَ زَيْدٍ *I sat in (the place of) the proximity of Zaid*, i.e. مَكَانَ قُرْبِ زَيْدٍ; which is not regular (IA).

§ 66. Sometimes by extension the [plastic (R)] *adv.* is [made to depart from (the rule) that the sense of فِي should be supplied in it, and is therefore (M)] made a direct *obj.*; [so that it may then be a *pron.* without فِي (R), as سَرَتُهُ يَوْمَ الْجُمُعَةِ *What I journeyed on was Friday* and

وَيَوْمٍ شَهِدْنَا سُلَيْمًا وَعَامِرًا \* قَلِيلٍ سَوَى الطَّعْنِ النَّهَالِ نَوَافِلُهُ (M), by a man of the Banū 'Āmir (Jsh), *Many a day that we witnessed the tribes of Sulaim and 'Āmir on, whereof few were the gifts save the thirsty thrusts (N)]*, or *post.* [to the *inf. n.* or *ep.* derived therefrom (R)], as

يَا سَارِقَ اللَّيْلَةِ أَهْلَ الدَّارِ \* يَا آخِذًا مَالِي وَمَالَ جَارِي

[O stealer of the night, (beware of) the people of the house, i.e. أَحْذَرُ أَهْلَ, O taker of my goods and the goods of my neighbour (Jsh)] and بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ XXXIV. 32. *Nay, but the beguiling of night and day* (M, R). Were it not for the extension, سَرَتُ فِيهِ and شَهِدْنَا فِيهِ would be said (M): [and] مَكْرُ اللَّيْلِ وَالنَّهَارِ is read (K, B). Extension is allowed in the *adv.* of the

doubly *trans.* by the majority, as <sup>٤٨</sup>يَوْمَ <sup>٥٥٨</sup>الْجُمُعَةِ <sup>٨٤</sup>أَعْطَيْتَهُ <sup>٨٨</sup>زَيْدًا <sup>٥٨٨</sup>; of the trebly *trans.* by Akh only; and of the *non-att.*, as <sup>٤٨</sup>يَوْمَ <sup>٥٥٨</sup>الْجُمُعَةِ <sup>٨٤</sup>لَيْسَ <sup>٨٨</sup>زَيْدٌ <sup>٥٨٨</sup>قَائِمًا <sup>٨٨</sup> (R).

§ 67. The *op.* is understood (M, IH, IA), (1) allowably (R, IA), as <sup>٤٨</sup>يَوْمَ <sup>٥٥٨</sup>الْجُمُعَةِ <sup>٨٤</sup> (*I journeyed*) on Friday, [i. e. <sup>٤٨</sup>سَرْتُ <sup>٨٨</sup>يَوْمَ <sup>٥٨٨</sup>الْخ (R),] in reply to “When journeyedst thou?”, [the *prov.*

أَسَاوَرُ الْيَوْمَ وَقَدْ زَالَ الظُّهْرُ

*What! the rest of the day when noon has passed?* (M),] and <sup>٤٨</sup>حِينَئِذٍ <sup>٨٨</sup>الْآنَ <sup>٥٨٨</sup> (*That took place*) then: (*hear thou*) now, i. e. <sup>٤٨</sup>كَانَ <sup>٨٨</sup>ذَلِكَ <sup>٥٨٨</sup>حِينَئِذٍ and <sup>٤٨</sup>إِسْمَعِ <sup>٨٨</sup>الْآنَ <sup>٥٨٨</sup> (M, R), said to him that has mentioned a matter of bygone time (M): (2) necessarily (R, IA), (a) when expounded (M, IH), with the same detail (R, Jm) as in the case of the direct *obj.* [62] (M, R, Jm), as <sup>٤٨</sup>يَوْمَ <sup>٥٥٨</sup>الْجُمُعَةِ <sup>٨٤</sup>سَرْتُ <sup>٨٨</sup>فِيهِ <sup>٥٨٨</sup> (*I journeyed*) to-day, *I journeyed on it* and <sup>٤٨</sup>يَوْمَ <sup>٥٥٨</sup>الْجُمُعَةِ <sup>٨٤</sup>يَنْطَلِقُ <sup>٨٨</sup>فِيهِ <sup>٥٨٨</sup> and <sup>٤٨</sup>عَبْدُ <sup>٨٨</sup>اللَّهِ <sup>٥٨٨</sup> (*Will ‘Abd Allāh depart*) on Friday, *will ‘Abd Allāh depart on it?*, i. e. <sup>٤٨</sup>يَوْمَ <sup>٥٥٨</sup>الْجُمُعَةِ <sup>٨٤</sup>سَرْتُ <sup>٨٨</sup>فِيهِ and <sup>٤٨</sup>يَوْمَ <sup>٥٥٨</sup>الْجُمُعَةِ <sup>٨٤</sup>يَنْطَلِقُ <sup>٨٨</sup>فِيهِ (M); (b) when the *adv.* occurs as an *ep.* [498], <sup>٤٨</sup>جَاءَ <sup>٨٨</sup>الَّذِي <sup>٥٨٨</sup>عِنْدَكَ <sup>٨٨</sup>, or *conj.*, as <sup>٤٨</sup>مَرَرْتُ <sup>٨٨</sup>بِرَجُلٍ <sup>٥٨٨</sup>عِنْدَكَ <sup>٨٨</sup>, or *d. s.*, as <sup>٤٨</sup>مَرَرْتُ <sup>٨٨</sup>بِزَيْدٍ <sup>٥٨٨</sup>عِنْدَكَ <sup>٨٨</sup>, or *enunc.* actually, as <sup>٤٨</sup>زَيْدٌ

عِنْدَكَ, or orig., as ظَنَنْتُ زَيْدًا عِنْدَكَ *I thought Zaid to be with thee*, the supplied *op.* being in other than the *conj.* اسْتَقَرَّ or مُسْتَقَرٌّ, and in the *conj.* اسْتَقَرَّ, because the *conj.* is only a *prop.*, which the *v.* with its *ag.* is, but the *act. part.* with its *ag.* is not (IA).

§ 68. The concomitate *obj.* is the (M, IA, Sh) complementary (Sh) *n.* (IA, Sh) put into the (IA) *acc.* after the , i. q. مَعَ (M, IA), following the , of *accompaniment* preceded by a *v.* or what contains its sense and letters, as سَرْتُ أَنَا سَائِرُ وَالنَّيْلِ *I am journeying with the Nile* (Sh). It is put into the *acc.* only when the sentence contains (1) a *v.* [or the like], as مَا صَنَعْتَ وَأَبَاكَ *What didst thou with thy father?*,

وَكُونُوا أَنْتُمْ وَبَنَى أَبِيكُمْ \* مَكَانَ الْكَلَيْتَيْنِ مِنَ الطَّلْحَالِ

[*And be ye, ye with the sons of your father, in the relation of the two kidneys to the spleen, i. e. agreeing together and attached* (Jsh)], and فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ X. 72.

[*Then resolve ye upon your affair with your companions* (K, B)]: (2) what is in the sense thereof, as مَا لَكَ وَزَيْدًا

*What dost thou with Zaid?* and مَا شَأْنُكَ وَعَمْرًا *What art thou concerned in with 'Amr?*, because the sense is حَسْبُكَ وَزَيْدًا and مَا تَلَبَّسَ [69]; and similar are

كُفَاكَ, because i. q. كُفَاكَ and قُطِكَ and دِرْهَمُ [below] e. g.

فَمَا لَكَ وَالتَّلَدُّدُ حَوْلَ نَجْدٍ \* وَقَدْ غَصَّتْ تِهَامَةُ بِالرِّجَالِ

*Then what hast thou to do with loitering round Najd, when Tihāma has become choked with men?* and فَحَسْبُكَ [below] (M). Zaid in سِرْتٍ وَزَيْدًا shares with the speaker in journeying in one time, i. e. their journeying happened together; whereas in سِرْتٍ أَنَا وَزَيْدٌ he shares with him in journeying, but the two journeys were not necessarily in one time (R). The following are not cases of concomitate *obj.*, (1) لَا تَنْهَ الْخَ [411], because مَعَ أَتْيَانِكَ, though after a مَعَ i. q., i. e. مَعَ أَتْيَانِكَ, is not a n.: (2) بَعْتُكَ الدَّارَ بِأَثَائِهَا I sold thee the house with its furniture, وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ تَدَّ خَرَجُوا بِهِ V. 66. *They having entered with unbelief, and they having gone out therewith, and* جَاءَ زَيْدٌ مَعَ عَمْرٍو Zaid came with 'Amr; for these *ns.*, though accompanying what precedes them, are not after the مَزَجْتُ عَسَلًا وَمَاءً (3) : و I mixed honey and water,

عَلَفْتُهَا تَبْنًا وَمَاءً بَارِدًا \* حَتَّى غَدَتْ هَمَالَةً عَيْنَاهَا

. I gave her for fodder straw, and (gave her for drink)

cold water, so that the tears of her eyes became copiously flowing (J)], and

إِذَا مَا الْغَانِيَاتُ بِرِزْنٍ يَوْمًا \* وَزَجَجْنَ الْحَوَاجِبَ وَالْعَيُونَا

[by ArRā'ī, *When the women content with their beauty shall go forth one day, and lengthen the eyebrows, and (touch) the eyes (with collyrium) (Jsh)*], because the و is not i. q. مع : is the 1st ex. it couples a single term to a single term, the association being imported from the op. مَزَجَتْ : and in the last two exs. it couples a prop. to a prop., i. e. وَسَقَيْنَهَا مَاءً and وَكَحَلْنَ الْعَيُونَا ; and may not couple a single term to a single term, because what is before and what is after it do not share together in the op., since عَلَفَتْ cannot govern water, nor زَجَجْنَ eyes; nor denote accompaniment, because there is none in عَلَفَتْهَا النَّخَ , [since water does not accompany straw in fodder (J)], and because of its immateriality in وَزَجَجْنَ , since it is known to every one that eyes accompany eyebrows: (4) كُلُّ رَجُلٍ وَضِيعَتُهُ [29], because, though it is a n. occurring after a و i. q. مع , the و is not preceded by a v. or what is in the sense thereof: (5) هَذَا لَكَ وَأَبَاكَ and the like, on the ground that أَبَاكَ is governed in the acc. by the sense of أَنْبَا in هَا or أَشِير in ذَا or اسْتَقَر in لَكَ ; because هَا , ذَا , and لَكَ contain the sense, but

not the letters, of the *v.* (Sh). In اكرمتك وزيدا *I honored thee and, or with, Zaid* زيدا may be coupled to the direct *obj.*, or be a concomitate *obj.*; while وهذا اكرمتك admits of both [constructions], and of its being coupled to the *ag.*, because separation is realized by means of the *obj.* [158]: and in حسبك وزيدا درهم *A dirham suffices thee with Zaid, or A sufficer of thee, and (it suffices) Zaid, is a dirham,* زيدا is allowed to be a concomitate *obj.* [by Z, saying that حسب is a verbal *n. i. q.* يَكْفِي, so that the Damma is uninflectional, the ك a direct *obj.*, and درهم an *ag.* (DM)]; or to be a direct *obj.* by subaudition of يحسب [i. q. يَكْفِي, حسب being an *act. part. i. q.* كَاف, so that the Damma is inflectional, an *inch.*, the ك in the place of a *gen. as post.* to it, درهم, which is meant to be understood as preceding, the *enunc.*, and the *ag.* of يحسب a *pron.* relating to it because of its precedence in natural order (DM)], which is correct, because the concomitate *obj.* is governed only by what is homogeneous with what governs the direct *obj.*, [i. e. the *v.* and what follows its course (DM)]; and it may be governed in the *gen.* by coupling, *A sufficer of thee and Zaid*, as some say, or by subaudition of another حسب, and (a sufficer) of Zaid, as others say, which is right; or in the *nom.* by



supplying حَسْبُ, which is suppressed and replaced by the *post. n.*, and (a sufficer of) Zaid : and they relate with the three cases

أَذَا كَانَتْ الْهَيْجَاءُ وَأَنْشَقَّتِ الْعَصَا  
فَحَسْبُكَ وَالضَّحَاكُ سَيْفٌ مَهْدَى

(ML) *When battle betides, and the staff is riven (a met. for discord), a sword forged of the iron of India will suffice thee with AdDahhāk, or a sufficer of thee, and (it will suffice) AdDahkāk, will be a sword &c. ; or a sufficer of thee and AdDahhāk, or and (a sufficer) of AdDahhāk, will be &c. ; or a sufficer of thee and (a sufficer of) Ad-*

*Dahhāk will be &c. (DM).* In حَسْبُكَ اللَّهُ وَمَنْ اتَّبَعَكَ

VIII. 65. مَنْ is in [the position of (B)] the acc. [as a concomitate obj. (B)], like أَذَا كَانَتْ أَلْفُ, *God*

*sufficeth thee with them that have followed thee of the believers, [i. e. sufficeth thee and sufficeth thy followers (K) ; or gen. as coupled to the pron., according to the KK (158), A sufficer of thee and them that &c. is God*

*(B)] ; or nom. [as coupled to اللَّهُ (B)], i. e. God sufficeth thee, and the believers (K, B) suffice [thee] (K). The op. of the concomitate obj., [according to most GG (R),] is the [preceding (IA)] v. (R, IA) or the like, as سِيرِي*

*مَعَ الطَّرِيقِ, i. e. Journey thou with the*

*road, making haste, زَيْدٌ سَائِرٌ وَطَّرِيقٌ, and أَعْجَبْنِي (IA), or its sense [69] (R) ; though some*

assert that it is the و [539], which is incorrect, because every *p.* peculiar to the *n.*, and not like a part of it, governs only the *gen.*, like the *preps.* (IA): but the *op.* reaches it only (Sh) through the medium of [an expressed *p.*, i. e. (Sh)] the و (R, Sh) i. q. مَعَ (R), contrary to the rest of the *obj's.* (Sh). It does not precede the *op.* [of its companion (R)] by common consent, [as the rest of the *obj's.* precede their *op.* (R)]; nor its companion, though (R, IA) this is disputed (IA), [for] IJ allows it, relying upon

جَمَعْتَ وَفَحْشًا غَيْبَةً وَنَمِيمَةً \* ثَلَاثَ خَلَالٍ لَسْتَ عَنْهَا بِمَرْعُو

*Thou hast combined with ribaldry defamation and calumny, three vices that thou art not an abstainer from*, a poetic license (R). Coupling of the *n.* after this و to what is before it is either possible [158] or not; and, if possible, is either with weak authority or not (IA). When the *v.*, [or *act.* or *pass. part.*, assimilate *ep.*, &c. (Jm),] is *lit.*, then, (a) if coupling be possible, both constructions (IH), coupling and the *acc.*, are allowable (Jm): [but,] if coupling be possible [without weak authority (IA)], it is more proper (IA, Sh) than the *acc.* (IA), because it is the *o. f.*

(Sh), as سَارَ زَيْدٌ وَعَمْرُو and كُنْتُ أَنَا وَزَيْدٌ كَالْأَخَوَيْنِ

if with weak authority, the *acc.* is better, as سَرَتْ زَيْدًا (IA): (b) if coupling be impossible, the *acc.* is necessary (II1, IA), as a concomitate *obj.* or by subaudition of a *v.*,

as <sup>ن</sup>عَلَفَتْهَا <sup>مَاءٌ</sup>الْخ, so that <sup>مَاءٌ</sup> is governed in the *acc.* as a concomitate *obj.* or by subaudition of a *v* befitting it, i. e. <sup>مَاءٌ</sup>وَسَقَيْتَهَا <sup>مَاءٌ</sup>, and as X. 72., coupling of <sup>مَاءٌ</sup>شُرَكَاءُكُمْ to <sup>مَاءٌ</sup>أَمْرُكُمْ not being possible, since <sup>مَاءٌ</sup>أَجَمَعْتُ <sup>مَاءٌ</sup>شُرَكَائِي may not be said, but <sup>مَاءٌ</sup>أَجَمَعْتُ <sup>مَاءٌ</sup>أَمْرِي and <sup>مَاءٌ</sup>أَجَمَعْتُ <sup>مَاءٌ</sup>شُرَكَائِي, so that <sup>مَاءٌ</sup>شُرَكَاءُكُمْ is governed in the *acc.* as a concomitate *obj.*, i. e. *with your companions*, or by a *v.* befitting it, i. e. *and (assemble) your companions* (IA).

§ 69. When the *v.* is *id.*, [and the expression contains a strong notifier of it; as <sup>مَاءٌ</sup>لَكَ, because the *prep.* is dependent upon the *v.* or what contains the sense thereof; and <sup>مَاءٌ</sup>شَانِكَ, because <sup>مَاءٌ</sup>شَانِكَ is i. q. the *inf. n.* <sup>مَاءٌ</sup>فَعَلَكَ and <sup>مَاءٌ</sup>صَنَعْتَكَ; and <sup>مَاءٌ</sup>قَدَّكَ, <sup>مَاءٌ</sup>كَفَيْكَ, because i. q. <sup>مَاءٌ</sup>كُفَاكَ; and <sup>مَاءٌ</sup>وَيْلًا لَكَ, <sup>مَاءٌ</sup>وَيْلَكَ, and <sup>مَاءٌ</sup>وَيْلَ لَكَ, because <sup>مَاءٌ</sup>الْوَيْلُ is i. q. <sup>مَاءٌ</sup>الْهَلَاكُ *perdition*; and similarly <sup>مَاءٌ</sup>أَمْرًا وَنَفْسًا and <sup>مَاءٌ</sup>شَانِكَ وَالْحَجَّ (60), if we make the *و* i. q. <sup>مَاءٌ</sup>مَعَ, because the *acc.* before it is indicative of the supplied *v.* (R);] (1) if coupling be possible [without difficulty (R)], it is, [as IH says (R),] necessary, as <sup>مَاءٌ</sup>مَا لَزِيذٌ وَعَمْرٍو [and <sup>مَاءٌ</sup>مَا شَانٌ and <sup>مَاءٌ</sup>زَيْدٌ وَعَمْرٍو; and, as others say, preferable, while the *acc.* is allowable; but rather, if designation of *accompaniment* be intended, the *acc.* is necessary, and otherwise not (R)]:

(2) if not, the *acc.* is necessary, as مَا لَكَ زَيْدًا and مَا لَكَ شَانِكُ وَعَمْرًا, [with the *pron.* in place of the explicit *n.* in the *gen.*; but rather, coupling is allowable with weak authority, if designation of *accompaniment* be not intended (R)].

For the sense is مَا تَصْنَعُ (IH) and the like; so that the sense of مَا لَكَ زَيْدًا and مَا شَانِكُ زَيْدًا is مَا تَصْنَعُ زَيْدًا, and of مَا لَزَيْدٍ وَعَمْرٍو is مَا يَصْنَعُ زَيْدٌ وَعَمْرٍو (Jm).

§ 70. But, when the expression does not contain a strong notifier of the *op.*, as مَا أَنْتَ زَيْدٌ and كَيْفَ أَنْتَ, coupling is better without dispute, from want of the [word] governing the *acc.*, and weakness of its indicator the *interrog.* مَا and كَيْفَ, because they frequently enter the non-verbal [*prop.*] (R). The *acc.*, however, has been heard after the *interrog.* مَا and كَيْفَ without a *v.*, as مَا أَنْتَ زَيْدًا *What (wilt) thou (be) with Zaid?* and كَيْفَ أَنْتَ وَقِصْعَةٌ مِنْ ثَرِيدٍ *How (wilt) thou (be) with a platter of crumbled bread moistened with broth?*, explained by the GG as governed by an understood *v.* derived from كَيْفَ تَكُونُ وَقِصْعَةٌ مِنْ ثَرِيدٍ and مَا تَكُونُ زَيْدًا, i. e. الْكَوْنُ (IA). Says S, "Because كُنْتُ and تَكُونُ often occur here" (M). And the saying of ArRā'ī

أَزْمَانُ قَوْمِي وَالْجَمَاعَةُ كَالَّذِي \* مَنَعَ الرِّحَالَ أَنْ تَعْمَلَ مَعِيلاً

*In times wherein my people (were), with the multitude, like him that forbade the saddle make of skins to incline to one side with inclining, i. e. أَزْمَانُ كَانَ قَوْمِي, and the saying اَنَا وَأَيَّاهُ فِي لِحَافٍ I (was) with him in a wrapper, i. e. كُنْتُ وَأَيَّاهُ, are more extraordinary than مَا أَلْفُ and كَيْفُ أَلْفُ with the acc., because مَا and كَيْفُ notify the v. through the verbal sense in them together with the frequent occurrence of كَانَ after them (R). The comititate obj. is regular (M, IA), according to some (M), in the case of every n. occurring after a و i. q. مَعَ and preceded by a v. or the like (IA) ; but confined to hearsay according to others (M). They do not dispute that the other objs. are regular (Sh).*

§ 71. The causative obj. is the incentive to the act, whether its existence precede the existence of the act, as in جَبْنَا [عَنِ الْكَرْبِ] قَعْدْتُ I stayed behind [from the war] out of cowardice, or follow it, as in جِئْتُكَ أَصْلَاحًا لِحَالِكَ I came to thee to redress thy state (R). It is the reply to "Wherefore?" (M).

§ 72. It is the complementary inf. n. causing an accident that shares with it in time and ag., as يَجْعَلُونَ اِذَا نَهَمَ مِنْ الصَّوَاعِقِ حَذَرَ الْمَوْتِ II. 18. They

*put their fingers into their ears on account of the thunder-claps from fear of death* (Sh). It may be governed in the *acc.* if there be found in it these three conditions, infinitivity, explanation of causation, and unity with its *op.* in time and *ag.* (IA). When [the word indicates causation, but (Sh)] one of the [remaining (Sh)] conditions is wanting, [it is not a causative *obj.* ; and then (Sh)] it must be governed in the *gen.* by the causative *p.* (IA, Sh), the <sup>ا</sup>ل, <sup>ا</sup>فِى, or the <sup>ب</sup> (IA) : thus infinitivity is wanting in II. 27. *He is the One that hath created for you what is in the earth, all of it* and <sup>ا</sup>لْوَ اَنْ مَا اَخَ [22] ; unity in time in

فَجِئْتُ وَقَدْ نَضْتُ لِنَوْمٍ ثِيَابَهَا  
لَدَى السَّتْرِ اِلَّا لِبُسَّةٍ اِلْمْتَفَضِّلِ

by Imra alK̄ais, [ *Then I came, when she had stripped off her garments for sleeping, beside the curtain, save the attire of the wearer of a single garment* (EM),] the time of sleeping being posterior to the time of undressing ; and unity in *ag.* in

وَ اِنِّى لَتَعْرِوْنِى لِذِكْرَاىْ هَزَّةً \* كَمَا اَمْتَقَضَ الصَّغُورُ بِلِلَّةِ الْقَطْرِ

[by Abū Ṣakhr alHudhalī, *And verily I, a liveliness overcomes me because of my remembering thee, like as the sparrow shakes when the rain has wetted him* (Jsh)], the *ag.*

of <sup>هَزْءٌ</sup> <sup>تَعَرُّونِي</sup> being <sup>هَزْءٌ</sup>, and that of <sup>نُكْرِي</sup> the speaker, because the full phrase is <sup>لِذِكْرِي</sup> <sup>أَيَّكَ</sup> (Sh). And the *gen.* by means of the *p.* is not disallowed notwithstanding the fulfilment of the conditions, as <sup>هَذَا</sup> <sup>قَنَعَ</sup> <sup>لِزُهْدٍ</sup> *This man was content because of abstinence.* But some assert that no condition is required for governing it in the *acc.* except its being an *inf. n.*, and that its unity with its *op.* in time or *ag.* is not required.

§ 73. The causative *obj.* fulfilling the preceding conditions is (1) anarthrous and aprothetic, in which the *acc.* is more frequent, as <sup>ضَرَبْتُ</sup> <sup>أَبْنِي</sup> <sup>تَأْدِيبًا</sup>, but the *gen.* allowable, as <sup>ضَرَبْتُ</sup> <sup>أَبْنِي</sup> <sup>لِتَأْدِيبٍ</sup>; (2) synarthrous, in which the *gen.* is more frequent, but the *acc.* allowable, as

<sup>فَلَيْتَ</sup> <sup>لِي</sup> <sup>بِهِمْ</sup> <sup>قَوْمًا</sup> <sup>إِذَا</sup> <sup>رَكَبُوا</sup> \* <sup>شَنَوْا</sup> <sup>الْأَغَارَةَ</sup> <sup>فَرَسَانًا</sup> <sup>وَرُكْبَانًا</sup>  
 [by Kuraṭ Ibn Unaif, *Then would that I had instead of them a people that, when they rode, would scatter themselves for making the sudden attack from all quarters, riding on horses and riding on camels, i. e.* <sup>لِأَجْلِ</sup> <sup>الْأَغَارَةِ</sup> (J)]; (3) *pre.*, in which the *acc.* and *gen.* are equally allowable, as II. 18. [72] and

<sup>رَأَيْتُ</sup> <sup>عَوْرَاءَ</sup> <sup>الْكُرَيْمِ</sup> <sup>أَبْخَارَةَ</sup> \* <sup>وَأَعْرَضَ</sup> <sup>عَنْ</sup> <sup>شَتَمِ</sup> <sup>اللَّيْمِ</sup> <sup>تَكْرَمًا</sup>

(IA), by Ḥātim atṬā'i, *And I forgive the unseemly word of the noble for the sake of preparing him for myself against a time of need, and turn aside from the reviling of the base because of mine own dignity* (J). There is no harm in plurality of causative *objs.*; for the act may be caused by several causes (N).

§ 74. The *d. s.* resembles the *obj.*, as being a complement, like it, coming after the passage of the *prop.*; and has a special resemblance to the *adv.*, as being done in (M). It is a complementary *qual.* (Sh, KN), occurring in reply to "How?" (KN), carried on for explanation of the condition of its subject, or corroboration of its subject or *op.* or of the purport of the *prop.* before it. *Qual.* is a genus including *d. s.*, *enunc.*, and *ep.*: "complementary" excludes the *enunc.*: "carried on for explanation of the condition" of what it belongs to excludes (1) the *ep.* of the complement, as رَأَيْتَ رَجُلًا طَوِيلًا, for, though a complementary *qual.*, it is not carried on for explanation of condition, but only for restriction of the qualified, and explanation of condition comes by implication; and (2) some *exs.* of the *sp.*, as لِلَّهِ ذَرَّةٌ فَارِسًا [85], for, though a complementary *qual.*, it is not carried on for explanation of condition, but for explanation of the genus of the wondered at, and explanation of condition comes by implication: and "or corroboration &c." completes the mention of the sorts of *d. s.* [79] (Sh). In بَكِمَ ثَوْبُكَ مَصْبُوغًا *For how much was thy garment bought*



*dyled?* the question is as to the price of the garment when dyed; whereas in <sup>بِكَمْ ثَوْبِكَ مَصْبُوغٌ</sup> *For how much was thy garment dyed?* the question is as to the cost of dyeing (D). The *d. s.* is what the condition of the *ag.* or *obj.*, *lit.* or *id.*, [in the state of the act (R), ] is explained by (IH). This includes the *d. s.* to the concomitate *obj.*, unrestricted *obj.*, and *post. n.*, when the *pre. n.* is an *ag.* or *obj.* either suppressible and replacable by the *post. n.*, so that the latter is as it were the *ag.* or *obj.*, or part of the *post. n.*, so that the *d. s.* to the *post.* is as it were *d. s.* to the *pre. n.* (Jm). It excludes the *prop.* void of a *pron.* of a *s. s.*, as <sup>يَقُولُ وَقَدْ تَرَّ النَّحْ</sup> [80] and <sup>وَقَدْ أَلَحَّ</sup> [81] (R). The *d. s.* is to (1) the *ag.*, [as <sup>فَخَرَجَ مِنْهَا خَائِفًا</sup> XXVIII. 20. *Then he went forth from it fearing* (Sh)]: (2) the *obj.* (R, Sh), as <sup>وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا</sup> IV. 81. *And We have sent thee for mankind an Apostle* (Sh): (3) either (R, ML), as <sup>وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً</sup> IX. 36. *And wage war with the polytheists wholly* (ML), if there be a circumstantial or oral context explanatory of the *s. s.*; but, if not, the *d. s.*, if to the *ag.*, must precede beside its subject, to remove ambiguity, as <sup>لَقِيتُ رَاكِبًا زَيْدًا</sup> I, *riding, met Zaid*, and, if not preceding, is to the *obj.* (R): (4) both (M, Sh), with union or separation, as

مَتِيْمًا تَلْقَنِي فَرْدِي تَرْجِفُ \* دَوَائِفُ الْيَتِيْمِ وَتَسْتَظَارُ

by 'Antara, [*Whenever thou meetest me, both being alone, the nether extremities of thy two buttocks will quake, and thou wilt assuredly be scared, orig. تَسْتَطَارِنَ* (N),] and لَقِيتُ مُصْعِدًا مُنْحَدِرًا I met him, he going up country, I going down country (M): when there are two *ds. s.* to the *ag.* and *obj.*, (a) if identical, it is better, since shorter, to unite them, as لَقِيتُ زَيْدًا رَاكِبِي, though separation is not forbidden, as لَقِيتُ رَاكِبًا زَيْدًا رَاكِبًا and لَقِيتُ زَيْدًا رَاكِبًا; (b) if different, then, if there be a context whereby each *s. s.* is known, they may occur anyhow, as لَقِيتُ هَذَا مُصْعِدًا مُنْحَدِرًا, but, if not, each *d. s.* should be placed beside its subject, as لَقِيتُ مُنْحَدِرًا زَيْدًا مُصْعِدًا, though the *d. s.* of the *obj.* may, with weak authority, be placed beside it, and the *d. s.* of the *ag.* put last, as لَقِيتُ زَيْدًا مُصْعِدًا مُنْحَدِرًا, when the *مُصْعِد* is Zaid; (c) one may be coupled to the other, as

وَاَنَا سَوْفَ تَدْرِكُنَا الْمَنَآيَا \* مَقْدَرَةٌ لَنَا وَمَقْدَرِينَا

(R), by 'Amr Ibn Kulthūm, *And verily we, the fates will overtake us, they destined to us, and we destined to them* (EM): (5) the *post. n.*, provided that the *pre. n.* be (a) [suitable for (IA)] *op.* of the *d. s.*, [like the *act. part., inf.*

*n.*, and the like, which imply the sense of the *v.* (IA), in order that their rule that the *op.* of the *d. s.* and *s. s.* should be one may not be infringed (J),] as X. 4. [(41) and

تَقُولُ ابْنَتِي أَنْ أَنْطَلِقَ وَاحِدًا \* إِلَى الرُّوْعِ يَوْمًا تَارِكِي لَا أَبًا لِيَا

(IA), by Mālik at Tamīmī, *My daughter says, Verily thy departing alone to battle one day will be leaving me father-*

*less* (J)]; (b) part of the *post. n.*, as وَنَزَعْنَا مَا فِي صُدُورِهِمْ

XV. 47. *And We will draw forth what is*

*in their breasts of rancour, they being brethren* [and

XLIX. 12. *Doth*

*any of you wish that he should devour the flesh of his brother dead?* (Sh)]; (c) like part of the *post. n.*

in its [suppressibility and (Sh)] replaceability by the *post.*

*n.* (IA, Sh), as بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا II. 129. *Nay rather*

*follow the religion of Abraham orthodox, the مِلَّةَ not being*

part of إِبْرَاهِيمَ, but like part of it in suppressibility and

replaceability by it, since بَلْ اتَّبِعُوا إِبْرَاهِيمَ

correct, like as أَنْ يَأْكُلَ أَخَاهُ and وَنَزَعْنَا مَا فِيهِمْ

be (Sh). The *pre.*, when part, or like part, of the *post.*

*n.*, being suppressible, the *post.* is then as it were a *reg.*

to the *op.* of the *pre. n.*; and therefore the *d. s.* may

be to the *post. n.* in these two cases, because the *op.*

of the *d. s.* and *op.* of its subject are constructively one:  
 accordingly the *prop.* <sup>كأنه منهل</sup> *كأنه منهل* may be a *d. s.* to the  
 [suppressed] <sup>ثغر</sup> *ثغر* in

<sup>تجلو عوارض ذي ظلم إذا ابتسمت \* كأنه منهل بالراح معلول</sup>

[by Ka'b,] i.e. <sup>ثغر ذي</sup> *ثغر ذي*, since the *عوارض* are a part of  
 the <sup>ثغر</sup> *ثغر*, *She displays side-teeth of (a set of teeth) pos-*  
*sessing lustre, when she smiles, as though it were drenched*  
*the first draught with wine, drenched the second draught*  
*(therewith),* like XLIX. 12. and XV. 47. (BS): but, if  
 the *pre. n.* be not suitable for *op.* of the *d. s.*, nor part,  
 nor like part, of the *post. n.*, the *d. s.* may not occur to it,  
 so that you do not say <sup>جاء غلام هند ضاحكة</sup> *جاء غلام هند ضاحكة*, contrary to  
 the opinion of F (IA); [thus,] if the *عوارض* be interpreted  
 by the *whole of the teeth*, as some say, the construction  
 of the *d. s.* is not allowable, because it would then be  
 like <sup>جاء غلام هند ضاحكة</sup> *جاء غلام هند ضاحكة*, since the *pre. n.* is not part, as  
 in the two texts, nor like part, as in II. 129., nor *op.* of  
 the *d. s.*, as in X. 4. (BS). Several *ds. s.* may occur to  
 a single *s. s.* (R. IA), whether they be contradictory, as  
<sup>اشتريت الرمان حلوا حامضا</sup> *اشتريت الرمان حلوا حامضا* *I bought the pomegranates, sweet,*  
*sour, or not, as* <sup>أخرج منها مذورا</sup> *أخرج منها مذورا* VII. 17. *Go thou*  
*forth from it, blamed, banished* (R); or to several *ss. s.*, as

<sup>لقى ابني أخويه خائفا \* منجدي فاصابوا مغنما</sup>

(IA) *My son met his two brothers, he fearing the foe, they twain succouring him; and they won booty* (J). The *d. s.* must be repeated after (1) <sup>ء</sup>أَمَّا, because <sup>ء</sup>أَمَّا must be repeated, as <sup>ء</sup>أَضْرِبْ <sup>ء</sup>أَمَّا قَائِمًا <sup>ء</sup>وَأَمَّا قَاعِدًا <sup>ء</sup>Strike thou, either standing or sitting; (2) <sup>ء</sup>لَا, because it is generally repeated, as <sup>ء</sup>جَاءَنِي زَيْدٌ <sup>ء</sup>لَا رَاكِبًا <sup>ء</sup>وَلَا مَاشِيًا <sup>ء</sup>Zaid came to me, not riding nor walking, rarely single, as <sup>ء</sup>جَاءَنِي زَيْدٌ <sup>ء</sup>لَا رَاكِبًا <sup>ء</sup>(R). Some *ds.*s. admit of multiplicity or intermixture, as <sup>ء</sup>جَاءَ the multiplicity being on the supposition that their *op.* is <sup>ء</sup>جَاءَ, and subject <sup>ء</sup>زَيْدٌ; and intermixture on the supposition that the 1st [*d. s.*] is to <sup>ء</sup>زَيْدٌ, its *op.* being <sup>ء</sup>جَاءَ, and the 2nd to the *pron.* of the 1st, which is the *op.* The latter [construction] is necessary according to him that disallows multiplicity of the *d. s.*: whereas <sup>ء</sup>لَقِيْتَهُ مَصْعَدًا <sup>ء</sup>مُنْحَدِرًا is a case of multiplicity, but with difference of subject, intermixture being absurd, [from the impossibility of restricting the 1st *d. s.* by the 2nd, because of the absurdity of combining them (DM)]; and the 1st must be to the *obj.*, and the 2nd to the *ag.*, to lessen the separation, as in

عَهِدْتُ سَعَادَ ذَاتِ هَوًى مُعْنًى \* فَزِدْتُ وَعَادَ سُلُوَانًا هَوَاهَا

[*I knew Su'ūd, she possessed of inclination, I lovelorn: then I increased in love, but her inclination became oblivion* (DM)], not the converse, save because of indication, as in

خَرَجْتُ بِهَا امْشَى تَجَرُّ وَرَأَانَا \* عَلَى أَثَرِنَا ذَيْلٌ مَرَطٌ مَرَحَلٌ

(ML), by Imra alKais, *I took her forth, I walking, she dragging behind us on our traces the skirt of a silken wrapper embroidered with the figures of camels' saddles* (EM). The *d. s.* is intended [for its own sake (DM)], mostly; and subsidiary [to something else (DM)], which is the qualified *prim.* [77], as <sup>سَوِيًّا</sup> فَتَمَثَّلَ لَهَا بَشْرًا سَوِيًّا XIX. 17. *And he appeared unto her a man perfect in form,* <sup>بَشْرًا</sup> being mentioned only because subsidiary to the mention of <sup>سَوِيًّا</sup>. It is conjoined [with its *op.* in time (DM)], mostly, as XI. 75. [75]; and presumptive, which is the future, as <sup>فَادْخُلُوهَا خَالِدِينَ</sup> XXXIX. 73. *Wherefore enter ye it, about to abide everlastingly and* <sup>لَتَدْخُلَنَّ الْمَسْجِدَ</sup> <sup>الْحَرَامَ</sup> <sup>إِنْ شَاءَ اللَّهُ</sup> <sup>آمِنِينَ</sup> <sup>مُحَلِّقِينَ</sup> <sup>رُؤُوسَكُمْ</sup> <sup>وَمُقَصِّرِينَ</sup> XLVIII. 27. *Assuredly ye shall enter the Sacred Mosque, if God will, believing, about to shave your heads and shorten your hair; and historical, which is the past (ML), as* <sup>جَاءَ زَيْدٌ الْيَوْمَ قَاتِلًا بُكَرًا امْسِي</sup> *Zaid came to-day, having killed Bakr yesterday (DM).*

§ 75. Its *op.* is (1) a *v.* or its like, [that which governs with the government of the *v.*, and is of its composition, like the *act.* and *pass. parts.*, assimilate *ep.*, and *inf. n.* (R)]: (2) the sense of a *v.* (M, IH) [in] that which the sense of the *v.* emanates from, but which is not of its



(Jsh). The sense of the *interrog.* and *neg. ps.* does not govern the *d. s.*; nor [that of] <sup>ان</sup> and <sup>ان</sup> (R). They say that the *op.* of the *d. s.* must be the *op.* of its subject: but it is not necessary according to S, which is attested by (1) <sup>اعجبني وجه زيد متبسما وموتة قارئاً</sup> (1) *The face of Zaid when smiling pleased me, and his voice when reading*, for the *s. s.* is a *reg.* to the *pre. n.* or to a supplied *prep.*, while the *d. s.* is governed by the *v.*; (2) <sup>لمية الخ</sup> [78], for the *s. s.* is, according to S, the *indet.*, which, according to him, is governed in the *nom.* by inchoation, and is not an *ag.* as Akh and the KK say, [because the *adv.* is unsupported (BS).] while the *d. s.* is governed by the <sup>استقرار</sup> that the *adv.* depends upon; (3) <sup>وان هذه</sup> XXIII. 54. *And verily this is your religion, one religion*, for <sup>امة</sup> is a *d. s.* to the *reg.* of <sup>ان</sup>, i. e. <sup>امتكم</sup>, while the *op.* of the *d. s.* is the premonitory *p.* or the *dem.*; (4) <sup>ها بينا الخ</sup> [below], for the *op.* [of the *d. s.* (DM)] is the premonitory *p.* [while the *op.* of the *s. s.* <sup>صريح</sup> *enunc.* of <sup>ذا</sup> is the *inch.* (DM)]. You may, however, say that the *s. s.* is not <sup>طلل</sup>, but its *pron.* latent in the *adv.*, because the *a. s.* is then to the *det.*: and in the remainder unity of *op.* exists constructively; since the sense is <sup>تنبه اصريح النصيح</sup> and <sup>اشير الى امتكم</sup>,



while in the two cases of *post. n.* the suppressibility of the *pre.* makes the *post. n.* like a *reg.* to the *v.*: and accordingly the condition of the question is unity of *op.* really or constructively (M). The 1st [class of *op.*] governs when preceding and when following; but the 2nd only when preceding (M). The *d. s.* may precede its *op.* when it is a plastic *v.*, or [*ep.* resembling the plastic *v.*, i. e. containing the sense and letters of the *v.* and receiving femininization, dualization, and pluralization, like the (IA)] *act.* or *pass. part.* [or assimilate *ep.* (IA)]: but not [when the *d. s.* is a *prop.* headed by the و, from regard to the original usage of the و, i. e. coupling: nor (R)] when the *op.* is (1) [weak, because (R)] an aplastic *v.*, [so that its *reg.* does not precede it, as in the *v.* of wonder; (2) an assimilate *ep.*, its *reg.* not preceding it, because of the weakness of its resemblance to the *v.*, though Z in the M appears to notify that the *d. s.* may precede it (R)]; (3) an [*ep.* not resembling the plastic *v.*, like the (IA)] اَفْعَل of superiority, [it being weaker in government than the assimilate *ep.* (R), because, not being dualized, pluralized, or femininized, it is aplastic; except when a thing in one state is pronounced superior to itself or something else in another state, for then it governs two *ds. s.*, one preceding and one following it (77), as زَيْدٌ قَائِمًا اَحْسَنُ مِنْهُ قَاعِدًا Zaid standing is handsomer than he is sitting and زَيْدٌ مُفْرِدًا اَنْفَعُ مِنْ عَمْرٍو مُعَانًا Zaid singly is more useful than 'Amr assisted, though Sf asserts

that they are *preds.* governed by <sup>كَانَ</sup> suppressed, i. e. <sup>زَيْدٌ إِذَا كَانَ قَائِمًا أَحْسَنُ مِنْهُ إِذَا كَانَ قَاعِدًا</sup> Zaid (when he is) standing is handsomer than he is (when he is) sitting (IA); (4) an *inf. n.*, because it is renderable by the conjunct <sup>أَنَّ</sup>, and the *reg.* of the *conj.* does not precede the conjunct; (5) a *conj.* to <sup>أَلِ</sup> or to an infinitival *p.* like <sup>مَا</sup> and <sup>أَنَّ</sup>, because the *d. s.* may not precede these conjuncts, nor precede their *conjs.* while following the conjuncts, since the infinitival *p.* and conjunct <sup>أَلِ</sup> are not separable from their *conjs.*, whereas in the rest of the conjuncts, as <sup>الَّذِي رَكِبًا جَاءَ زَيْدٌ</sup> He that riding came was Zaid, separation is allowable (R)]; (6) *id.*, [i. e. containing the sense, but not the letters of the *v.* (IA),] though Akh allows the *d. s.* to precede the *adv.* or *prep.* and *gen.* (R, IA). if the *inch.* precede, but not if it follow, the *d. s.* as <sup>زَيْدٌ قَائِمًا فِي الدَّارِ</sup>, not <sup>قَائِمًا زَيْدٌ فِي الدَّارِ</sup> or <sup>قَائِمًا زَيْدٌ فِي الدَّارِ</sup>, and IB declares that, when the *d. s.* also is an *adv.* or *prep.* and *gen.*, it may precede its *op.* an *adv.* or *prep.* and *gen.* (R); many say that the dispute is only as to the intervention [of the *d. s.*] between the *postpos. adv.* and the *inch.*, which the majority disallow because of the weakness of the *op.*, and Akh and his followers allow on the authority of AlHasan's reading <sup>وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ</sup> XXXIX. 67. And the heavens folded up

shall be in His right hand and the reading مَا فِي بُطُونٍ <sup>١٨٤٨</sup>هَذِهِ الْأَنْعَامُ خَالِصَةٌ لِّذُكُورِنَا VI. 140. What is in the bellies of these beasts is exclusively for our males, [خَالِصَةٌ being made fem. because مَا is i. q. the أَجْنَّةُ <sup>١٨٤٨</sup>embryos (K, B)]; but some say that there is no unanimity in the question, because of Akh's saying that فِدَاءٌ لِّكَ أَبِي in <sup>١٨٤٨</sup>ثِيْنَةٌ فِدَاءٌ لِّكَ أَبِي Thine be my father, a ransom!, and IB's that هُنَالِكَ in هُنَالِكَ <sup>١٨٤٨</sup>هُنَالِكَ هُنَالِكَ هُنَالِكَ XVIII. 42. There help belongeth to the true God, is a d. s. (BS). The op. of the d. s. in هَذَا بَعْلِي <sup>١٨٤٨</sup>وَهَذَا بَعْلِي XI. 75. And this is mine husband, an old man may be the sense of premonition, [i. e. of the v. <sup>١٨٤٨</sup>أَنْبَأَ in هَا (DM),] or of demonstration, [i. e. of the v. <sup>١٨٤٨</sup>أَشِيرَ in the dem. (DM)]: in the 1st case <sup>١٨٤٨</sup>هَذَا قَائِمًا ذَا زَيْدٍ is allowable, as

هَذَا بَيْنَنَا ذَا صَرِيحٍ النَّصِيحِ فَاصْغِ لَهُ  
وَمَطِعِ فِطَاعَةً مَّهْدٍ نَصِيحَةً رَّشِدٍ

[Mark, manifestly this is pure good counsel; wherefore give ear unto it, and obey; for obedience to one that sends his good counsel to thee is right procedure (Jsh)], but in the 2nd not; while precedence [of the d. s.] before them both is not allowable on either assumption (ML). When the op. is headed by the ل of inception or the ل of the

oath, the *d. s.* may precede it, as <sup>أَنْ زَيْدًا لَرَاكِبًا سَائِرٌ</sup> and <sup>لَا إِلَهَ إِلَّا اللَّهُ تَحْشَرُونَ</sup> III. 152. *Assuredly unto God shall ye be gathered*, but not precede the *l s.* According to the BB (R), the *d. s.* may precede its subject when governed in the *nom.* or *acc.* (R, IA); [thus] in

فَسَقَى دِيَارَكَ غَيْرَ مَفْسِدِهَا \* صَوَّبَ الرَّبِيعَ وَدِيمَةَ تَهْمِي

[by Tarafa, *Wherefore the rain of spring, and still rain pouring, water thine abodes not injuring them!* (Jsh) ]

<sup>غَيْرَ</sup> is in the *acc.* as *d. s.* to the *postpos. ag.* (BS): but not when governed in the *gen.* [by prothesis, by common consent, because the *d. s.* is sequent and subordinate to the *s. s.*, and the *post.* does not precede the *pre. n.*, so that its sequent also does not; or (R) ] by a *p.*, according to [S and (R)] the majority, [for the reason mentioned (R), because precedence of the *d. s.* before the *gen.* is as impossible as precedence of the *gen.* before the *prep.* (K on XXXIV 27.),] while IK, F, and IB allow it, [citing <sup>وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ</sup> XXXIV. 27. *Nor have We sent thee save for mankind wholly*, the difference between the *prep.* and prothesis being perhaps that the *prep.*, making the *v. trans.*, like the Hamza and reduplication, is as it were a complement of the *v* and part of its letters, so that <sup>أَذْهَبْتُ رَاكِبَةً هُنْدًا</sup> is like <sup>ذَهَبْتُ رَاكِبَةً بَهْدًا</sup> (R), and IM follows them, because it has been heard (IA),] e. g.

لَكُنْ كَانَ بَرَدَ الْمَاءِ هَيْمَانَ صَدِيًّا \* إِنِّي حَبِيبًا إِنَّهَا لَحَبِيبٌ

(R, IA), by Kuthayyir, By God, *if the cool of water when thirsty, parched, to me be dear, verily she is dear* (J), and

إِذَا الْمَرْءُ أَعْيَتْهُ الْمَرْوَّةُ نَاشِئًا \* فَمَطْلِبُهَا كَهَلَا عَلَيْهِ شَدِيدٌ

(R) *When the man, manliness eludes him while growing up, the quest of it when middle-aged for him will be too hard* (Jsh), and

فَإِنْ نَكَ أَنْزَادَ أَصْبَى وَنِسْوَةً \* فَلَنْ تَذْهَبُوا فَرَاغًا بِقَتْلِ حِبَالٍ

[by Ṭulaiḥa Ibn Khuwailid alAsadī, *And if small numbers of camels have been captured, and women, ye shall not go away with the slaughter of Hibāl unavenged* (J)].

§ 76. The *d. s.* ought to be a *qual.*, i. e. what indicates a meaning and its subject, like مَضْرُوبٌ, حَسَنٌ, قَائِمٌ; so that its occurrence as an *inf. n.* is contrary to the *o. f.*, since it contains no indication of the subject of the meaning (IA). The [*indet.* (IA)] *inf. n.* occurs as a *d. s.* [frequently (IA)], though not regularly (M, R, IA), according to S (M, IA) and the majority (IA), as قَتَلْتَهُ I slew him bound, لَقِيتُهُ فُجَاءَةً I met him unexpectedly, صَبَرًا I spoke to him mouth to mouth, and أَتَيْتُهُ رُكْضًا I came to him running, [i. e. مُصْبِرًا, مُفَاجِئًا, and similarly the rest (M), the *inf. n.* occurring as an *ep.* (R),] like as the *ep.* occurs as an *inf. n.* [42,333] in قَمَّ قَائِمًا, [according to one opinion (79) (R), and

أَلَمْ تَرَنِي عَاهَدْتُ رَبِّي وَأَنْنِي \* لَبِيبٌ رِثَاجٍ قَائِمًا وَمَقَامٍ  
عَلَى حُلْفَةٍ لَا أَشْتُمُ الدَّهْرَ مُسْلِمًا \* وَلَا خَارِجًا مِنْ فِي زُرٍّ كَلَامٍ

(M), by AlFarazdak, *Sawest thou me not covenant with my Lord, while verily I was between a door, i. e. the door of the Ka'ba, standing, and a station, i. e. the station of Abraham, with an oath, I would not revile ever a Muslim, nor should there proceed out of my mouth a lie of speech?* (SM, Jsh)]; but [regularly (R)], according to Mb (M, R), in the case of all [*inf. ns.*] that the *v.* indicates (M), [i. e.] when the *inf. n.* is a mode of its *op.*, as أَتَى أَتَى and سُرِعَ سُرِعَ *He came to us walking and hastening*, but not جَاءَ جَاءَ or بَكَأَ بَكَأَ (R). Akh and Mb, however, hold it to be in the *acc.* as an *inf. n.*, [not as a *d. s.* (R),] the *op.* being suppressed (R, IA), زَيْدٌ طَلَعَ بَغْتَةً *Zaid came up suddenly* being constructively زَيْدٌ طَلَعَ يَبْغَتُ بَغْتَةً, so that يَبْغَتُ is the *d. s.*, not بَغْتَةً (IA), as F holds in أَرْسَلَهَا الْعِرَاقَ [78]: but, if so, it might be made *det.* (R). The KK likewise hold it to be in the *acc.* as an *inf. n.*, but the *op.* to be the *v.* mentioned, because renderable by a *v.* of the form of the *inf. n.*, زَيْدٌ أَخَذَ أَخَذَ being constructively زَيْدٌ أَخَذَ أَخَذَ (IA). And it may be [in the *acc.*] by suppression of the *pre. n.*, i. e. أَتَيْتَهُ ذَا رُكُضٍ (R).

§ 77. The *d. s.* is (1) mostly transient (IA, Sh, ML), i. e. not a permanent, inseparable *qual.*, as جَاءَ زَيْدٌ ضَاحِكًا *Zaid came laughing*: (2) permanent (Sh), inseparable (IA, ML), as وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا VI. 114. *When He is the One that hath sent down to you the Scripture made distinct* (Sh), خَلَقَ اللَّهُ الزَّرافَةَ أَيْدِيهَا أَطْوَلُ *God has created the giraffe, its fore legs longer than its hind legs* (IA, Sh), and

وَجَاءَتْ بِهٖ سَبْطُ الْعِظَامِ كَأَنَّمَا \* عِمَامَتُهُ بَيْنَ الرِّجَالِ لَوَاءٌ

(IA) *And she brought him forth long in the bones, as though his turban would be among men like a banner in height above their heads* (J): (a) necessarily in (a) the *prim.* not renderable by the *deriv.*, as هَذَا مَالِكَ ذَهَبًا *This is thy property, gold*, contrary to بَعْتَهُ يَدًا يَدًا [i. e. مَقْرُونَةً], *I sold to him, hand (joined) with hand* (DM)], i. q.

مَتَقَابِضِينَ; (b) the *corrob.*, as XXVII. 10. [79]; (c) the *d. s.* whose *op.* indicates *novation* of its subject, as وَخَلَقَ الْإِنْسَانَ ضَعِيفًا IV. 32. *And man was created weak*, and, says BD, VI. 114.: (b) occasionally in other cases, as قَامًا بِالْقِسْطِ III. 16. *Stablishing equity* (ML). The *d. s.* is (1) mostly *deriv.*, [i. e. a *qual.* derived from an *inf. n.* (Sh)]: (2) a *prim.* (R, IA, Sh)

substantive, as IV. 73. [17] (Sh): (a) regularly, (a) when subsidiary [74], i. e. a *prim.* substantive qualified by an *ep.* really the *d. s.*, as <sup>اَنَا</sup> <sup>اَنْزَلْنَاهُ</sup> <sup>قُرْآنًا</sup> <sup>عَرَبِيًّا</sup> XII. 2. *Verily We have revealed it an Arabic Kur'an*; (b) when comparison is intended by it, as

فَمَا بَالُنَا أَمْسَى أَسَدَ الْعَرَبِيِّ \* وَمَا بَالُنَا الْيَوْمَ شَاءَ النَّجْفِ

*Then what was our condition yesterday when lions of the forest? And what is our condition to-day when sheep of the ridge? and*

بَدَتْ قَمْرًا وَمَالَتْ خُوطًا بَانٍ \* وَفَاحَتْ عَنَبْرًا وَرَدَّتْ غَزَالًا

by AlMutanabbi, [*She appeared, resembling a moon in her beauty; and swayed, resembling a branch of ben-tree in her bending and the beauty of her gait; and exhaled perfume, resembling ambergris in the fragrance of her odour; and gazed, resembling a gazelle in the blackness of the pupil of her eye (W)*], explainable by supplying a *pre. n.*, i. e. <sup>أَمْثَالَ</sup> <sup>أَسَدِ</sup> <sup>الْعَرَبِيِّ</sup> and <sup>مِثْلَ</sup> <sup>قَمَرٍ</sup>, or by rendering the *acc.* by what may be a condition of what precedes, i. e. <sup>مُنِيرَةً</sup>, <sup>ضَعَانًا</sup>, <sup>شَجَعَانًا</sup>, and the like; (c) when you intend equal apportionment, and assign to each one of divided parts a portion, governing that portion in the *acc.* as a *d. s.*, and putting after it that part, with the *con.* <sup>و</sup>, as <sup>بَعْتُ</sup> <sup>الشَّاءَ</sup> <sup>شَاةً</sup> <sup>وَبَرَهَمًا</sup> <sup>و</sup> *I sold the sheep, a sheep with [78] a dirham.* or *prep.*, as <sup>بَعْتُ</sup> <sup>الْبَرَقَ</sup> <sup>قَفِيزِي</sup> <sup>بِدِرْهَمٍ</sup>



*I sold the wheat two قَيْزٍ measures for a dirham, or something else, as وَضَعْتُ عِنْدَكُمْ الدِّنَانِيَّ دِينَارًا لَدَى كُلِّ وَاحِدٍ*  
*I placed beside you the dīnārs, a dīnār beside each one, each of which ds. s. is [orig.] the 1st term of an inch. prop.; (d) when coming after the mention of the whole, for distribution by means of its part repeated, as بَوَيْتُهُ*  
*I classified it class by class, or for explanation of order by means of its part coupled to by the ف or ثُمَّ, as دَخَلُوا رَجُلًا رَجُلًا They entered, a man then a man and*  
*They passed, a troop afterwards a troop; (e) when an original material, product, or sort, of its subject, as يَعْجِبُنِي الْخَاتَمُ فَضَّةً or الْفِضَّةُ خَاتَمًا or الْكُلِيُّ خَاتَمًا*  
*The signet-ring when silver, or Silver, or Jewelry, when a signet-ring, pleases me; (f) when you pronounce the thing to be superior to itself or something else with respect to two states, as هَذَا بَسْرًا أَطْيَبُ*  
*This when full-grown unripe dates is nicer than it, or anything else, is when fresh ripe dates, or liken a thing to itself or something else with or without the instrument of comparison, as هَذَا بَسْرًا مِثْلَهُ رَطْبًا and*  
*هَذَا بَسْرًا هَذَا رَطْبًا, the op. of the 1st d. s. also being the أَفْعَل of superiority [75] and instrument [or sense] of comparison, notwithstanding their weakness in government;*

for the <sup>فعل</sup> *افعل* of superiority indicates two specified accidents, those of the superior and inferior, by its form, because <sup>أحسن من عمرو</sup> *زيد أحسن من عمرو* means *Zaid the superior has goodliness, and 'Amr the inferior has goodliness*; while the instrument of comparison indicates two unrestricted accidents by its meaning, because <sup>زيد وعمرو</sup> *زيد وعمرو* means *There is a state that they two share in*, so that they have two similar states, though that state is not declared literally; and therefore <sup>يوم الجمعة مثله يوم السبت</sup> *زيد يوم الجمعة مثله يوم السبت* means *Zaid's state, and wont, on Friday resemble his state, and wont, on Saturday*, the two *adv.* being governed in the *acc.* by the meaning of *state* and *wont*, since they express every accident, inseparable, like *goodliness*, or separable, like *striking*, as the *prep.* and *adv.* in

<sup>كذابك من أم الحويرث قبلها \* وجارتها أم الرباب بماسل</sup>

[by Imra alKais, Thy wont in the love of 'Unaiza is like thy wont in the love of Umm AlHuwaitirith before her, and of her neighbour Un n ArRabāb in mount Ma'sal (EM)] depend upon <sup>دأبك</sup> *دأبك* as i. q. <sup>تمتعك</sup> *تمتعك* *thine enjoyment* [of Umm &c.]; which being established, you place the dependent of the accident of the [things] *pronounced superior* and *likened* beside them, and the dependent of the accident of the [things] *pronounced inferior* and *likened to* beside them, to avert ambiguity and from eagerness for explanation; (g) as MK says, when an *inf. n.* coming after a substantive whereby consummateness is

meant, as <sup>أنت الرجل علما</sup> *Thou art the man in knowledge*, i. e. <sup>الكامل في الرجولية عالما</sup>, and <sup>هو زهير شعرا</sup> *He is a Zuhair in versifying*, Khl's opinion being that it is a *d. s.*; but Th says it is an *inf. n.*, i. e. <sup>انت العالم علما</sup>, and I think it is a *sp.*, because an *ng.* in sense, i. e. <sup>الكامل علمه</sup> and <sup>شعرا</sup>, for you say <sup>هو قارون كنزا</sup> and <sup>سيبويه نحرا</sup> *He is a Korah in treasure and a Sibawaih in syntax*, and these are not *ds. s.*, nor *inf. ns.*: (b) by hearsay, as <sup>كلمته فلا الى</sup>, <sup>بعته يدا بيد</sup> [78], <sup>ارسلها العراق</sup>. But as for <sup>جاء البر قفيزين</sup> *The wheat became two measures*, the *acc.* is *pred.* of <sup>جاء</sup> [448], not a *d. s.* (R).

§ 78. According to the majority of GG (IA), the *d. s.* is [only (IA)] *indet.* (M, IH, IA, Sh), because the *indet.* is original, and the object, i. e. restriction of the accident relating to its subject, is realized by it, determination being *red.* to the object (Jm); and whatever occurs *det.* in letter is *indet.* in sense (IA). It sometimes occurs literally made *det.* by (1) <sup>ال</sup>, as <sup>ادخلوا الاول فالاول</sup> [below],

<sup>وارسلها العراق و لم يذدها \* ولم يشقق على نغص الدخال</sup>

[by Labīd, *And he, the wild he-ass, let them, the she-asses, loose to drink, jostling one another; and repelled them not,*

nor feared the discomfort of the mingling together (J)],  
 and جَاوَرُوا الْجَمَاءَ الْغَفِيرَ, i. e. جَمِيعًا, اَلْ being in all such  
 cases *red.*; (2) prothesis, as اِجْتَهَدَ وَحْدَكَ, i. e. مُنْفَرِدًا,  
 and جَاوَرُوا قَضَاهُمْ بِقَضَائِهِمْ, i. e. جَمِيعًا; (3) the quality of  
 proper name, as جَاوَرَتِ الْخَيْلُ بَدَادَ The horses came dis-  
 persed, i. e. مُتَبَدِّدَةً, بَدَادَ being *orig.* a proper name for  
 the genus of *dispersedness* like فُجَارَ for *wickedness* [8]  
 (Sh). The *d. s.* apparently made *det.* is (1) an *inf. n.*,  
 made *det.* by اَلْ, as اَرْسَلَهَا الْعِرَاقَ; or by prothesis, as  
 رَجَعَ عَوْدَةً عَلَى بَدْءِهَا, and رَحَدَكَ, and اَنْعَلَهُ جَهْدَكَ : (a)  
 S says they are *dets.* put in the place of *indets.*, i. e.  
 عَائِدًا مُنْفَرِدًا, مُجْتَهِدًا, مُعْتَزَّةً, reverting, though عَوْدَةً may be an unrestricted *obj.* to  
 رَجَعَ, i. e. He returned to his beginning with his known  
 reverting; but F says they are unrestricted *objs.* to the  
 supplied *d. s.*, i. e. مُجْتَهِدًا جَهْدَكَ, مُعْتَزَّةً الْعِرَاقَ,  
 عَائِدًا عَوْدَةً, i. e. اِنْفِرَادَكَ, and مُنْفَرِدًا وَحْدَكَ : (b) in  
 جَاوَرُوا قَضَاهُمْ الْخَ the *inf. n.* is i. q. the *act. part.*, i. e. their  
 breaker with their broken, because with crowding and  
 congregating are breaker and broken: قَضَاهُمْ is *orig.* an

*inch.*, and <sup>أ</sup>بَقَضِيضُهُمْ its *enunc.*, like <sup>أ</sup>كَلِمَتُهُ <sup>أ</sup>فَوْهُ <sup>أ</sup>إِلَى <sup>أ</sup>فِي ; then the sense of *prop.* and sentence becomes obliterated from <sup>أ</sup>فَوْهُ <sup>أ</sup>إِلَى <sup>أ</sup>فِي and <sup>أ</sup>بَقَضِيضُهُمْ when the sense of the single term is understood from them, because their meaning is <sup>أ</sup>كَانَتْ and <sup>أ</sup>مُشَانَهَا ; so that, since the *prop.* stands in the place of the single term, and discharges its function, what is susceptible of inflection, i. e. the 1st term, is *infl.* like the single term that it stands in the place of, as in <sup>أ</sup>فَانَهَا <sup>أ</sup>لِفِيكَ [42]: (c) similar are (a) <sup>أ</sup>يَدَا <sup>أ</sup>يَدٍ, i. e. <sup>أ</sup>يَدٍ <sup>أ</sup>بَنِي <sup>أ</sup>يَدٍ, by suppression of the *pre. n.*, i. e. *cash with* [77] *cash*; (b) <sup>أ</sup>بَعْتُ <sup>أ</sup>الشَّاءَ <sup>أ</sup>شَاةً <sup>أ</sup>بَدْرَهَمٍ <sup>أ</sup> I sold the sheep, a sheep for a dirham i. e. <sup>أ</sup>بَعْتُ <sup>أ</sup>الشَّاءَ <sup>أ</sup>شَاةً <sup>أ</sup>وَدْرَهَمًا, i. e. <sup>أ</sup>كُلُّ <sup>أ</sup>شَاةٍ <sup>أ</sup>; (c) <sup>أ</sup>بَعْتُ <sup>أ</sup>الشَّاءَ <sup>أ</sup>شَاةً <sup>أ</sup>وَدْرَهَمًا, [77], the <sup>أ</sup>و being i. q. <sup>أ</sup>مَعَ, as in <sup>أ</sup>كُلُّ <sup>أ</sup>رَجُلٍ <sup>أ</sup>وَضِيعَتُهُ [29], i. e. <sup>أ</sup>كُلُّ <sup>أ</sup>شَاةٍ <sup>أ</sup>, <sup>أ</sup>شَاةً <sup>أ</sup>وَدْرَهَمٍ <sup>أ</sup>مَقْرُونَايَ, i. e. <sup>أ</sup>كُلُّ <sup>أ</sup>شَاةٍ <sup>أ</sup>, both terms being here put into the *acc.*, because susceptible of inflection: (2) not an *inf. n.*, made *det.* by <sup>أ</sup>أَل, as <sup>أ</sup>مَرَرْتُ <sup>أ</sup>بِهِمْ, i. e. <sup>أ</sup>الْجَمَاءُ <sup>أ</sup>الْغَفِيرُ, i. e. *the numerous (multitude), covering (by reason of their number the face of the earth)*, and <sup>أ</sup>دَخَلُوا <sup>أ</sup>جَاؤُنِي <sup>أ</sup>الرِّجَالُ, i. e. <sup>أ</sup>مُتَرَتِّبِينَ <sup>أ</sup>; or by prothesis, as <sup>أ</sup>ثَلَاثَتِهِمْ and <sup>أ</sup>أَرْبَعَتِهِمْ to *ten*, these 8 *ns.*, when *pre.* to the *pron.* of what precedes, being governed in the *acc.*, according to the people of AlHijāz, as *ds. s.*, because occurring in

the place of the *indet.*, i. e. <sup>٨٤</sup>مَجْتَمِعِينَ فِي الْمَجَىٰ <sup>٨٤</sup>, while the Banū Tamīm put them in apposition as *corrobs.*, <sup>٨٤</sup>كَلِمَةً <sup>٨٤</sup>, and <sup>٨٤</sup>فَاَلَا أَلَمْ [77,114] (R). The Bdd and Y assert that the *d. s.* may be made *det.* unrestrictedly without paraphrase; while the KK say that, if the *d. s.* imply the sense of condition, it may be made *det.*, but, if not, not, as <sup>٨٤</sup>زَيْدٌ الرَّكَبُ أَحْسَنُ مِنْهُ الْمَاشِي <sup>٨٤</sup>, i. e. <sup>٨٤</sup>زَيْدٌ إِذَا <sup>٨٤</sup>, <sup>٨٤</sup>جَاءَ زَيْدُ الرَّكَبِ <sup>٨٤</sup>, but not <sup>٨٤</sup>رَكِبَ أَحْسَنُ مِنْهُ إِذَا مَشَى <sup>٨٤</sup>, since <sup>٨٤</sup>جَاءَ زَيْدٌ إِنْ رَكِبَ <sup>٨٤</sup> is not right (IA). The *s. s.* is (1, [mostly (IH)] *det.* (M, IH, IA, Sh), because predicated of in sense (Jm): (2) *indet.*, [(a) mostly only (IA, Sh)] when (a) particular (R, IA, Sh) by means of qualification (R, IA), as <sup>٨٤</sup>فِيهَا يَفْرُقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا <sup>٨٤</sup> XLIV. 3. 4. *In it is every wise matter distinguished, being a matter from Us* (IA, Sh), <sup>٨٤</sup>وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ <sup>٨٤</sup>, <sup>٨٤</sup>مُصَدِّقًا <sup>٨٤</sup> II. 83. *And when there came unto them a Scripture from God verifying* as read with the *acc.*, which Z makes a *d. s.* to <sup>٨٤</sup>كِتَابٌ because qualified by the *adv.* (Sh), and

نَجَّيْتَ يَا رَبُّ نُوحًا وَاسْتَجَبْتَ لَهُ  
فِي فُلْكَ مَآخِرٍ فِي الْيَمِّ مَشْحُونًا  
وَعَاشَى يَدْعُو بِآيَاتِ مُبَيَّنَةٍ  
فِي قَوْمِهِ أَلْفَ عَامٍ غَيْرِ خَمْسِينَ



لَا يَرْكُنُنَّ أَحَدٌ إِلَى الْأَحْجَامِ \* يَوْمَ الْوَعَى مُتَخَوِّنًا لِحِمَامِ

by Kaṭarī Ibn AlFuḡā'a (IA) alKhārijī, *Let not any one incline to drawing back on the day of battle, terrified at death* (J); (c) shared with in the *d. s.* by a *det.*, as جَاؤُنِي (R); (d) preceded by the *d. s.* (R, IA, Sh), because there is then no fear of the *d. s.*'s being confounded with the *qual.* (R), as

وَبِالْجِسْمِ مِنِّي بَيْنًا لَوْ عَلِمْتَهُ  
شُحُوبٌ وَإِنْ تَسْتَشْهَدِي الْعَيْنُ تَشْهَدُ

[*And in the body of me conspicuous—if thou knewest it, thou wouldst pity me—is haggardness; and if thou ask the eye to bear witness of that, it will bear witness thereof* (J)] and

وَمَا لَمْ نَفْسِي مِثْلَهَا إِلَى لَأْتُمْ \* وَلَا سَدَّ فَقْرِي مِثْلَ مَا مَلَكَتْ يَدِي

(IA) *Nor has any upbraider of mine upbraided my soul like itself; nor stayed my poverty like what my hand has possessed* (J), [and] as

أَمِيَّةٌ مُوحِشًا طَلَلٌ \* يَلُوحُ كَأَنَّهُ خَلَلٌ

[75] (Sh), by Kuthayyir, *Mayya's is, desolate, a ruin. gleaming as though it were gold-bedizened coverings for scabbards* (SM, Jsh); the citation, however, of أَمِيَّةٌ as evidence of the *d. s.*'s being made to precede its *indet*



subject is not correct, according to him that requires unity of *op.* in the *d. s.* and its subject, save according to Akh's doctrine that <sup>٩٨٧</sup>زَيْدٌ in <sup>٩٨٧</sup>فِي الدَّارِ زَيْدٌ may be in the *nom.* as an *ag.* [498], while according to S the *pron.* in <sup>٩٨٧</sup>لَمِيَّةٌ must be the *s. s.*; whereas he that allows difference of *op.* allows <sup>٩٨٧</sup>لَمِيَّةٌ to be *op.* of the *d. s.*, and <sup>٩٨٧</sup>طَلَلٌ to be *s. s.* though governed in the *nom.* by inchoation (R): in these positions and the like the occurrence of the *d. s.* to the *indet.* is regular, as inchoation with the *indet.* in their counterparts [25] is regular (Sh): (h) seldom (IA, Sh) pure (Sh), without one of the permissives mentioned (IA), as in tradition <sup>٩٨٧</sup>صَلَّى رَسُولُ اللَّهِ صَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ رَجُلٌ قِيَامًا *The Apostle of God (God bless and save him!) prayed sitting, and certain men prayed behind him standing* (IA, Sh) and

<sup>٩٨٧</sup>فِيهَا اثْنَتَانِ وَارْبَعُونَ حَلُوبَةً \* <sup>٩٨٧</sup>سُودًا كَخَفَايَةِ الْغُرَابِ الْأَسْحَمِ by 'Antara al'Absī, *Among them are two and forty milch camels, black like the short wing-feather of the sable raven*, <sup>٩٨٧</sup>سُودًا being a *d. s.* to the *num.*, or, with syllepsis, a *d. s.* or *ep.* to <sup>٩٨٧</sup>حَلُوبَةً, because i. q. <sup>٩٨٧</sup>حَلَّالْتَبْ, and the 1st construction being best (Sh).

§ 79. The *d. s.* is [(1) mostly (ML) *non-corrob.* (IA), *expl.* (Sh, ML) of condition, which is that whose sense is not imported without the mention of it, as XXVIII. 20. (74) (Sh): (2) *corrob.* (IA, ML), which is that whose sense

is imported without it (ML);] (a) *corrob.* of its *op.* (IA, Sh, ML), which is that whose sense is imported from the mere letter of its *op.* (Sh), i. e. every *qual.* indicating the sense of its *op.* and, more often, differing from it in letter (IA), as

وَلَا تَعَثُوا فِي الْأَرْضِ مَفْسِدِينَ II. 57. *And do not mischief in the earth, working corruption* (IA, Sh), ثُمَّ وَلَيْتُمْ مَدِيرِينَ

IX. 25. *Then ye turned your backs retreating* (IA),

وَأَزَلَفْتُ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ L. 30. *And Paradise shall be brought near to the pious, not distant*, [بَعِيدٌ being *masc.* because on the measure of an *inf. n.*, or by suppression of the qualified, i. e. شَيْءًا غَيْرَ بَعِيدٍ (K, B), or because

الْجَنَّةُ is i. q. الْبُسْتَانُ (B),] فَتَبَسَّمَ ضَاحِكًا XXVII. 19. *Then he smiled, laughing*, وَلَّى مَدْبِرًا XXVII. 10. *He turned his back, retreating* (Sh), or, less often, agreeing with it in letter, as IV. 81. [74] وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

XVI. 12. *And He hath subjected unto you the night and the day and the sun and the moon and the stars, subjected by His command* (IA); apparently [therefore] the *corrob.* comes after the verbal [*prop.*] also, as II. 57., IX. 25., قُمْ قَائِمًا [76], and XVI. 12., but it is better to hazard that these *acc. eps.* all stand in the place of the *inf. n.* [42], as is S's opinion on

وَقَدْ سَارَ الرِّكْبُ [82] *What! sittest thou when*



predicament is that of *adv.*" (ML), so that he renders the nominal *prop.* by an *adv.*, i. e. وَقَتَ طُلُوعِ الشَّمْسِ, i. e. مُتَقَارِنًا لَطُلُوعِهَا (DM). The *corrob.* is not a restriction of its *op.* like the transient. After the nominal [*prop.*] it occurs for confirmation and corroboration of the purport of the enunciation, or for adducement of an argument in support of it, the purport being (1) glorying, as اَنَا ابْنِي, (2) magnifying another, as أَنْتَ الرَّجُلُ دَارَةٌ مَشْهُورًا الْخَ ; (3) belittling oneself, as أَنَا عَبْدُ اللَّهِ أَكَلًا كَمَا يَأْكُلُ كَامِلًا ; (4) belittling another, as هُوَ الْمُسْكِينُ مَرْحُومًا He is the needy, pitiable; (5) terrifying, as

أَنَا الْحَيَّاجُ سَفَاكُ الدِّمَاءِ

*I am AlHajjāj, the mighty shedder of blood; (6) something else, as زَيْدٌ ابْنُكَ عَطُوفًا Zaid is thy father, affectionate, هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ VII. 71. This is the she-camel of God for you, a sign, and وَهُوَ الْحَقُّ مُصَدِّقًا II. 85. When it is the truth, verifying: أَكَلًا, مَرْحُومًا, and مُصَدِّقًا being for adducement of an argument in support of the purport of the enunciation; سَفَاكُ الدِّمَاءِ, كَامِلًا, مَشْهُورًا بِهَا نَسَبِي, and آيَةٌ for confirmation and corroboration of the purport*

of the *prop.*; and عَطُوفًا for both: and all named *corrob.* *d. s.* (though what is for adducement of an argument in support of the purport of the enunciation is not *corrob.*, since *its being truth* does not contain the sense of *verifying*, so that it should be corroborated by مُصَدِّقًا), because the purport of the *d. s.*, being mostly inseparable from the purport of the *prop.* (for *verifying* is inseparable from the *trueness* of the Qur'ān, and likewise *pitiableness* in most cases from *neediness*), becomes as though it were it (R). It would be absurd to say زَيْدٌ أَبُوكَ مُنْطَلَقًا or أَخُوكَ, except when you meant *adoption* or *friendship* (M). S says (R) the *op.* is [أَثْبَتَهُ or أَحَقَّهُ (M)] understood (M, R) after the *prop.*, i. e. زَيْدٌ أَبُوكَ أَحَقَّهُ عَطُوفًا (I am sure of him) and أَثْبَتَهُ عَطُوفًا (I know him certainly); which requires consideration, since there is no meaning to *I was certain of the father, and knew him, in the state of his being affectionate*, while, if he mean that the sense is *I know him to be affectionate*, it is a 2nd obj., not a *d. s.* In my opinion the *op.* is rather the sense of the *prop.*, as in the *inf. n. corrob.* of itself or something else, as though he said عَطُوفًا أَبُوكَ تَعَطَّفَ عَلَيْهِ and حَقٌّ ذَاكَ مُصَدِّقًا and يَرْحَمُ مَرْحُومًا; because, even if the two terms of a *prop.* be purely *prim.*, a verbal sense undoubtedly accrues from the attribution of one to the other. Accordingly the *corrob.* [*d. s.*] does not precede

the two terms of the *prop.*, nor one of them, because of their weakness in government, from the obscurity of the verbal sense in the *prop.* (R).

§ 80. The *d. s.*, *enunc.*, and *ep.* are *orig.* single terms: but the *prop.* occurs in the place of the *d. s.*, as in that of the *enunc.* and *ep.* (IA). The *prop. d. s.* must be enunciatory, instances transmitted to the contrary being paraphrased [34]: and mistaken are the sayings (a) that in <sup>أَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نَنْشُرُهَا</sup> II. 261. *And look at the bones, how We quicken them* the *interrog. prop.* is a *d. s.* to <sup>الْعِظَامِ</sup>, [i. c. <sup>مُحْيَاةً</sup> (B),] whereas <sup>كَيْفَ</sup> alone is a *d. s.* to the *obj.* of <sup>نَنْشُرُ</sup>, the *prop.* being a *subst.* for <sup>الْعِظَامِ</sup> :

(b) that in <sup>عَرَفْتَ زَيْدًا أَبُو مِنْ هُوَ</sup> the *interrog. prop.* is a *d. s.*, [whereas it is a *subst.* for the *acc.*]; (c) that in

<sup>أَطْلُبْ وَلَا تَضْجُرْ مِنْ مَطْلَبٍ \* فَاقَّةُ الطَّالِبِ أَنْ يَضْجُرَ</sup>

*Seek thou, while not disheartened at seeking; for the bane of the seeker is that he should be disheartened* the *prop.* after the <sup>و</sup> is a *d. s.* and <sup>لَا</sup> *prohib.*, whereas the <sup>و</sup> is *synd.* (ML)

and <sup>لَا</sup> *neg.* (DM). It must contain a *cop.* [to the *s. s.*

(DM)], a *pron.*, [as <sup>تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وَجُوهَهُمْ</sup> XXXIX. 61. *Thou shalt see them that have lied against God, their faces black* (ML)]; or <sup>و</sup>, [named the <sup>و</sup> of the *d. s.* and the <sup>و</sup> of inception, the sign of which

is its replaceability by <sup>أَنْ</sup> (IA), as <sup>لَنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ</sup>

عَصَبَةٌ XII. 14. *Surely, if the wolf devour him, when we are a band of men and جَاءَ زَيْدٌ الْخ (79) (ML)]*; or *pron. and (IA, ML) together (IA), as لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى و IV. 46. Draw not near to prayer when ye are drunken: but is sometimes literally void of both, the pron. being then supplied, as مَرَرْتُ بِالْبَرْقِيقِزِ بِدِرْهَمٍ, [i. e. مَذَّةُ قَفِيزٍ (DM)]*; or the و, as

نَصَفَ النَّهَارَ الْمَاءُ غَامِرَةً \* وَرَفِيقَهُ بِالْغَيْبِ لَا يَدْرِي

(ML), by AlMusayyab Ibn Mālik adDuhaiṭ or AlMusayyab Ibn 'Alas, *The day reached the middle, (while) the water was covering him and his companion knew not the invisible (Jsh). It is nominal or verbal (M, IA), the v. being an aor. or pret.; and each is aff. or neg. (IA). Among the 6 ps. [516] there is none that with its reg. is a d. s. except كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ, as كَانَ and إِنَّ except وَأَنْ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ VIII. 5. Like as thy Lord brought thee forth from thy house with right, when verily a party of the believers were loth and نَبَذُوا وَرَاءَ ظُهُورِهِمْ [a medley of II. 95. and III. 184.] They cast it behind their backs as though they knew not: because أَنِ is renderable by a det. inf. n., whereas the d. s. is indet.; لَيْتَ and لَعَلَّ are requisitive, whereas the prop. d. s. is enunciatory; and لَكِنَّ requires a sentence before*





constructively a single term, and therefore void of the و : which, if meaning that it *must* be so, requires consideration, because of

فَالْحَقُّنَا بِالْهَادِيَاتِ وَدُونَهُ \* جَوَاحِرُهَا فِي صِرَةٍ لَمْ تَزِيلِ

[by Imra alKais, *And he made us to overtake the leaders of the wild animals, while near him were their laggards in a herd not scattered* (EM)], whereas, if it were a single term, the و would not be allowable, and also of لَقِيْتَهُ وَأَنْ لَقِيْتَهُ, whereas, if it were not a *prop.*, أَنْ would not be prefixed to it; but, if meaning that it *may* be, is admitted. The *prop.* headed by لَيْسَ, though verbal, is like the nominal in that the و and *pron.* combined and the و alone are more frequent than the *pron.* alone; because لَيْسَ, denoting mere negation, and not indicating time, is like a *neg. p.* prefixed to the nominal (R). The [*prop.* headed by an (IA)] *aff aor.* is [not conjoined with the و, but (IA)] connected by the *pron.* alone, [because the *aor.* is on the measure and in the sense of the *act. part.* (R); any apparent instance of the و being explained by subaudition of an *inch.* after it, to which the *aor.* is *enunc.*, as

فَلَمَّا خَشِيتُ أَظْفَانِيْرَهُمْ \* نَجَوْتُ وَأَرَاهَنَهُمْ مَالِكًا

i. e. وَأَنَا أَرَاهَنَهُمْ (IA), by 'Abd Allāh Ibn Hammām asSa-lūlī, *And when I dreaded their talons, i. e. weapons, I escaped while I left Mālik with them as a pledge* (Jsh).

The *aor.* occurring as a *d. s.* must be devoid of the *p.* of futurity, like the *سى* and *لَى* (R)]. Everything else, [i. e. the *neg. aor.* and *aff. or neg. pret.* (R, IA),] is connected by the *و* and *pron.* or the *و* or *pron.* alone (IH, IA). The *aor.*, when made *neg.*, (R, IA, BS) (1) by *لَا*, is, [as IM elsewhere mentions (IA), mostly (R)] denuded of the *و*, like the *aff.* (R, IA) *aor.*, apparent instances of the *و* being explained by subaudition of an *inch.*, like Ibn Dhakwān's reading *فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ* X. 89. *Be ye therefore upright, while ye follow not*, i. e. *وَالْتَمَامًا لَا* (IA); (2) by *مَا*, must be denuded of the *و* (R, BS): like the *aff. aor.*, as

عَهْدَتِكَ مَا تَصْبُو وَفِيكَ شَبِيئَةٌ  
فَمَا لَكَ بَعْدَ الشَّيْبِ صَبًا مَتِيمًا

(BS) *I knew thee not dallying when in thee was youthfulness. Then what aileth thee after hoariness, amorous, enslaved?* (Jsh); (3) by *لَمْ*, must have the *و*, with the *pron.* or not (R). According to [Fr and (R)] the BB except Akh (R, MI), the [*aff.* (III)] *pret.* must have *قَدْ*, [to approximate the past to the present (B on V. 66.),] expressed, [as *وَمَا لَنَا إِلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا* *وَابْنَانَا* II. 247. *And what aileth us that we should not do battle in the cause of God when we have been driven forth from our homes and our children?* (ML)]; or supplied (M,

IH, ML), as <sup>أَصْدُرُهُمْ</sup> صَدْرُهُمْ <sup>حَصْرَتْ</sup> حَصْرَتْ <sup>أَوْ جَاؤُوكُمْ</sup> جَاؤُوكُمْ <sup>أَوْ</sup> | IV. 92. *Or have come unto you, their bosoms straitened* (ML): while Akh and the KK [except Fr (R)] hold that to be unnecessary (R, ML), because it often occurs as a *d. s.* without <sup>قَدْ</sup> قَدْ (ML), as <sup>كَمَا أَتَنَفَّضُ</sup> كَمَا أَتَنَفَّضُ <sup>أَلَخْ</sup> أَلَخْ [72] and IV. 92. (R). The , and <sup>قَدْ</sup> قَدْ are (1) necessary, if the *pret.* be *aff.*, and there be no *pron.* with it (R, BS), as

<sup>يَقُولُ</sup> يَقُولُ <sup>وَقَدْ تَرِ</sup> وَقَدْ تَرِ <sup>الرَّوْطِيفُ</sup> الرَّوْطِيفُ <sup>وَسَاقَهَا</sup> وَسَاقَهَا \* <sup>أَلَسْتَ</sup> أَلَسْتَ <sup>تَرَى</sup> تَرَى <sup>أَنْ</sup> أَنْ <sup>قَدْ أَتَيْتَ</sup> قَدْ أَتَيْتَ <sup>بِمُؤَيِّدٍ</sup> بِمُؤَيِّدٍ

(R), by Tarafa, *Saying, when the shank and her thigh have been severed, Seest thou not that thou hast brought to pass a great calamity?* (EM): (2) disallowed, if the

*pret.* be (a) *cond.* in sense, as <sup>لَا ضَرْبَنَّهُ</sup> لَا ضَرْبَنَّهُ <sup>ذَهَبَ</sup> ذَهَبَ <sup>أَوْ مَكَتْ</sup> أَوْ مَكَتْ

*I will assuredly beat him, go he or stay*; (b) after <sup>أَلَّا</sup> أَلَّا, as

<sup>قَدْ</sup> قَدْ <sup>مَا تَكَلَّمُ</sup> مَا تَكَلَّمُ <sup>أَلَّا</sup> أَلَّا <sup>قَالَ</sup> قَالَ <sup>خَيْرًا</sup> خَيْرًا [1]. The , is (1) necessary, but <sup>قَدْ</sup> قَدْ

disallowed, when the *v.* is *neg.*, and there is no *pron.*, as

<sup>جَاءَ</sup> جَاءَ <sup>زَيْدٌ</sup> زَيْدٌ <sup>وَمَا</sup> وَمَا <sup>طَلَعَتِ</sup> طَلَعَتِ <sup>الشَّمْسُ</sup> الشَّمْسُ

(2) allowable, but <sup>قَدْ</sup> قَدْ disallowed, when the *v.* is (a) *neg.*, and the *pron.* present, as

<sup>وَلَا</sup> وَلَا <sup>تَيَمَّمُوا</sup> تَيَمَّمُوا <sup>لَيْسَ</sup> لَيْسَ ; <sup>جَاءَ</sup> جَاءَ <sup>زَيْدٌ</sup> زَيْدٌ <sup>وَمَا</sup> وَمَا <sup>نَرَى</sup> نَرَى <sup>كَيْفَ</sup> كَيْفَ <sup>جَاءَ</sup> جَاءَ

<sup>أَخْبَيْتُ</sup> أَخْبَيْتُ <sup>مِنْهُ</sup> مِنْهُ <sup>تَنْفِقُونَ</sup> تَنْفِقُونَ <sup>وَلَسْتُمْ</sup> وَلَسْتُمْ <sup>بِأَخْذِيهِ</sup> بِأَخْذِيهِ II. 269.270. *Nor have*

*recourse to the bad thereof when about to expend, while*

*ye are not acceptors of it and*

<sup>إِذَا</sup> إِذَا <sup>جَرَى</sup> جَرَى <sup>فِي</sup> فِي <sup>كَفِّهِ</sup> كَفِّهِ <sup>الرِّشَاءُ</sup> الرِّشَاءُ \* <sup>جَرَى</sup> جَرَى <sup>الْقَلْبِ</sup> الْقَلْبِ <sup>لَيْسَ</sup> لَيْسَ <sup>فِيهِ</sup> فِيهِ <sup>مَاءٌ</sup> مَاءٌ

*When the rope runs in his hand, the well flows, no water being in it.* In other cases you may (1) put both, as <sup>وَقَدْ</sup>

<sup>فَصَلَ</sup> لَكُمْ VI. 119. *When He hath distinguished for you:*

(2) omit both, as IV. 92., <sup>هَذِهِ بَضَاعَتُنَا رَدَّتْ إِلَيْنَا</sup> XII. 65.

*This is our money returned unto us,* <sup>وَلَا عَلَى الَّذِينَ إِذَا</sup>

<sup>مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا</sup> IX. 93.

*Nor upon them that, when they came unto thee that thou mightest mount them, thou saying, I find not whereon*

*I shall mount you, turned back, [قُلْتَ being a d. s. to*

*the ك in أَتَوْكَ (K, B), i. e. قَائِلًا (K),] and شَجَّتْ [449]:*

(3) restrict yourself to (a) the و, as <sup>أَنْتُمْ لَكُمْ وَاتَّبَعَكَ</sup>

<sup>الْأَزْدَلُونَ</sup> XXVI. 111. *Shall we believe on thee when the*

*basest have followed thee? and كُنْتُمْ بِاللَّهِ*

<sup>أَمْوَاتًا فَاحْيَاكُمْ</sup> II. 26. *How shall ye disbelieve in God when*

*ye were lifeless and He made you alive?; (b) قَدْ, as*

<sup>وَقَفْتُ بِرَبِّهِ الدَّارِ قَدْ غَيَّرَ الْبَلَى \* مَعَارِفَهَا وَالسَّارِيَاتِ الْهَوَاطِلُ</sup>

[by AnNābigha adhDhubyānī,] *I stood in the dwelling of the mansion, when wear and the pouring clouds that rain at night had altered its features: nor is it necessary*

in (2) and (3. a) that قَدْ should be understood, contrary to the opinion of Mb, F, Fr, and most of the moderns (BS).

§ 81. This *prop.* may be made void of the *rel.* to the *s. s.*, because treated like the *adv.*, on account of the resemblance between the *d. s.* and *adv.* as

وَقَدْ اَغْتَدَى وَالطَّيْرُ فِي وَكُنَاتِهَا \* بِمَنْجَرٍ قَيْدِ الْاَرَابِدِ هَيْكَلِ

(M), by Imra alKais, *And sometimes I sally forth in the early morning, when the birds are in their nests, with a horse having short and little hair, like the shackle of the wild animals, long and large in the body* (EM).

§ 81. A. Some *ns.* are inseparably *d. s.*, as كَانَتْ and دُطِبَتْ, which are not *pre.* (R). Z's allowing [one of] the two constructions, [that كَانَتْ should be a *d. s.* to اِسْلَمَ (K),] in ادْخُلُوا فِي السِّلْمِ كَانَتْ II. 204. *Enter into submission wholly* is a mistake, because كَانَتْ is peculiar to rational beings: his mistake in XXXIV. 27. [75], when he construes كَانَتْ to be *ep.* to a suppressed *inf. n.*, i. e. اَرْسَالَتْ كَانَتْ, is worse, because in addition to employing it for what is not rational he excludes it from the quality of *d. s.* inseparable from it: and his mistake in the preface of the M, when he says مَحِيْطٌ بِكَافَّةِ الْاَبْوَابِ *Comprehending the whole of the categories*, is worse and worse, because he excludes it from the *acc.* altogether (ML).

§ 82. Suppression of the *op.* [of the *d. s.* (IA)] is (1) allowable, [because of a context, circumstantial (Jm), as

in <sup>سُرْ</sup>رَاشِدًا <sup>مَهْدِيًا</sup>said to the traveller (IH), i. e. <sup>سُرْ</sup>رَاشِدًا, (*Journey thou, following the right way, directed aright*; or oral (Jm), as in <sup>اَيَحْسَبُ</sup>اَيَحْسَبُ <sup>الْاِنْسَانُ</sup>اَيَحْسَبُ <sup>اَنْ</sup>اَنْ <sup>لَنْ</sup>لَنْ <sup>نَجْمَعُ</sup>نَجْمَعُ <sup>عِظَامَهُ</sup>عِظَامَهُ <sup>بَلَى</sup>بَلَى LXXXV. 3. 4. *Doth man think that (the case will be this,) We shall not collect his bones? Yea, (We will collect them,) being able, i. e. <sup>بَلَى</sup>بَلَى <sup>نَجْمَعُهَا</sup>نَجْمَعُهَا <sup>قَادِرِينَ</sup>قَادِرِينَ (IA, Jm)]:*  
 (2) necessary, when the d. s. is [(a) a subst. for an enunc., as in <sup>ضَرْبِي</sup>ضَرْبِي <sup>زَيْدًا</sup>زَيْدًا <sup>قَائِمًا</sup>قَائِمًا (29) (R, IA): (b) expl. of increase little by little, when conjoined with the <sup>ف</sup>ف or <sup>ثُمَّ</sup>ثُمَّ, as in <sup>فَذَهَبَ</sup>فَذَهَبَ <sup>الْتَّمَنُ</sup>الْتَّمَنُ <sup>صَاعِدًا</sup>صَاعِدًا, i. e. <sup>ثُمَّ</sup>ثُمَّ <sup>زَائِدًا</sup>زَائِدًا or <sup>بَعْتَهُ</sup>بَعْتَهُ <sup>بِدِرْهَمٍ</sup>بِدِرْهَمٍ <sup>فَصَاعِدًا</sup>فَصَاعِدًا or <sup>زَائِدًا</sup>زَائِدًا, *I sold it for a dirham and upwards or then more, said of a thing having parts, whereof some were sold for a dirham and the remainder for more (R); (or decrease,) as in <sup>تَصَدَّقْتُ</sup>تَصَدَّقْتُ <sup>بِدِينَارٍ</sup>بِدِينَارٍ <sup>فَسَافِلًا</sup>فَسَافِلًا I gave alms of a dinār and downwards, i. e. <sup>فَذَهَبَ</sup>فَذَهَبَ <sup>الْمَتَصَدِّقُ</sup>الْمَتَصَدِّقُ <sup>بِهٖ</sup>بِهٖ <sup>سَافِلًا</sup>سَافِلًا (IA): (c) according to Sf and Z, a prim. substantive implying rebuke for improper change in state, with or without the interrog. Hamza, as in*

أَفِي السَّلَامِ أَعْيَارًا جَفَاءَ وَغُلَظَةً  
 وَفِي الْحَرْبِ أَشْبَالَةَ النِّسَاءِ الْعَوَارِي

*What! in peace (do ye change into) wild asses in rudeness and coarseness, and in war (into) the likes of menstruating*

women ? , i.e. <sup>أَعْيَارًا</sup> <sup>أَتَتَقَلَّبُونَ</sup> and <sup>أَشْبَالًا</sup> <sup>النِّسَاءَ</sup> , and <sup>أَعْلَمَ</sup> <sup>اللَّهُ</sup> <sup>مَرَّةً</sup> <sup>وَقَيْسِيَا</sup> <sup>أُخْرَى</sup> (Thou turnest) *Tamīmī*, God knows, at one time, and *Kaisī* at another; but according to S these substantives are in the *acc.* as *inf. ns.*, which is the truth, because, says IH, the meaning is not *Thou turnest in the state of thy being Tamīmī*, but *Thou turnest with this particular turning*: (d) according to Sf, an *ep.* implying rebuke for what is improper in state, as <sup>أَقَامُوا</sup> <sup>الْحَجَّ</sup> (42) and <sup>أَقَاعِدًا</sup> <sup>الْحَجَّ</sup> (79), i.e. <sup>أَتَقَرُّوْهُمُ</sup> <sup>قَائِمًا</sup> , so that it is a *corrob. d. s.*; but according to S, Mb, and Z, the *ep.* stands in the place of the *inf. n.*, i.e. <sup>أَتَقَرُّوْهُمُ</sup> <sup>قِيَامًا</sup> : the cause of the necessity for suppressing the *op.* in all these *ds. s.* being frequency of usage (R):] (e) *corrob.* (IH, IA) of the purport of the *prop.* (IA). Suppression of the *d. s.* (R, ML) is allowable with context (R), [and] occurs most often when it is a *saying* that the *said* supplies the place of, as <sup>وَالْمَلَائِكَةُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> , and <sup>سَلَامٌ</sup> <sup>عَلَيْكُمْ</sup> XIII. 23. 24., i.e. <sup>قَائِلِينَ</sup> , *And the angels shall come in unto them from every door, (saying), Peace be upon you!* (ML): but is not allowable when it is a *subst.* for something else, as in <sup>ضَرْبِي</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> , nor when the meaning rests upon the mention of it, as in <sup>لَا</sup> <sup>تَاتِينِي</sup> . Suppression of the *s. s.* is allowable with indi-

cation, as in <sup>ضربت مجرّدا</sup> <sup>الذی</sup> <sup>زيد</sup> *He (that) I beat striped was Zaid, i. e. ضربته (R).*

§ 83. Specification, explanation, or exposition, is the removal of vagueness in a *prop.*, as

تَقُولُ ابْنَتِي حِينَ جَدِّ الرَّحِيْلِ\* اِبْرَحْتُ رَبًّا وَاِبْرَحْتُ جَارًا

[ by AlA'shà (R),] *My daughter says, when the departure has proved to be real, Thou hast done egregiously as a master, and done egregiously as a neighbour!, XIX. 3., and LIV. 12. [85], or single [n.], as رَطْلٌ زَيْتًا A pound [85], or pint, of olive-oil, مَنَوَانِ سَمْنًا Two mand of clarified butter, عَشْرُونَ دِرْهَمًا Twenty dirhams, and عَلَى التَّمْرَةِ* *Upon the dried date the like of it in fresh butter,* by the designation of one of its possible senses. The resemblance of the *sp.* to the *obj.* is that its situation in these *exs.* is like that of the *obj.* [84] in <sup>ضَرَبَ</sup> <sup>زَيْدَ</sup> <sup>عَمْرًا</sup>, and in <sup>ضَارِبٌ</sup> <sup>زَيْدًا</sup>, <sup>ضَارِبَانِ</sup> <sup>زَيْدًا</sup>, <sup>ضَارِبُونَ</sup> <sup>زَيْدًا</sup>, and <sup>ضَرَبُ</sup> <sup>زَيْدٍ</sup> <sup>عَمْرًا</sup> (M). The *sp.* is what removes the inherent vagueness from a concrete substantive, mentioned, [as <sup>رَطْلٌ</sup> <sup>زَيْتًا</sup> (Jm)]; or supplied, [as <sup>طَلَبَ</sup> <sup>زَيْدٌ</sup> <sup>نَفْسًا</sup> *Zaid was glad in soul*, for it is equivalent to <sup>طَلَبَ</sup> <sup>شَيْءٍ</sup> <sup>مَنْسُوبٍ</sup> *(A thing relating to) Zaid was glad*, and <sup>نَفْسًا</sup> <sup>زَيْدٍ</sup> removes the vagueness from that <sup>شَيْءٍ</sup> supplied in it (Jm)].



The 1st is from a single [*n.*]: and the 2nd from a relation in a *prop.* or what resembles it, [*act.* or *pass. part.*, <sup>أَفْعَلُ</sup> *انْعَل* of superiority, or assimilate *ep.* (R, Jm), each with its *nom.* (R), or *inf. n.*, and similarly all that contains the sense of the *v.* (R, Jm),] as <sup>زَيْدٌ</sup> *زَيْدٌ طَلَبٌ*, <sup>طَلَبٌ</sup> *طَلَبٌ زَيْدٌ نَفْسًا*, <sup>زَيْدٌ</sup> *زَيْدٌ طَلَبٌ*, <sup>طَلَبٌ</sup> *طَلَبٌ زَيْدٌ نَفْسًا* and <sup>أَبَا</sup> *أَبَا* and <sup>أَبُو</sup> *أَبُو* and <sup>دَارًا</sup> *دَارًا* and <sup>عِلْمًا</sup> *عِلْمًا* *Zaid is nice as, or as to, father, and as to paternity, and house and knowledge, [حَسْبُكَ زَيْدٌ رَجُلًا* *A sufficer of thee is Zaid as a man, يَا لَزَيْدٍ فَارِسًا* *Woe to Zaid as a man!*, and <sup>وَيْلٌ</sup> *وَيْلٌ زَيْدٌ رَجُلًا* *O (marvel ye) at Zaid as a horseman! (R)*]; or in a prefixion, as <sup>طَلِبُهُ</sup> *طَلِبُهُ* <sup>أَبَا</sup> *أَبَا* and <sup>أَبُو</sup> *أَبُو* and <sup>دَارًا</sup> *دَارًا* and <sup>عِلْمًا</sup> *عِلْمًا* *His niceness as, &c, pleases me* and <sup>لِلَّهِ</sup> *لِلَّهِ دَرَّةٌ فَارِسًا* [85] (IH). “From” imports that what is after it is a source and cause of what is before it: so that the *sp.* proceeds from the single [*n.*], i. e. the single [*n.*] because of its vagueness is a cause of it; or from a relation in a *prop.* or the like, i. e. the relation is a cause of it, because you apparently declare [the accident] to relate to one thing, while the [thing] really related to is another: and similarly “what it is put into the *acc.* from” [85] means the *n.* that its being put into the *acc.* proceeds from, like <sup>زَيْدٌ</sup> *زَيْدٌ* in <sup>طَلَبٌ</sup> *طَلَبٌ آخٍ*, because, if you did not attribute <sup>طَلَبٌ</sup> *طَلَبٌ* to it, <sup>نَفْسًا</sup> *نَفْسًا* would be in the *nom.*, being *orig.* an *ag.*, i. e. <sup>طَلَبٌ</sup> *طَلَبٌ* <sup>زَيْدٌ</sup> *زَيْدٌ نَفْسًا*, so that <sup>زَيْدٌ</sup> *زَيْدٌ* is a cause of <sup>نَفْسًا</sup> *نَفْسًا*'s being put into

the *acc.*; and "it is put into the *acc.* from the completeness of the *n.*" [86] and "of the sentence" mean that their completeness is a cause of the *sp.*'s being put into the *acc.*, by assimilation to the *obj.*, which comes after the completion of the sentence by means of the *ag.* Or <sup>عَنْ</sup> in these positions may mean *after*; but the first is better (R). The *sp.*, exponent, or *expl.*, is an *indet.* complementary *n.* that removes the vagueness of a simple substantive or the indiscriminateness of a relation (Sh). The *d. s.* and *sp.* agree in being *ns.*, *indet.*, complementary, governed in the *acc.*, removing vagueness (ML). They differ in that [(1) the *d. s.* is only a *qual.*, either actually or potentially; but the *sp.* a *prim.* substantive often, as رَطْلٌ زَيْتًا, a *deriv. ep.* seldom, as لِلَّهِ النَّحْ (Sh): (2) the *d. s.* is a *prop.*, *adv.*, or *prep.* and *gen.*; but the *sp.* only a *n.*: (3) the sense of the sentence sometimes rests upon the *d. s.*, as وَلَا وَلاَ XVII. 39. *And walk thou not in the earth haughtily*, IV. 46. (80), and

انَّمَا الْعَمِيْتُ مَنْ يَعِيشُ كَثِيْبًا \* كَاسِفًا بِالْهٖ قَلِيْلُ الرَّجَاِ  
(ML), by 'Adī alGhassānī, *The dead is only he that lives broken with grief, evil in his plight, little of hope* (Jsh); contrary to the *sp.* (ML):] (4) the *d. s.* is *expl.* of conditions; but the *sp.* [now (Sh)] of substances (Sh, ML), now of direction of relation (Sh): (5) the *d. s.* is multiple, as عَلٰٓى اِذَا مَا زُرْتُ لِيْلٰى بِخَفِيْةٍ \* زِيَارَةُ يَبِيْتِ اللّٰهِ رَجُلَانِ حَافِيَا

[by the Majnūn of Lailà, *Incumbent upon me, whenever I visit Lailà in secrecy, is the visiting of the House of God afoot, barefooted* (Jsh)]; contrary to the *sp.*, for which reason the saying that in

بَدَأْتُ بِبِسْمِ اللَّهِ فِي النَّظْمِ أَوَّلًا \* تَبَارَكَ رَحْمَانًا رَحِيمًا وَمَوْلَا

[by AshShāṭibī (Jsh),] they are two *sp.*s. is an error, *I have begun with the Bismillāh in my* [599] *poem first. Blessed be He, (I particularize or laud) the Compassionate, merciful and a refuge!*: (6) the *d. s.* precedes its *op.*

when a plastic *v.* or *qual.* resembling it, as خَاشِعًا أَبْصَارَهُمْ

الخ LIV. 7. [80] and

عَدَسٌ مَا لِعُبَادٍ عَلَيْكَ إِمَارَةٌ \* أَمِنْتَ وَهَذَا تَحْمِيلِي طَلِيقٌ

[by Yazīd Ibn Ziyād Ibn Rabī'a Ibn Mufarrigh alHimyārī, *Mule, 'Ubbād has not command over thee. Thou hast become safe; and this man, thou carrying him, is freed* (Jsh)], i. e. طَلِيقٌ مَحْمُولًا لَكَ ; but the *sp.* may not, IM's citation of

رَدَدْتُ بِمِثْلِ السَّيِّدِ نَهْدَ مَقْلَصِي \* كَمِيشٍ إِذَا عَطَفَاةٌ مَاءٌ تَحْلُبَا

[by Rabī'a Ibn Maḥrūm adDabbī, *Many a herd of horses have I kept back from myself by means of a steed like the wolf, large-bodied, long-legged, swift when his two sides (flow) with water, when they flow* (Jsh)] and

إِذَا الْمَرْءُ عَيْنَا قَرَّ بِالْعَيْشِ مَثْرِيَا  
وَلَمْ يَعْنِ بِالْإِحْسَانِ كَانَ مُذَمَّمَا

[*When the man (is cheered) in eye, when he is cheered by life, when wealthy, and cares not for doing good, he is censured (Jsh)*] as evidence of its allowableness being an inadvertence, because the *op.* of the *sp.* is the suppressed

[*v.*]; while وَمَا أَرْعَوَيْتَ الْخ [86] and

أَنْفَسًا تَطْيِبُ بِنَيْلِ الْمَنَى \* وَدَاعِي الْمَنُونِ يَنْادِي جَهَارًا

[*In soul art thou glad because of the obtainment of desires, when the summoner of death is calling aloud? (Jsh)*]

are poetic licenses: (7) the *d. s.* is properly *deriv.*, and the *sp. prim.*; though sometimes the *d. s.* is *prim.*, as

VII. 72. وَتُنْحِتُونَ الْجِبَالَ بُيُوتًا [77] and هَذَا مَالِكٌ ذَهَبًا

*And hew the mountains into houses*, and the *sp. deriv.*, as

كَرَّمَ زَيْدٌ ضَيْفًا and لِلَّهِ الْخ [below]: (8) the *d. s.* is *corrob.*

of its *op.*, as XXVII. 10. 19. and II. 57. [79]: but not

the *sp.*, إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا in شَهْرًا

IX. 36. *Verily the number of the months with God is*

*twelve months* being *expl.* in relation to its *op.* اثْنَا عَشَرَ ;

and زَادًا in تَزَوَّدَ الْخ [470] a *reg.* to تَزَوَّدَ , an unrestricted

*obj.* if *making provision*, or a *direct obj.* if *the thing that he makes provision of*, namely *deeds of virtue*, be meant by

it; and فَتَاةٌ in

نِعَمَ الْفَتَاةُ فَتَاةٌ هِنْدٌ لَوْ بِذَلِكَ \* رَدَّ التَّحِيَّةَ نَطَقًا أَوْ بِأَيِّمَاءِ

[*Most excellent would be the damsel, being a damsel, Hind, if she gave freely the return of the salutation articu-*

lately or by signing! (Jsh)] a *corrob. d. s.* The *d. s.* and *sp.* are both admissible in (a) كَرَّمَ الْخُ How noble is Zaid as to, or when, or as, guest!, ضَيْفًا being, if the guest be other than Zaid, a *sp.* transmuted from the *ag.*, that مِنْ may not be prefixed to; but, if he be [Zaid (DM)] himself, a *d. s.* or *sp.*, though, when the *sp.* is intended, it is better to prefix مِنْ : (b) هَذَا خَاتَمٌ حَدِيدًا This is a signet-ring when, or of, iron, the *sp.* being preferable, because it avoids primitiveness and inseparability of the *d. s.* and its occurrence to an *indet.*; while the *gen.* by prothesis is better [85] than either (ML). The *sp.* is *orig. indet.*, because the object, removal of vagueness, is realized by the *indet.*, an *o. f.*, so that determination would be wasted: but the KK allow its being *det.*, as سَفَهُ نَفْسَهُ , غَبِنَ رَأْيَهُ , بَطَرَ عَيْشَهُ , and زَيْدُ الْحَسَنِ الْوَجْهَ ; while according to the BB سَفَهُ نَفْسَهُ is i. q. سَفَّهَهَا made himself, or his mind, witless or سَفَهُ فِي نَفْسِهِ became witless (in) his mind, الْم is made to imply the sense of شَكَا complained of his belly, بَطَرَ عَيْشَهُ exulted (in) his life is i. q. فِي نَفْسِهِ , and الْحَسَنِ الْوَجْهَ is assimilated to الضَّارِبُ الرَّجْلَ (R). In سَفَهُ نَفْسَهُ إِلَّا مِنْ II. 124. But he that hath held himself in light esteem [433] the نَفْسُ is said to be in

the *acc.* as a *sp.*, *hath become witless as to his mind*, like <sup>رَأْيُهُ</sup> رَايَهُ <sup>عَبِي</sup> غَبِي *was imbecile in his judgment* and <sup>رَأْسُهُ</sup> رَأْسَهُ <sup>أَلَم</sup> أَلَم *had pain in his head* (K, B); whereas determination of the *sp.* is allowable in an anomaly, as

فَمَا قَوْمِي بِثَعْلَبَةٍ بَيْنَ سَعْدٍ \* وَلَا بِفَزَارَةَ الشَّعْرِ الرَّقَابَا

[by Hārith Ibn Zālim alMurri, *Then my people are not Tha'labā Ibn Sa'd, nor Fazāra the hairy in the necks* (N)] and أَجَبَ الظَّهْرَ النَّخَ [425] (K), not in the Kūr'ān (N).

§ 84. The *sp.* is not put into the *acc.* from a single [*n.*] unless complete (M). The single *n.* becomes complete, [i. e. in a state that its prefixion is not possible with (R),] by means of 4 things, Tanwīn, [expressed, as in <sup>رُطْلٌ</sup> رُطْلٌ, or supplied, as in <sup>عَشْرٌ</sup> عَشْرٌ and <sup>كَمْ</sup> كَمْ (R)]; the ن of dualization, [as in <sup>مَنْوَانِ</sup> مَنْوَانِ (R)]; the ن of [quasi- (R)] pluralization, [as in <sup>عَشْرُونَ</sup> عَشْرُونَ (R)]; and prothesis (M, R), as in <sup>مَثَلَهَا</sup> مَثَلَهَا. The *n.*, when complete by means of these things, resembles the *v.*, when complete by means of the *ag.*: so that the *sp.* coming after it resembles the *obj.*, which ought to be after the completion of the sentence; and is therefore governed in the *acc.* by that complete *n.*, because of its resemblance to the *v.* complete by means of its *ag.* These things stand in the place of the *ag.* only because they are at the end of the *n.*, as the *ag.* is after the *v.*; for, although the *n.* becomes complete by

means of <sup>أَل</sup>, the *sp.* is not put into the *acc.* from it, so that <sup>عِنْدِي الرَّاقُودُ خَلَا</sup> is not said (R). Completeness by means of Tanwīn or the <sup>ن</sup> of dualization is separable, because you say <sup>زَيْتٌ</sup> <sup>رَطُلٌ</sup> and <sup>مَنَوَا سَمِيْنٌ</sup>; but completeness by means of the <sup>ن</sup> of pluralization or prothesis is inseparable, because you do not say <sup>عَشْرُو دِرْهَمٍ</sup> or <sup>مِثْلُ</sup> <sup>زَيْدٍ</sup> (M). In <sup>حَسَنُو وَجْهَ</sup> the *sp.* is from a relation; and so in <sup>مَلَانِ مَاءٍ</sup> and XVIII. 32. [85]. Sometimes the *n.* is complete in itself, (1) the *pron.*, as <sup>يَا لَهْ رَجُلًا</sup> <sup>مَا</sup>, <sup>نَعَمْ رَجُلًا</sup>, <sup>وَيْلَهْ</sup> and <sup>وَيْحَه رَجُلًا</sup>, <sup>الْمَهْ دَرَه رَجُلًا</sup>, <sup>أَحْيَسْنَهَا مَقْلَةً</sup>, <sup>رَبِّه رَجُلًا</sup>, <sup>سَاءَ مَثَلًا</sup>, <sup>بِئْسَ عَبْدًا</sup>; the *sp.* in <sup>نَعَمْ</sup> and what follows it being undoubtedly from the single [*n.*], i. e. the *pron.*: and in what precedes it also, if the *pron.* be vague, what is intended from it not being known, as in <sup>فَيَا لَكَ مِنْ لَيْلٍ آخِ</sup> [48] and Dhu -rRunma's saying <sup>وَيَلِمَهَا رَوْحَةٌ وَالرَّيْحُ مَعْصِفَةٌ \* وَالْغَيْثُ مُرْتَجِزٌ وَاللَّيْلُ مُقْتَرِبٌ</sup>  
*Woe to it as a journey at evening when the wind is blowing hard, and the rain is accompanied by thunder, and the night is drawing near!*; whereas, if what is intended from the *pron.* be known by its relating to a definite *ant.* or by address to a definite person, the *sp.* is from the relation, as it is when the *n.* is explicit, as in <sup>يَا لَزَيْدٍ رَجُلًا</sup>  
and

لِلَّهِ دَرُ أَنْوَشِرْوَانَ مِنْ رَجُلٍ \* مَا كَانَ عَازِفًا بِالْذُّنُوبِ وَالْبَسْفِلِ

*To God be ascribed the excellence of Anūshirwan as a man! How well acquainted he was with the low and mean! :*

(2) the dem., as <sup>لِلَّهِ</sup> مَا ذَا أَرَادَ اللَّهُ بِهِذَا مَثَلًا II. 24. *What hath God meant by this as a parable?* and <sup>رَجُلًا</sup> حَبْذَا زَيْدٌ رَجُلًا [476]. The op. of the sp. [from the single n.] in the two divisions is the pron. or dem., because of their completeness and resemblance to the v. complete by means of its ag. (R).

§ 85. The sp. expl. of substances occurs after (1) num., (a) pure, i. e. 11 to 99, as XII. 4. [442], <sup>وَبَعَثْنَا مِنْهُمُ</sup> وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا V. 15. *And We raised up out of them twelve judges,* <sup>وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ قَتْمٍ</sup> وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ قَتْمٍ VII. 138. *And We appointed unto Moses thirty nights, and completed them with ten; so the appointed time of his Lord became complete, forty nights,* <sup>فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا</sup> فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا XXIX. 13. *And he abode among them a thousand years save fifty years,* <sup>لَمَنْزِلِهَا سَبْعُونَ خَرْبًا</sup> لَمَنْزِلِهَا سَبْعُونَ خَرْبًا LXIX. 32. *Whose measure is seventy cubits,* XXIV. 4. [40], and XXXVIII. 22. [16]; (b) a met., the interrog. <sup>كَمْ</sup> كَمْ [217]: (2) quantities, i. e. what denotes (a) weight, as <sup>مَنْوَالٍ</sup> مَنْوَالٍ and <sup>رَطْلٍ</sup> رَطْلٍ زَيْتًا



سَمًا ; (b) dimension, "as شِبْرُ اَرْضَا A span of land and قَفِيزُ جَرِيبُ نَخْلًا A jarīb of palm-trees; (c) measure, as مِثْقَالُ ذَرَّةٍ خَيْرًا : (3) the like of these things, as (a) مِثْقَالُ ذَرَّةٍ خَيْرًا XCIX. 7. A weight of a small ant of gooa, like weight, but not really it, because the مِثْقَالُ الذَّرَّةِ is not a name for anything weighed with in our technical language; (b) مَوْضِعُ رَاحَةِ سَكَابَا A handbreadth of cloud, like dimension; (c) نَحْيُ سَمًا A skin of clarified butter, like measure, but not really it, because the نَحْيُ is not what clarified butter is measured with and its quantity known by, but a name for its receptacle, so that it is small and big, and similarly وَطْبُ لَبْنًا A skin of milk, سَقَاءُ مَاءٍ رَاقُودٌ خَلَا A skin of water, زَقُّ خَمْرًا A skin of wine, and رَاقُودٌ خَلَا A jar of vinegar; (d) عَلَى التَّمَرَةِ الْخ [83], مِثْلُ being like weight or dimension (Sh): by quantities are meant things quantified, because by [رَطْلٌ in (R)] رَطْلُ زَيْتًا is meant the weighed (R, Jm). not what it is weighed with, and similarly in the others (R): (4) a product of it, as خَاتَمٌ حَدِيدًا [83], the iron being the original material, and the signet-ring a product of it, and similarly بَابٌ سَاجَا A door of teak, جَبَّةٌ خَرَّا A coat of silk, and the like (Sh). The

*sp.* from the concrete substantive mentioned, (1) from a *num.*, must be *sing.*, whether generic, which must be, if sorts be intended by it, void of the  $\delta$  of unity, as <sup>عشرون ضربا</sup> or <sup>تمرا</sup> *Twenty sorts of beatings or dried dates*, and, if not, with the  $\delta$ , as <sup>عشرون ضربة</sup> or <sup>تمرة</sup> *Twenty blows or dried dates*, the 1st *expl.* of the number of sorts, and the 2nd of the number of units; or not generic, as <sup>عشرون رجلا</sup> *Twenty men*: (2) from something else, (a) if generic, is, if sorts be intended, *sing.*, *du.*, or *pl.*, as <sup>تمرا</sup> or <sup>تمورا</sup> *The like of it in dried dates or two sorts, or sorts, of dried dates*, and, if not, *sing.*, as <sup>مثلة تمرا</sup>; (b) if not generic, agrees with what is intended, *sing.*, *du.*, or *pl.*, as <sup>مثلة رجلا</sup> or <sup>رجلين</sup> or <sup>رجالا</sup>: “generic” here meaning whose *sing.* bare of the  $\delta$  of unity applies to the few and the many (R). The *sp. expl.* of direction of relation is (1) transmuted from (a) the *ag.*, as <sup>اشتعل الرأس شيبا</sup> XIX. 3. *And the head hath glistened with hoariness*, orig. <sup>واشتعل شيب الرأس</sup>, and <sup>فان طبن لكم عن شيء منه نفسا</sup> IV. 3. *But if they be pleased in soul to forego aught thereof unto you*, orig. <sup>طابت انفسهم</sup>; the attribution being transferred from the *pre.* <sup>شيب</sup> and <sup>انفس</sup> to the *post.* <sup>الرأس</sup> and *pron.* of females, and that *pre. n.* afterwards put as a complement

and *sp.*, the <sup>أَفْ</sup>نفس being made *sing.*, because in the *sp.* only explanation of genus is sought, which is accomplished by means of the *sing.*; (b) the *obj.*, as <sup>أَفْ</sup>فَجَرْنَا <sup>أَفْ</sup>وَعَيْنَا <sup>أَفْ</sup>الْأَرْضَ <sup>أَفْ</sup>لIV. 12. *And made the earth to flow with springs*, said to be constructively <sup>أَفْ</sup>عَيْنِ <sup>أَفْ</sup>الْأَرْضِ, as is said of <sup>أَفْ</sup>غَرَسْتُ <sup>أَفْ</sup>الْأَرْضَ <sup>أَفْ</sup>شَجَرًا <sup>أَفْ</sup>I planted the land with trees, [orig. <sup>أَفْ</sup>شَجَرِ <sup>أَفْ</sup>الْأَرْضِ (IA),] and the like; (c) something else, as <sup>أَفْ</sup>أَنَا <sup>أَفْ</sup>أَكْثَرُ <sup>أَفْ</sup>مِنْكَ <sup>أَفْ</sup>مَالًا XVIII. 32. *I am more abundant than thou in wealth*, orig <sup>أَفْ</sup>مَالِي <sup>أَفْ</sup>أَكْثَرُ, the *pre.* <sup>أَفْ</sup>مَال being suppressed, and the *post. pron* put int its place, and the suppressed afterwards put as a *sp.*, and similarly <sup>أَفْ</sup>زَيْدٌ <sup>أَفْ</sup>وَجْهٌ <sup>أَفْ</sup>زَيْدٌ <sup>أَفْ</sup>أَحْسَنُ and the like, constructively <sup>أَفْ</sup>أَحْسَنُ <sup>أَفْ</sup>وَجْهًا : (2) not transmuted, as <sup>أَفْ</sup>لِلَّهِ <sup>أَفْ</sup>دَرَّةٌ <sup>أَفْ</sup>فَارِسًا To God be ascribed his excellence as a horseman !, <sup>أَفْ</sup>حَسْبُكَ <sup>أَفْ</sup>بِهِ <sup>أَفْ</sup>نَاصِرًا A sufficer of thee is he as a helper !, and

يَا جَارَتَا مَا أَنْتِ جَارَةٌ

[by AlA'shà (J),] <sup>أَفْ</sup>جَارَةٌ being a *sp.*, *O my female neighbour, what art thou as a female neighbour?*, as is shown by

يَا سَيِّدَا مَا أَنْتِ مِنْ سَيِّدٍ \* مَوْطًا الْأَكْنَافِ رَحْبَ الذِّرَاعِ

[*O my chief, what art thou as a chief, whose regions are much trodden by guests, wide in the arm?* (Jsh)], <sup>أَفْ</sup>مِنْ not being prefixed to the *d. s.*, but only to the *sp.* (Sh).

The *sp.* occurs after all that indicates wonder, as مَا أَحْسَنُ حَسْبِكَ بِزَيْدٍ، لِلَّهِ دَرَكٌ عَالِمًا، أَكْرَمَ بِأَبِي بَكْرٍ أَبًا، زَيْدًا رَجُلًا (IA). The *sp.* from the relation is (1) suitable for being what it is put into the *acc.* from; (a) suitable for being its belonging also, as كَفَى زَيْدٌ رَجُلًا [below]; (b) not suitable, as كَفَى زَيْدٌ رَجُلًا *Zaid suffices as a man*: (2) suitable for being its quality; (a) suitable for being the quality of its belonging also, as كَفَى زَيْدٌ أَبُوهُ *Zaid was nice in, or as to, paternity*; (b) not, as كَفَى زَيْدٌ عِلْمًا *Zaid was nice in, or as to, knowledge*: (3) not suitable for being it, or its quality, but only a belonging of it. as كَفَى زَيْدٌ دَارًا *Zaid was nice in, or as to, house*. To express the concrete substantive supplied here, we say كَفَى شَيْءٌ زَيْدٌ رَجُلًا and كَفَى شَيْءٌ طَلَبٌ زَيْدٌ or كَفَى شَيْءٌ زَيْدٌ نَفْسًا : the supplied concrete substantive being the شَيْءٌ that كَفَى and طَلَبٌ relate to; and كَفَى in كَفَى زَيْدٌ becoming a *subst.* for it, and in طَلَبٌ زَيْدٌ *post.* to it. And to restore the *sp.* to its *o. f.*, and the *n.* that the *sp.* is put into the *acc.* from to its original place, we make this *n.*, if the *sv.* be it, a *subst.* or *synd. expl.* for the *sp.*, saying كَفَى رَجُلٌ زَيْدٌ and كَفَى أَبٌ زَيْدٌ; and, if the *sp.* be a belonging of it, whether a quality of it or not, prefix the *sp.* to it, as كَفَى زَيْدٌ أَبُوهُ and كَفَى زَيْدٌ عِلْمٌ

نَفْسٌ زَيْدٌ and دَارُ زَيْدٍ and زَيْدٌ making the نَفْسٌ like the belonging of it, so that it becomes prefixable to it (R). The sp. from a relation, (l) if a substantive, (a) [if] assignable to what it is put into the acc. from, [i.e. suitable for being it, like أَبَا, or its quality, like أَبُوَّةَ (R),] may denote it or its belonging, [like أَبَا, for it may be Zaid or Zaid's father, and أَبُوَّةَ, for you may mean by it Zaid's paternity to his children or his father's paternity to him; but this looseness is improper, for رَجُلًا may not denote, nor عِلْمًا be a quality of, the belonging of what it is put into the acc. from (R)]; (b) if not, denotes its belonging [exclusively. like دَارًا (Jm)]: and in either case agrees [in number (R)] with what is intended, [as أَبَا زَيْدٍ and طَلَبُ زَيْدٍ and أَبِي الزَّيْدَانِ and أَبَاءُ الزَّيْدُونَ and Zaid was, and The two Zaid's, and The Zaid's, were, nice as, or as to, father and two fathers and fathers, طَلَبُ زَيْدٍ أَبِي or أَبِي زَيْدٍ or أَبَاءُ زَيْدٍ or أَبَاءُ zaid was nice as to parents or forefathers and أَبِي الزَّيْدَانِ or أَبِي الزَّيْدَانِ or أَبِي zaid was nice as to house and two houses and houses: so says IH; but rather, if not ambiguous. it is better made sing., as IV. 3., and, when ambiguous, must agree, as LIV. 12.; though the du. may be pluralized when not ambiguous, as

فَاصْدَعْ بِأَمْرِكَ مَا عَلَيْكَ غُضَاضَةٌ  
وَابْشُرْ بِذَآكِ وَقَرِّ مِنْكَ عِيُونًا

(R) *Wherefore reveal thou thy command: there shall not be upon thee any harm. And rejoice at the tidings of that, and be cheerful in eyes of thee* (N)]; unless it be generic, [applicable to the few and the many, for it is *sing.* (Jm), as طَابَ زَيْدٌ عَلِمًا (R, Jm), notwithstanding the multitude of his sciences (R), and الزِيدُونَ and الزِيدَانِ (Jm), طَابَ زَيْدٌ أَبَوَةً, whether you mean the paternity of himself or his father only, or of his parents or forefathers, and similarly طَابَ الزِيدَانِ أَبَوَةً or الزِيدُونَ, meaning the paternities mentioned (R)]; unless [again] sorts be intended, [in which case you say طَابَ زَيْدٌ عُلُومًا or طَابَ زَيْدٌ عِلْمِيًّا according to what you intend, as طَابَ زَيْدٌ أَعْمَالًا or طَابَ زَيْدٌ بِالْأَخْسَرِيَّاتِ XVIII. 103. *With the greatest losers in works* (R)]; (2) if an *ep.*, denotes it [only (R)], and agrees with it [in number and gender (Jm), as ذَرَّ زَيْدٌ لِلَّهِ ذَرْكَ فَارِسًا or ذَرَّ زَيْدٌ لِلَّهِ ذَرْكَ مِنْ فَرَسٍ (R)]; and admits of being a *d. s.* (IH), though the expression of ذَرَّ زَيْدٌ لِلَّهِ ذَرْكَ مِنْ فَرَسٍ indicates that it is a *sp.* (R). The *sp. expl.* of indiscriminateness of substance is governed in the *acc.* by what it expounds, i. e. عَشْرُونَ, ثَلَاثُونَ, مِائَتُونَ; and the one *expl.* of indiscriminate-

ness of relation by the *op.* before it [432]. The *sp.* may be governed in the *gen.* by (1) prothesis after things quantified not *pre.* to anything else, as مَنَوَا عَسَلٍ وَتَمْرٍ, شَبَرٌ أَرْضٍ, قَفِيزٌ بَرْ; but, if the indicator of quantity be *pre.* to something else, must be governed in the *acc.*, as فَلَئِنْ يَّقْبِلَ مِنْ أَحَدِهِمْ مِلَّةُ الْأَرْضِ ذَهَبًا III. 85. The fulness of the earth in gold shall not be accepted from one of them (IA); [and] in خَاتَمٌ حَدِيدًا, بَابٌ سَاجًّا, and ثَوْبٌ خَزَا the *gen.* is more frequent than in the case of quantities (R): (2) مِنْ, if not an *ag.* in sense, nor a *sp.* to a *num.*, as مَنَوَانِ مِنْ عَسَلٍ وَتَمْرٍ, شَبَرٌ مِنْ أَرْضٍ, طَابٌ غُرِسَتْ الْأَرْضُ مِنْ شَجَرٍ, قَفِيزٌ مِنْ بَرْ, عِشْرُونَ مِنْ دِرْهَمٍ nor زَيْدٌ مِنْ نَفْسٍ (IA). And you may put زَيْتٌ into the *nom.* as a *subst.* for رَطْلٌ (HM). The *sp.* after the *افعل* of superiority must be governed in the *acc.* if an *ag.* in sense, the sign of which is that it should be suitable for being made an *ag.* after the *افعل* is made a *v.*, as أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ مَالًا, since you say أَنْتَ عَلَا مَنْزِلَكَ وَكَثَرَ مَالَكَ; and in the *gen.* by prothesis if not so, as زَيْدٌ أَفْضَلُ رَجُلٍ, except when *افعل*

is *pre.* to something else, for then it is governed in the  
*acc.*, as <sup>٨٤</sup> انت <sup>٨٤</sup> افضل <sup>٨٤</sup> الناس <sup>٨٤</sup> رجلاً (IA).

§ 86. The *sp.*, when it is [put into the *acc.*] from the completeness of the *n.*, may not be separated from its *op.*; the saying [of Al'Abbās Ibn Mirdās asSulamī (SM)]

عَلَىٰ أَنِّي بَعْدَ مَا قَدْ مَضَىٰ \* ثَلَاثُونَ لِلْهَجْرِ حَوْلًا كَمِيلًا  
يَذْكُرُنِيكَ حَنِينَ الْعَجُولِ \* وَنُوحَ الْحَمَامَةِ تَدْعُو هُدًى

[*Notwithstanding that, after thirty complete years have passed from the forsaking, the moan of the she-camel distraught for the loss of her little one, and the lament of the pigeon calling Hadīl, remind me of thee* (SM)] being a poetic license (R). S holds that the *sp.* may not precede its *op.*, plastic or aplastic, [because the *sp.* is like the *ep.* in explaining (J)]. But Ks, Mz, and Mb allow it to precede its plastic *op.*, whence the saying [of AlMukhabbal asSa'dī (Jsh)]

أَتَهْجُرُ سَلَمَى بِالْفِرَاقِ حَبِيبَهَا \* وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطْلُبُ

[*What! does Salmà forsake her lover by parting, when she is not, كُفٌ being red., glad in spirit at the parting?* (J)] and

ضِيَعَتْ حَزْمِي فِي اِبْعَادِي الْاَمَلَا

وما ارعويت وشيدا راسي اشتعلا

*[I have wasted my foresight because of my setting hope  
afar, nor refrained when my head has become glistening*



*with hoariness* (J)]; and IM elsewhere agrees with them [83]: while, if the *op.* be aplastic, they disallow precedence, whether it be a *v.*, as مَا أَحْسَنَ زَيْدًا رَجُلًا, or something else, as عَشْرُونَ دَرَاهِمًا. And sometimes the *op.*, though plastic, may not be preceded by the *sp.* according to all, as كَفَى بَزِيدَ رَجُلًا; because كَفَى is i. q. an aplastic *v.*, the *v.* of wonder, i. e. مَا أَكْفَاةَ رَجُلًا (IA).

§ 87. The *sps.*, [whether from a single *n.* or relation (R),] are *orig.* qualified by what they are put into the *acc.* from: the *o. f.* being [زَيْتٌ رَطْلٌ (M)], سَمْنٌ مَنَوَانٍ (M, R), دَرَاهِمٌ عَشْرُونَ, and زَبْدٌ مِثْلُ التَّمْرَةِ (M), and similarly لَزِيدٌ نَفْسٌ طَابَتْ; from which they vary firstly for the sake of making it vague, in order that it may be more interesting, because the mind longs for knowledge of what is made vague to it, and also [for the sake of corroboration, because], when you expound it after making it vague, you have mentioned it [twice,] indiscriminately and discriminately (R). The *sp.* is suppressed, as عَلَيْهَا تِسْعَةُ عَشْرٍ LXXIV. 30. [Over it are nineteen (angels) (K, B)]; which is anomalous in the *cat.* of نَعَمْ [473], as مَنْ تَوَضَّأَ [403], i. e. فَبِالرَّخْصَةِ أَخَذَ وَنَعِمْتَ رُخْصَةً, *Whoso, &c., (hath adhered) to it, i. e. the ordinance of indulgence, and most excellent is it (as an ordinance of indulgence)! (ML).*

§ 88. The excepted [is the *n.* mentioned after <sup>وَالْ</sup> &c. contrary to what is before them in negation and affirmation; and (R)] is *conj.* or *disj.* The *conj.* is the *n.* excluded from a multiple, expressed or supplied, by [the non-epithetic (Jm)] <sup>وَالْ</sup> &c.; and the *disj.* is the *n.* mentioned after them, when not excluded (IH) from a multiple (Jm). The excepted, then, not included in the multiple before *exc.*, is *disj.*, whether homogeneous with the multiple or not (R). In <sup>وَإِنْ أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ</sup> XVIII. 15. the *exc.* is *conj.*, if those people used to worship God and others, *And since ye have quitted them and what they worship, except God, betake yourselves for refuge to the cave*; and *disj.*, if they used to worship others exclusively, *but not God*: and similarly in <sup>قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ أَنْتُمْ وَأَبَاؤُكُمْ</sup> XXVI. 75-77. *He said, What! have ye then considered what ye were wont to worship, ye and your oldest forefathers? For verily they are foes to me, except, or but not, the Lord of the worlds* (Sh). Inclusion of the excepted in the *g. t.*, and then exclusion of it by <sup>وَالْ</sup> &c., precede attribution of the *v.* or its like to the *g. t.*; so that no contradiction is involved in <sup>لَهُ عَلَى عَشْرَةِ آلَافٍ دَرَاهِمًا</sup> and <sup>وَجَاءَنِي الْقَوْمُ الْآزِيدُونَ</sup>, because i. q. *The people exclusive of Zaid came to me and Ten*

[*dirhams*] *exclusive of one [dirham] are due to him from me* (R). Of the words used as i. q. <sup>ع</sup>إِلَّا in indicating *exc.*

some are *ns.*, i. e. <sup>ع</sup>غَيْر and <sup>ع</sup>سَوَى or <sup>ع</sup>سِوَا ; some *vs.*, i. e. <sup>ع</sup>لَيْسَ and <sup>ع</sup>لَا يَكُونُ ; and some *vs.* and *ps.*, i. e. <sup>ع</sup>خَلَا , <sup>ع</sup>عَدَا , and <sup>ع</sup>حَاشَا (IA). The excepted is (1) in the *acc.*, when

excepted by (a) <sup>ع</sup>إِلَّا , (a) [whether it be *conj.* or *disj.* (IA),] after an *aff.* sentence, [complete (IA, Sh), i. e. containing

the *g. t.*, as <sup>ع</sup>فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ II. 250. *And they drank of it, except a few of them* and <sup>ع</sup>فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ <sup>ع</sup>فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ

<sup>ع</sup>أَجْمَعُونَ إِلَّا إِبْلِيسَ XV. 30. 31. *And the angels did obeisance, all of them, all together, except, or but not, Iblis* (Sh), its *op.* being <sup>ع</sup>إِلَّا (R, IA), as Mb and Zj say (R),

(and) as IM elsewhere prefers, asserting that it is S's opinion (IA)] ; (b) when preceding [the *g. t.* (IH, IA, Sh), if the sentence be *aff.*, as <sup>ع</sup>قَامَ إِلَّا زَيْدًا الْقَوْمَ ; and preferably if it be *non-aff.* (IA), as

<sup>ع</sup>وَمَا لِي إِلَّا آلَ أَحْمَدَ شَيْعَةً \* وَمَا لِي إِلَّا مَذْهَبَ الْحَقِّ مَذْهَبَ

(M, IA, Sh), by AlKumait (Sh), *Nor have I, save the family of Ahmad, a partisan ; nor have I, save the way of truth, a way* (J), which is also related with the *nom.*, while S says

he was told by Y that a people of trustworthy Arabic say <sup>ع</sup>وَمَا لِي إِلَّا أَخُوكَ نَاصِرٌ , inflecting the 2nd as a *subst.* for the 1st by transposition, whence

فَانْهَم يَرْجُونَ مِنْهُ شَفَاعَةً \* اِذَا لَمْ يَكُنْ اِلَّا النَّبِيُّونَ شَافِعٌ

(IA), by Hassān Ibn Thābit, *For verily they hope for intercession from him, when there will not be, save the Prophets, an intercessor, orig. شَافِعٌ اِلَّا النَّبِيُّونَ (J)]*; (c) when disj. (M, IH, IA, Sh), after a non-aff., i. e. neg., prohib., or interrog., sentence, complete (IA, Sh), according to most (IH, IA) of the Arabs (IA), i. e. (Jm) in the dial. of AlHijāz (M, R, Sh, Jm), the highest dial., for which reason the Seven agree upon the acc. in مَا لَهُمْ بِهِ مِنْ عِلْمٍ اِلَّا اِتِّبَاعُ الظُّلْمِ IV. 156. *They have not any knowledge thereof, but following of opinion and* وَمَا لِلَّهِ مِنْ نِعْمَةٍ اِلَّا ابْتِغَاءُ وَجْهِ رَبِّهِ الْاَعْلٰى XCII. 19. *And with whom there is not for any one any bounty that is repaid, but the seeking of the face of his Lord the Most High (Sh), and Bishr Ibn Abi Hāzim's saying is recited*

اَضْحَكَ خَلَاءَ قَفَارًا لَا اَنْيْسَ بِهَا  
اِلَّا الْجَانِدُ وَالظُّلْمَانُ تَخْتَلِفُ

(K) *They became waste, deserts, having no familiar friend in them, but the young of wild cows and the male ostriches going to and fro (N), whence XI. 45. [63] (M) But he that He hath had mercy upon (shall be the one preserved), like IV. 156. (K); while, according to the Banū Tamīm, [if preceded by a suppressible n., multiple or not, as*

(R),] *مَا جَاوَنِي زَيْدٌ إِلَّا عَمْرًا* and *مَا جَاوَنِي الْقَوْمَ إِلَّا حِمَارًا* it may be (R, IA, Sh) put in apposition (IA) [as] a *subst.* (R, Sh), whence

وَبَلَدَةٌ لَيْسَ بِهَا أُنَيْسٌ \* إِلَّا الْيَعْفِيرُ وَالْأَلْعَيْسُ

[by Jirān al'Aud, *Many a region that not a familiar friend was in, but the gazelles and but the tawny camels* (N)], though they prefer the *acc.* (Sh), and is either tropically included in that suppressible *n.*, as *مَا فِي الدَّارِ أَحَدٌ*, in which case S has two explanations of the *subst.*, *firstly* that the *disj.* is made like the *conj.*, because the *subst.* may be included in the *ant.*, and *secondly* that the *o. f.* in *لَا أَحَدٌ فِيهَا إِلَّا حِمَارٌ* is *مَا فِيهَا إِلَّا حِمَارٌ*, i. e. *مَا فِيهَا شَيْءٌ*, but that out of the aggregate of the suppressed multiple *g. t.* the one whose inclusion, it is supposed, will be deemed strange by the person addressed is particularized by mention, the excepted being still kept upon its original inflection to give notice of the *o. f.*, and made a *subst.* for the [*n.*] mentioned, or not tropically included, in which case only the 2nd of S's explanations holds good, as *مَا جَاوَنِي زَيْدٌ إِلَّا عَمْرٌ*, whence

وَالْحَرْبُ لَا يَبْقَى لَهَا \* حِمَاهَا التَّخِيلُ وَالْمِرَاحُ

\*  
إِلَّا الْفَتَى الصَّبَرُ فِي النَّجْدَاتِ وَالْفَرَسُ الْوَقَاحُ

[by Sa'd Ibn Mālik, *And war, vanity and gaiety last not because of the blazing thereof, but the hero very patient in hardships and the hardy steed (T),*] and

عَشِيَّةٌ مَا تُغْنِي الرِّمَاحُ مَكَانَهَا \* وَلَا النَّبِيلُ إِلَّا الْمَشْرِفِيُّ الْمَصِمُ

[*At the time when the spears avail not in their place, nor the arrows, but the penetrating trenchant sword (N)*]; but, if not preceded by a suppressible *n.*, it must be in the

*acc.*, as XI. 45. (R): (b) مَا خَلَا , مَا عَدَا , لَيْسَ , and لَا يَكُونُ (M, IH, IA, Sh), whether affirmation, or negation or its like, precede (Sh), as

إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ \* وَكُلُّ نَعِيمٍ لَا مُحَالَةَ زَائِلٌ

by Labīd (M, Sh), *Now surely every thing except God is vain ; and every delight is inevitably fleeting (Jsh),*

تَمَلُّ النَّدَامَى مَا عَدَانِي فَأَنْتَنِي

بُكْلُ الَّذِي يَهْوَى نَدِيمِي مُوَلِّعٌ

[*The boon companions grow sated except me, for I am*

*keen for all that my boon companion loves (Jsh),* قَامُوا

مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمَ and the Prophet's saying لَيْسَ زَيْدًا

اللَّهُ عَلَيْهِ فُكِّلُوا لَيْسَ السِّنُّ وَالْظَفَرُ Whatever makes the blood to flow, while the name of God is pronounced over it, eat ye what is slaughtered therewith, except the tooth

and the nail, and قَامُوا لَا يَكُونُ زَيْدًا (Sh); and خَلَا and

جَارَانِي (M, IH), mostly (IH), after every sentence, as عَدَا

عَدَا , خَلَا : (M) عَدَا زَيْدًا and مَا جَاؤُونِي or الْقَوْمُ خَلَا زَيْدًا ,  
 and لَا يَكُونُ and لَيْسَ are in the place of the *acc.* as *ds. s.* ;  
 and are not used in the void *exc.*, though ALAḥwaṣ says

فَمَا تَرَكَ الصَّنْعَ الَّذِي قَدْ تَرَكْتَهُ

وَلَا الْغَيْظَ مِنِّي لَيْسَ جَلْدًا وَاعْظَمًا

*And not the dealing that thou hast discarded, nor the  
 rage, has left of me aught save skin and bones, nor in the  
 disj. (R): the sub. of لَيْسَ and لَا يَكُونُ [and ag. of خَلَا  
 and عَدَا , a pron. (R, IA), necessarily latent (IA, Sh),]  
 relates [in لَيْسَ and لَا يَكُونُ (R)] to بَعْضُ [pre. to the  
 pron. of the g. t. (R), i. e. part of them not being Zaid  
 (R, Sh), the excepted being their pred. (Sh); and in خَلَا  
 and عَدَا to the inf. n. of the preceding v., i. e. their  
 coming being destitute of Zaid (R)]: مَا is infinitival (R,  
 IA, Sh), and the pre. n. suppressed, i. e. at (the time of)  
 their coming's being destitute of Zaid (R): no other form  
 [from الْكُونُ (IA)] than لَا يَكُونُ is used (R, IA) in *exc.*  
 (IA): (2) in the *acc.* [as an *exc.* (IA, Sh), which is excel-  
 lent Arabic (Sh)], or [in apposition to the g. t. as (IA, Sh)]  
 a [partial (Sh)] *subst.* [for it (IA, Sh)], which is pre-  
 ferable, [when excepted by أَلَّا (IH, IA, Sh), and conj.  
 (R, IA, Sh),] after a *non-aff.* sentence, complete (M, IH,*





فِي ظَنِّي, so that the negation comprises this *pron.* as to the sense, and similarly زَيْدًا إِلَّا كَرِيمٌ; or to something else, when the negation comprises the *op.* of that *pron.*, whence

فِي لَيْلَةٍ لَا نَرَىٰ بِهَا أَحَدًا \* يَحْكِي عَلَيْنَا إِلَّا كَوَاكِبُهَا

[by Uḥaiḥa Ibn AlJulāḥ alAusī, *In a night wherein we should not see one that would blab of us, save its stars* (Jsh)], the *blabbing* being denied in sense (R): (3) in the

*acc.* or *gen.*, when excepted by خَلَا and عَدَا, [not preceded by مَا (IA),] and, [as IM says (IA),] حَاشَا [511]

(IA, Sh), which is not preceded by مَا, except rarely, as in the Apostle's saying اَسْمَةُ أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَىٰ Usāma is the dearest of mankind unto me, except Fāṭima and

رَأَيْتُ النَّاسَ مَا حَاشَا قُرَيْشًا \* فَأَنَا نَحْسٌ أَفْضَلُهُمْ فَعَالًا

(IA), by AlAkḥṭal, *I knew mankind, except Kuraish, to be below us; for verily we, we are the most excellent of them in nobleness* (J): these words governing the *acc.* as *vs.*, whose *ag.* is latent, the excepted being an *obj.*; and the *gen.* as *preps.* (Sh), whence

خَلَا إِلَهُ لَا أَرْجُو سِوَاكَ وَ إِنَّمَا \* أَعِدُّ عِيَالِي شَعْبَةً مِنْ عِيَالِكَ

[*Except God, I hope not from any but thee; and I account my household to be only an offshoot of thy household* (J)] and

تَرَكْنَا فِي الْحَضِيضِ بَنَاتِ عَوْجٍ \* عَوَافٍ قَدْ خَضَعْنَ إِلَى النُّسُورِ  
أَبَكْنَا حَيْهَمَ قَتْلًا وَاسْرًا \* عَدَا الشُّمَطَاءُ وَالطِّفْلُ الصَّغِيرُ

(IA) *We left in the low ground mares daughters of horses of the breed of عَوْج [6], keeping to it, stooping their crests to the vultures. We gave up their tribe to slaughter and bondage, except the grizzled woman and the young child (J): (4) in the gen., when excepted by غَيْرٌ and سِوَى (M, IH, IA, Sh) or سِوَا (M, IH, IA), because they are pre. to it (IA, Sh); and by حَاشَا (M, IH), mostly (IH): (5) the gen. or nom., when excepted by لَا سِيَّمَا, as*

أَلَا رَبَّ يَوْمٍ كَانَ مِنْهُمْ صَالِحٌ \* وَلَا سِيَّمَا يَوْمَ بَدَارَةِ جُلْجُلٍ

by Imra alKais, *Now many a day was there, that was from them, good, and especially a day at Dāra Juljul !*, sometimes related with the acc. [89] (M): (6) *infl.* (M, IH, IA) according to the *ops.* (IH), [i. e.] as [required by what precedes أَلَا (IA)] before the entry of the exceptive (M, IA), [being] governed by what precedes لَا, which has no government (Sh), when what precedes لَا is at leisure for what is after it (IA), [i. e.] when the *g. t.* is suppressed, the sentence being *non-aff.* (IH, Sh), in order that it may impose a correct sense (Jm), as

مَا مَرَرْتُ إِلَّا بِزَيْدٍ , مَا ضُرَبْتُ إِلَّا زَيْدًا , مَا قَامَ إِلَّا زَيْدٌ ,  
 زَيْدٌ being an *ag.* governed in the *nom.* by قَامَ , زَيْدًا [an  
*obj.*] governed in the *acc.* by ضُرَبْتُ , and بِزَيْدٍ depend-  
 ent upon مَرَرْتُ , as though إِلَّا were not mentioned (IA) ;  
 though Fr allows the *acc.* as an *exc.*, citing

يَطْلُبُنِي عَمِّي ثَمَانِينَ نَاقَةً \* وَمَا لِي يَا عَفْرَاءُ إِلَّا ثَمَانِيَا  
 Mine uncle demands of me eighty she-camels, when I have

not, O 'Afrá, save eight (R) : this is the void *exc.* (R,  
 IA, Sh) ; and does not occur in an *aff.* sentence (IA),

unless the sense [of the void *exc.*, generality of the *g. t.*

(R),] be correct [in affirmation (R)], as قَرَأْتُ إِلَّا يَوْمَ كَذَا  
 (IH) I recited on all days, except on such a day, which

mostly occurs in complements, like the *adv.*, *prep.*

and *gen.*, and *d. s.* (R). The void *exc.* occurs in وَأَنْهَا

وَيَا بِي اللَّهَ إِلَّا أَنْ يَتِمَّ نُورُهَا II. 42. And verily it is burden-  
 some, except upon the lowly and نُورُهَا

IX. 32. And God refuseth but that He should complete  
 His light, because i. q. لَا يُرِيدُ and لَا تَسْهَلُ (ML). The

excepted, when preceding the *g. t.*, must follow the pre-  
 dicament ; and, when preceding the predicament, must  
 follow the *g. t.* ; the saying

وَبَلَدَةٌ لَيْسَ بِهَا طُورٌ \* وَلَا خَلَا الْجَنِّ بِهَا أَنْسِي

*Many a region that not anybody was in, and that not, save the Jinn, a human being was in* being a poetic license : and in the void *exc.* must follow its *op.* (R). The excepted assimilated to the *obj.* [19] is the 1st and the 2nd in one of its two constructions, because it comes as a complement (M).

§ 89. <sup>غَيْرٌ</sup> , [as also <sup>سَوًى</sup> (Sh), in *exc.* (IH, ML),] is in the same case as the *n.* excepted by <sup>لَا</sup> (M, IH, IA, Sh, ML), as <sup>لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِّ</sup> IV. 97. *The stayers at home of the believers, except the hurt, [and the warrers in the cause of God] shall not be equal*, like IV. 69. [88] (ML) : <sup>غَيْرٌ</sup> being put into the *acc.* in *exc.*, according to some, by assimilation to the [vague (R)] *adv.* (R, ML) of place (ML), by reason of its vagueness (R); but, according to F, as a *d. s.*, which IM prefers (ML). <sup>سَوًى</sup> and <sup>سَوَاءٌ</sup> , [i. q. <sup>مَكَانٌ</sup> or <sup>غَيْرٌ</sup> according to different opinions, an *ep.* and exceptive, like <sup>غَيْرٌ</sup> (ML),] is, [according to S and the majority, always (IA, ML)] in the *acc.* as an *adv.* (IH, IA, ML) of place (ML), except in poetic license: but, according to IM, like <sup>غَيْرٌ</sup> in [sense and (ML)] plasticity (IA, ML), being used in the *gen.*, as <sup>دَعَوْتُ رَبِّي أَنْ لَا يَسْلُطَ عَلَى أُمَّتِي عَدُوٌّ مِنْ سِوَى أَنْفُسِهِمْ</sup> *I have prayed my Lord that He make not an enemy to have the mastery over my people of others*

than themselves and مَا أَنْتُمْ فِي سَوَآكُم مِّنَ الْأُمَّةِ إِلَّا كَالشُّعْرَةِ

الْبَيْضَاءُ فِي الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السُّودَاءِ فِي الثَّوْرِ الْأَبْيَضِ

*Ye are not among others than you of the peoples save like the single white hair in the black bull or like the single black hair in the white bull, sayings of the Prophet, and*

وَلَا يَنْطِقُ الْفَحْشَاءُ مِنْ كَانَ مِنْهُمْ

اِذَا جَلَسُوا مِنَّْا وَلَا مِنْ سِوَانَا

[by Marrār Ibn Salāmat al'Ijlī, *And he that is of them, whenever they sit, pronounces not foul speech about us, nor about others than us (J)*]; and nom., as

وَإِذَا تَبَاعَ كَرِيمَةٌ أَوْ تَشْتَرَى \* فَسَوَاكَ بِأَعْيُنِنَا ذَاتَ الْمَشْرِى

[by Muhammad Ibn 'Abd Allāh Ibn Muslim alMadanī,  
*And when a noble quality is sold and bought, another  
 than thou is its seller, and thou art the buyer (J),*] and

وَلَمْ يَبْقَ سِوَى الْعَدُوِّ \* نَدْنَاهُمْ كَمَا دَانُوا

[by AlFind azZimmānī, *Nor remained aught save outrage, we dealt with them as they dealt with us (T)*]; and *acc.* otherwise than as an *adv.*, as

لَدَيْكَ كَفِيلٌ بِالْمَنَىٰ لِمُؤْمَلٍّ \* وَإِنَّ سَوَاقَ مِنْ يُؤْمَلَةٍ يَشْقَىٰ

(IA) *With thee an expectant has a surety for desires: but verily another than thou, he that expects from him is hapless* and خَلَا إِلَهُ الْآخِ [88] (J). لَا سِيَمًا is reckoned an exceptive, because what follows is excluded from what

precedes it, as being worthier of the preceding predica-  
ment (R). Doubling of the *ي*, and prefixion of *لَا* to  
*سَيِّ*, and of the *و* to *لَا*, as in *وَلَا سَيِّمًا آخَ* [88], says  
Th, are necessary; but others mention that the *ي* is some-  
times single, and the *و* suppressed, as

فَهْ بِالْعَقْدِ وَالْإِيمَانِ لَا سَيِّمًا \* عَقْدٍ وَفَاءٍ بِهِ مِنْ أَعْظَمِ الْقُرْبِ  
(ML) - Fulfil thou covenants and oaths, especially a cove-  
nant fulfilment whereof is one of the greatest approaches  
to God (Jsh). *لَا سَيِّمًا*, and *سَيِّمًا* or *سَيِّمًا* with suppres-  
sion of the *لَا*, and sometimes *لَا سَوَاءَ مَا* are said (R).  
*سَيِّ*, i. q. *مِثْلُ*, is *sub.* of *لَا*, [the *pred.* being suppressed  
(R)]: and the *n.* after it is in the *gen.*, [preferably (ML),]  
by prefixion [of *سَيِّ* to it (R)], *مَا* being *red.*; or *nom.*,  
as *enunc.* of a suppressed [*inch.* (R) *pron.* (ML)], *مَا*  
being (R, ML) a conjunct (ML), i. q. *الَّذِي* (R), or an  
*indet.*, qualified by the [nominal (R)] *prop.*, [i. e. *مِثْلُ*]  
*وَلَا مِثْلُ شَيْءٍ هُوَ يَوْمٌ* or *الَّذِي هُوَ يَوْمٌ*; so that the Fatha  
of *سَيِّ* is inflectional, because it is *pre.* (ML)]; or *acc.*, as  
a *sp.*, when *indet.* (R, ML), like the *sp.* after *مِثْلُ*, as  
*وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا* XVIII. 109. *Even though We brought*  
*the like thereof as a help*, *مَا* restraining [*سَيِّ* (DM)]  
from prefixion, and the Fatha being uninflectional, as in  
*لَا رَجُلٌ* (ML).

§ 90 <sup>٩٨٠</sup>غَيْر is (1) [orig. (M, R, ML)] an *ep.* [of an *indet.*, as <sup>٩٨٠</sup>نَعْمَلُ <sup>٩٨٠</sup>صَالِحًا <sup>٩٨٠</sup>غَيْرَ <sup>٩٨٠</sup>الَّذِي <sup>٩٨٠</sup>كُنَّا <sup>٩٨٠</sup>نَعْمَلُ XXXV. 34. *We will work righteous work, not what we were wont to work*; or *det.* approximate thereto, as I. 6. 7. (498) (ML): affected by the inflection of what is before it (M); meaning *difference* (M, R) of its *gen.* from its qualified (R), and *dissimilarity* (M), in *substance* or *quality* (M, R)]: (2) an *exceptive* (M, IH, ML), occurring in all the positions of <sup>٩٨٠</sup>أَلَا, except prefixed to the *prop.* (R). When *pre.* [to an *uninfl.* (ML), (c. g.) to <sup>٩٨٠</sup>أَنْ or <sup>٩٨٠</sup>أَنْ (R)], it may be *uninfl.* upon Fath, as

لَمْ يَمْنَعْ الشَّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقَتْ  
حَمَامَةٌ فِي غُصُونِ ذَاتِ أَرْقَالٍ

[by Abū Kais Ibn Rifā'a alAnṣārī, *Not aught but that a female pigeon uttered a sound in branches of a tree growing in stony ground withheld drinking from her* (Jsh), and

غَيْرَ أَنَّهُ قَدْ اسْتَعَيْنَ عَلَى الْهَمِّ إِذَا خَفَ بِالثَّوْرِ النِّجَاءَ\*

(R), by AlHārith Ibn Hilliza alYashkurī (EM), where, however, it may be in the *acc.*, because a *disj. exc.* (R), *But I sometimes seek against care, when hurrying quickens the tarrier, the aid* (EM), and

لَقَدْ بَقِيسٍ حِينَ يَابَى غَيْرَةً \* تَلَفَهُ بَحْرًا مَفِيضًا خَيْرَةً

(ML) *Betake thyself to Kais*, when another than he refuses. Thou wilt find him an ocean pouring forth his bounty (Jsh)]. يَدٌ [or مَيْدٌ, a n. (ML)] always pre. to اِنَّ and its conj., is (1) like غَيْرُ [in sense, though not as an ep. (ML)], but only in disj. exc.; and is [uninfl., because pre. to اِنَّ or (R)] in the acc. (R, ML), because in disj. exc. (R), whence the tradition نَحْنُ الْآخِرُونَ السَّابِقُونَ يَدٌ اَنَّهُمْ اَوْتُوا الْكِتَابَ مِنْ قَبْلُنَا We the latter shall be equal with the former on the day of resurrection: but they were given the Scripture before us; (2) syn. with اَنَا اَنْصَحُ مَنْ نَطَقَ بِالْاَصَادِ مِنْ اَجْلِ, whence the tradition اِنِّي مِنَ الْقُرَيْشِ وَاسْتَزَعَمْتُ فِي بَنِي سَعْدٍ ابْنَ بَكْرٍ I am the chastest speaker of them that pronounce the ضى, [i. e. the Arabs (DM),] because I am of Kuraish and have had a foster-mother sought for me among the Banu Sa'd Ibn Bakr and

عَمَدًا فَعَلْتُ ذَاكَ يَبْدُ أَنْي \* أَخَفُّ ابْنُ هَلَكْتُ ابْنُ تَرَنِّي

*Purposely have I done that, because I fear, if I perish,*  
*that thou shouldst wail* (ML). <sup>وَاِذَا</sup> is [(1) orig. (R) an  
 exceptive (R, ML): (2) i. q. <sup>اَوْ</sup>غَيْرِ, being, with what follows  
 it (ML),] an *ep.* (M, IH, ML) when an *appos.* (M, IH)  
 of an [expressed (R)] *indet. pl.* (IH, ML), as <sup>لَوْ</sup>كَانَ فِيْهَا



XXI. 22. *If there had been in them gods other than God, assuredly they would have gone to ruin* (M, ML), or its like, as

أَنِبِخْتُ فَالْقَتْ بِلْدَةً فَوْقَ بِلْدَةٍ \* قَلِيلٌ بِهَا الْأَصْوَاتُ إِلَّا بِغَامِهَا

(R, ML), by Dhu-rRumma, *She was made to kneel down, and threw a breast upon ground wherein few were sounds other than her most piteous cry* (Jsh), and

لَوْ كَانَ غَيْرِي سَلِيمِي الدَّهْرُ غَيْرُهُ

وَقَعَ الْحَوَاثِ إِلَّا الصَّارِمُ الذِّكْرُ

(ML), by Labīd, *Had another than I, Sulaimā, other than the trenchant sword of steel, been present in the time, the befalling of disasters would have altered him* (Jsh), whence

وَكُلُّ أَخٍ مُفَارِقَةٌ أَخُوهُ \* لَعَمْرُ أَبِيكَ إِلَّا الْفَرَقْدَانِ

(M), by Abū Ishāq alKhidrimī, *And every brother, his brother is a forsaker of him, by the life of thy father, other than the two stars Farḡadūn* (Jsh), unrestricted, [the restricted being the total genus, or a part of it known in number (R),] *exc.* being then impossible, as XXI. 22. (IH): *إِلَّا* may be used as an *ep.* (R, BS, ML), according to S, even when *exc.* would be correct, which most of the moderns hold on the strength of *وَكُلُّ أَخٍ أَخٌ*

and the Prophet's saying *النَّاسُ كُلُّهُمْ هَالِكُونَ إِلَّا الْعَالَمُونَ*

وَالْعَالَمُونَ كُلُّهُمْ هَالِكُونَ إِلَّا الْعَامِلُونَ وَالْعَامِلُونَ كُلُّهُمْ هَالِكُونَ

Mankind, all  
 of them, are perishing, other than the wise; and the wise,  
 all of them, are perishing, other than the workers; and  
 the workers, all of them are perishing, other than the  
 sincere; and the sincere are in great jeopardy (R); [but,]

according to IH (ML), only when *exc.* is impossible (BS, ML), as in XXI. 22., *exc.* from the *indet.* being allowable only when it is a *num.*, or is qualified by a definitive *ep.*, or is in non-affirmation (BS): and the inflection that it would require, were it not *orig.* a *p.*, is put upon what is after it (R): (3) a *con.*, i. q. the , in associating

in letter and sense, as **لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ** إِلَّا

الَّذِينَ ظَلَمُوا مِنْهُمْ II. 145. *That men and they which have done wrongfully of 'hem may not have an allega-*

tion against you and لَا يَخَافُ لَدَى الْمَرْسُولِ إِلَّا مَنْ ظَلَمَ

٢٧٧. ١٠. ١١. *The Apostles and*  
 ٢٧٧. ١٠. ١١. *he that hath done wrongfully, then substituted good after*

*evil, shall not fear before Me, according to Akh, Fr, and*

AU: (4) *red.*, as حَرَاجِيْجُ [454], according to As and IJ, and

أَرَى الدَّهْرَ إِلَّا مُنْجِنُونَا بِأَهْلِهِ \* وَمَا صَاحِبُ الْحَاجَاتِ إِلَّا مُعْذِبُنَا

[I see time to be a water-wheel in relation to its people:  
nor is the fellow of wants aught but tormented (Jsb)],



and the negation is broken by <sup>لَا</sup> ; whereas <sup>لَيْسَ</sup> in  
 [ <sup>لَا</sup> <sup>يَعْبَأُ</sup> <sup>بِهِ</sup> (R) ] <sup>لَيْسَ</sup> <sup>زَيْدٌ</sup> <sup>شَيْئًا</sup> <sup>إِلَّا</sup> <sup>شَيْئًا</sup> governs because of  
 the quality of *v.*, so that the breach of negation has no  
 effect (IH). And you say <sup>لَيْسَ</sup> <sup>زَيْدٌ</sup> <sup>بِشَيْءٍ</sup> <sup>إِلَّا</sup> <sup>شَيْئًا</sup> <sup>لَا</sup> ,  
<sup>يَعْبَأُ</sup> , as says Tarafa

أَبْنَى لِبَيْنِي لَسْتُمْ يَدٍ \* <sup>لَا</sup> <sup>يَدَا</sup> <sup>لَيْسَتْ</sup> <sup>لَهَا</sup> <sup>عُضْدٌ</sup>

[ *O sons of Lubainà, ye are not a hand, save a hand that*  
*has no arm (N)* ]; but <sup>لَا</sup> <sup>يَعْبَأُ</sup> <sup>بِهِ</sup> .

§ 92. If you make the excepted precede the *ep.* of  
 the *g. t.*, you either, disregarding the *ep.*, make the  
 excepted a *subst.*, which is S's choice; or, treating its  
 precedence before the *ep.* as i. q. its precedence before  
 the qualified, govern it in the *acc.*: e. g. <sup>مَا</sup> <sup>أَتَانِي</sup> <sup>أَحَدٌ</sup> <sup>إِلَّا</sup> <sup>عَمْرٌ</sup> <sup>وَأَبُوكَ</sup> <sup>خَيْرٌ</sup> <sup>مِنْ</sup> <sup>زَيْدٍ</sup>  
<sup>مَا</sup> <sup>مَرَرْتُ</sup> <sup>بِأَحَدٍ</sup> <sup>إِلَّا</sup> <sup>عَمْرٌ</sup> <sup>وَأَبُوكَ</sup> <sup>خَيْرٌ</sup> <sup>مِنْ</sup> <sup>زَيْدٍ</sup> and <sup>أَبُوكَ</sup> <sup>خَيْرٌ</sup> <sup>مِنْ</sup> <sup>زَيْدٍ</sup>  
<sup>زَيْدٍ</sup> , or <sup>أَبُوكَ</sup> <sup>خَيْرٌ</sup> <sup>مِنْ</sup> <sup>زَيْدٍ</sup> and <sup>أَبُوكَ</sup> <sup>خَيْرٌ</sup> <sup>مِنْ</sup> <sup>زَيْدٍ</sup> (M).

§ 92. <sup>إِلَّا</sup> , when repeated, is (1) *corrob.* [of the 1st,  
 having then no effect upon what it is prefixed to (IA)],  
 which occurs with a *con.*, [as

هَلِ الدَّهْرُ إِلَّا لَيْلَةٌ وَنَهَارُهَا \* <sup>وَالْأَ</sup> <sup>طُلُوعُ</sup> <sup>الشَّمْسِ</sup> <sup>ثُمَّ</sup> <sup>غِيَارُهَا</sup>

orig. <sup>وَالْأَ</sup> <sup>طُلُوعُ</sup> <sup>الشَّمْسِ</sup> (IA), by Abù Dhu'aib alHudhalì,  
*Is time aught but a night and its day, and but the*

rising of the sun then its setting? (J)] ; or subst., [as

مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلَةٌ \* إِلَّا رَسِيمَةٌ ، وَالْأَرْمَلَةُ

orig. (IA), Thou hast not from thy camel aught but his work, but his slow pace and but

his quick pace (J) ; or synd. expl., as مَا أَتَانِي إِلَّا أَخُوكَ ،

زَيْدٌ , when Zaid is the brother (R)] : (2) not corrob., [exc.

being intended by it, as by the one preceding, which would not be understood if it were dropped (IA), in which case exc. of each *n.* from its immediate predecessor is (a) possible :—here, whether they be not *nums.*, as

مَا جَاءَنِي and جَاءَنِي الْمَكِينُونَ إِلَّا قَرِيشًا إِلَّا هَاشِمًا إِلَّا عَقِيلًا

لَهُ عَلَى ، or *nums.*, as لَهُ عَلَى ، or *nums.*, as لَهُ عَلَى

مَا لَهُ عَلَى عَشْرَةٍ إِلَّا تِسْعَةٌ and عَشْرَةٌ إِلَّا تِسْعَةٌ إِلَّا ثَمَانِيَةٌ الْخ

، in the *aff.* every odd (excepted) is in the *acc.*, because after an *aff.* (sentence), and every even one

a *subst.* or in the *acc.*, because after a complete *non-aff.* ;

so that every odd is denied, excluded, and every even affirmed, included : and in the *non-aff.* every odd (excepted)

is a *subst.* or in the *acc.*, because after a complete *non-aff.*, and every even one in the *acc.*, because after an

*aff.* ; so that every odd is affirmed, included, and every even denied, excluded : (b) impossible :—here, if they be

*nums.*, as لَهُ عَلَى عَشْرَةٍ إِلَّا ثَلَاثَةٌ إِلَّا أَرْبَعَةٌ ، both *excs.* are

from the 1st *g. t.* : and, if they be not *nums.*, the *g. t.* is (a) single (R),] in which case, when the *exc.* is not void, if the excepted *ns.* precede the *g. t.*, they are all in the *acc.*, [whether the sentence be *aff.* or *non-aff.*, as <sup>قَامَ</sup> <sup>الَّا</sup> <sup>زَيْدًا</sup> <sup>وَالْأَعْمَرَا</sup> <sup>الَّا</sup> <sup>بَكْرًا</sup> <sup>الْقَوْمَ</sup> (IA)] ; and, if they follow [the *g. t.* (R), and the sentence be *aff.*, they are all in the *acc.*, as <sup>قَامَ</sup> <sup>الْقَوْمَ</sup> <sup>الَّا</sup> <sup>زَيْدًا</sup> <sup>وَالْأَعْمَرَا</sup> <sup>الَّا</sup> <sup>بَكْرًا</sup>, while, if it be *non-aff.* (IA)], one of them, [whether next to the *g. t.* or not (R),] is a *subst.*, [which is preferable (IA),] or in the *acc.*, [which is rare (IA),] the rest being in the *acc.*, [as <sup>قَامَ</sup> <sup>الْقَوْمَ</sup> <sup>الَّا</sup> <sup>زَيْدًا</sup> <sup>وَالْأَعْمَرَا</sup> <sup>الَّا</sup> <sup>بَكْرًا</sup> or <sup>قَامَ</sup> <sup>الْقَوْمَ</sup> <sup>الَّا</sup> <sup>زَيْدًا</sup> <sup>وَالْأَعْمَرَا</sup> <sup>الَّا</sup> <sup>بَكْرًا</sup> ; and, if the *g. t.* come between them, those that precede it are in the *acc.*, and one of those that follow is a *subst.* or in the *acc.*, the rest being in the *acc.*, as <sup>قَامَ</sup> <sup>الْقَوْمَ</sup> <sup>الَّا</sup> <sup>زَيْدًا</sup> <sup>وَالْأَعْمَرَا</sup> <sup>الَّا</sup> <sup>بَكْرًا</sup> : and, when the *exc.* is void, one of them, whichever you please, is governed by the *op.*, while the rest are in the *acc.* (R,IA), as <sup>قَامَ</sup> <sup>الْقَوْمَ</sup> <sup>الَّا</sup> <sup>زَيْدًا</sup> <sup>وَالْأَعْمَرَا</sup> <sup>الَّا</sup> <sup>بَكْرًا</sup> : the excepted *ns.* in all these divisions being excluded from a single multiple, expressed in the non-void, supplied in the void : (b) more than single, in which case, if the sentence be *non-aff.*, the 2nd excepted is in the *acc.*, as <sup>قَامَ</sup> <sup>الْقَوْمَ</sup> <sup>الَّا</sup> <sup>زَيْدًا</sup> <sup>وَالْأَعْمَرَا</sup> <sup>الَّا</sup> <sup>بَكْرًا</sup> : because, the negation being broken by the 1st <sup>قَامَ</sup> <sup>الْقَوْمَ</sup> <sup>الَّا</sup> <sup>زَيْدًا</sup> <sup>وَالْأَعْمَرَا</sup> <sup>الَّا</sup> <sup>بَكْرًا</sup>, it is an *exc.* from an *aff.*, i. e. *Every one has eaten*



away ; or *d. s.*, as <sup>أ</sup>زَيْدٌ <sup>أ</sup>لَا يَضْحَكُ ; or *ep.*, as <sup>و</sup>يَقْعُدُ <sup>و</sup>مَنْ جَاءَنِي <sup>و</sup>مِنْهُمْ رَجُلٌ <sup>و</sup>لَا يَقُومُ <sup>و</sup>وَيَقْعُدُ , which may be a *d. s.*, the *s. s.* being general : (2) *pret.*, conjoined with <sup>أ</sup>قَدْ , as <sup>و</sup>عَبَرُوا <sup>و</sup>مَنْ النَّاسُ <sup>و</sup>لَا قَدْ عَبَرُوا ; or preceded by a *neg. pret.*, as <sup>و</sup>مَا آيَسَ الشَّيْطَانُ <sup>و</sup>مِنْ بَنِي آدَمَ <sup>و</sup>لَا آتَاهُمْ <sup>و</sup>مِنْ قَبْلِ النِّسَاءِ words of the Prophet *The devil hath not despaired of the sons of Adam, but he hath assailed them on the side of women.* As the *neg. p.* together with <sup>و</sup>لَا imports the sense of the *prot.* and *apod.*, i. e. inseparability of the 2nd from the 1st, what precedes and what follows <sup>و</sup>لَا may be both *prets.*, as <sup>و</sup>مَا زَرْتَنِي <sup>و</sup>لَا أَكْرَمْتَكُ , or both *aors.*, as <sup>و</sup>مَا أَزْوَءَ <sup>و</sup>لَا يَزْوَءَنِي ; and the *pret.* after <sup>و</sup>لَا may be denuded of <sup>و</sup>قَدْ and the <sup>و</sup>, though it is a *d. s.* And <sup>و</sup>لَا and <sup>و</sup>لَمَّا <sup>و</sup>syn. with it are sometimes prefixed to the *pret.*, when they

are preceded by adjuration, as <sup>و</sup>نَشَدْتُكَ <sup>و</sup>اللَّهُ <sup>و</sup>لَا فَعَلْتُ <sup>و</sup> I adjure thee by God only that thou do and 'Umar's saying in his epistle to Abū Mūsā <sup>و</sup>عَزَمْتُ <sup>و</sup>عَلَيْكَ <sup>و</sup>لَمَّا ضَرَبْتَ <sup>و</sup>كَاتِبَكَ <sup>و</sup>سَوْطًا I conjure thee only that thou beat thy scribe with a whip ; i. e. I require not of thee aught save thy doing, <sup>و</sup>فَعَلْتُ , i. q. the *inf. n.*, being made a *pret. v.* to denote intensiveness in requiring, like <sup>و</sup>رَحِمَكَ <sup>و</sup>اللَّهُ God



*have mercy upon thee!* The exceptive **لَا** occurs only after negation, expressed or supplied; and only in the void [exc.], as **لَا جَمِيعٌ** **وَأَنْ كُلُّ لَمَّا جَمِيعٌ** XXXVI. 2. *Nor are all of them aught but gathered together* (R).

§ 96. The excepted is [sometimes (R)] suppressed, [for lightening (M), after (1) **أَلَا** and **غَيْرٌ** preceded by **لَيْسَ** (R, ML),] as **لَيْسَ** **أَلَا** [ **جَائِزِي زَيْدٌ** (R)] and **لَيْسَ** **غَيْرٌ** [201] (M, R, ML) *he, i. e. the comer, is not any but (he)* (R) and **لَيْسَ** and **لَيْسَ** **غَيْرٌ** [according to Akh (R)] and **لَيْسَ** **غَيْرٌ** (R, ML): (2) **لَا سَيِّمًا**, by making it i. q. **خُصُوصًا**, acc. in place as an unrestricted obj., as **أَحِبُّ زَيْدًا وَلَا** **أَنْ رَكَبَ** or **وَهُوَ رَاكِبٌ** or **عَلَى الْفَرَسِ** or **سَيِّمًا رَاكِبًا**, i. e. *I love Zaid, and (particularize him with increase of love) particularly when riding, or upon the horse, or when he is riding, or if he ride; or the intrans. اِخْتِصَاصًا, i. e. and (he is particularized by the excess of my love) particularly when riding, as the saying mentioned by Akh **أَنْ فَلَانًا** **أَنْ أَتَيْتَهُ قَاعِدًا** **وَلَا سَيِّمًا** **أَنْ أَتَيْتَهُ قَاعِدًا** should be rendered, i. e. *Verily such a one is generous, and (is particularized by increase of generosity) particularly if thou come to him in the state of his sitting.* The **و** may occur before **لَا** **سَيِّمًا**, when you make it i. q. the inf. n., or not; but oftener occurs (R).*

§ 97. The *op.* in the *cats.* of <sup>كَانَ</sup> and <sup>اَنَّ</sup> being assimilated to the *trans. v.*, what it governs is assimilated to the *ag.* and *obj.* (M). The *pred.* of <sup>كَانَ</sup> &c. is like the *enunc.* [in that it may be *det.* or *indet.*, a single term or a *prop.*, and precede or follow the *sub.*, and must precede the *sub.* when it is an *adv.* and the *sub. indet.*, as <sup>كَانَ</sup> <sup>فِي الدَّارِ</sup> <sup>رَجُلٌ</sup>, and contain the *pron.* when it is a *prop.* or *deriv.* or an *adv.*, &c. (R)] : but, when *det.*, [really or virtually (Jm), sometimes] precedes (IH) the *sub.* (Jm) ; though not when the inflection is absent, and there is no [distinctive] context. The *pret.* may be *pred.* of <sup>كَانَ</sup> <sup>وَلَقَدْ كَانُوا</sup>, <sup>أَصْبَحَ</sup>, <sup>أَمْسَى</sup>, <sup>أَضْحَى</sup>, <sup>ظَلَّ</sup>, and <sup>بَاتَ</sup>, as <sup>وَلَقَدْ كَانُوا</sup> XXXIII. 15. *And assuredly they had covenanted with God*, XII. 26. [419],  
<sup>وَكَانَ طَلَوَى كُشْحًا عَلَى مُسْتَكْنَةٍ \* فَلَا هُوَ أَبْدَاهَا وَلَمْ يَتَقَدَّمْ</sup>  
 [by Zuhair, *And he brooded over a lurking purpose; and he neither displayed it, nor set about it* (EM)], and <sup>أَمْسَتْ</sup>  
<sup>خَلَاءَ النَّحْرِ</sup> [452] ; but not of <sup>صَارَ</sup>, <sup>مَا زَالَ</sup> and its *syns.* [454]. <sup>لَيْسَ</sup>, <sup>مَا دَامَ</sup>, and (R).

§ 98. The *op.* (M,IH) <sup>كَانَ</sup> (R,IA,Sh) is suppressed (M,IH,IA,Sh). (1) allowably (R,Sh), with its *sub.*, [its *pred.* remaining (IA,Sh), (a) often (IA),] after [the *cond.* (Sh)] <sup>اَنَّ</sup> and <sup>لَوْ</sup> (R,IA,Sh), (a) if <sup>اَنَّ</sup> be followed by a *n.* while its *apod.* is the <sup>فَ</sup> followed by a single *n.* (R),

النَّاسُ مُجْزَوْنَ بِأَعْمَالِهِمْ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ

(M,IH,Sh), words of the Prophet, i. e. إِنْ كَانَ عَمَلُهُمْ

خَيْرًا فَجَزَاؤُهُمْ خَيْرٌ خَيْرٌ, *Men will be requited for their works: if (their work be) good, (their requital will be) good; and if (their work be) evil, (their requital will be)*

*evil (Sh), and إِنْ سَيفًا فَسَيْفٌ وَإِنْ*

*خَنْجَرًا فَخَنْجَرٌ* *Man will be slain with what he has slain*

*with: if (what he has slain with be) a sword, (what he is*

*slain with will be) a sword, and if (what he has slain*

*with be) a dagger, (what he is slain with will be) a*

*dagger (M,R); (b) if its sub. be the pron. of what is*

*known (R), whence*

قَدْ قِيلَ ذَلِكَ إِنْ حَقَّ وَإِنْ كَذِبًا

فَمَا اعْتَدَارَكَ مِنْ قَوْلٍ إِذَا قِيلًا

(M,R,IA), by AnNu'mān Ibn AlMundhir (M), *That has been said, whether (it be) truth, or whether (it be) falsehood. Then what is thy protesting against a saying*

*when it is said? (Jsh), and اِدْفَعْ الشَّرَّ وَلَوْ أَصْبَحَا (M,R) Repel*

*thou mischief, even though it, i. e. the repelling, be a*

*finger, i. e. little (R): (b) anomalously (IA), after لَكِنَّ, as*

مِنْ لَدُّ شَوْلًا فَالَى اتَّلَا نَهَا

i. e. مِنْ لَدُّ كَانَتْ (R,IA), *From the time that (she was)*

*dry of milk until the time of her being followed by her*

*little one*, the ف being *red.* (J) : (2) necessarily (IH, Sh), its *sub.* and *pred.* remaining (IA, Sh), after [the infinitival (IA)] اَنِ , when [the causative *p.* is prefixed to اَنِ , the cause precedes the caused, the *prep.* is suppressed, and (Sh)] مَا is put (R, IA, Sh) as a *subst.* for كَانَ (R, IA), as in اِنَّا اَنْطَلَقْنَا اَمَّا اَنْتَ مُنْطَلِقًا (M, IH, Sh), i. e. اِنَّا كُنَّا (M, IH), مَا being *red.*, substituted for the suppressed *v.* (M), whence

اَبَا خُرَاشَةَ اَمَّا اَنْتَ ذَا نَفَرٍ \* فَاِنْ قَوْمِي لَمْ تَاْكُلْهُمْ الضَّبْعُ

(M, R, IA, Sh), by Al'Abbās Ibn Mirdās (Sh) as Sulamī, *Abū Khurāsha*, because thou wast possessor of a host, thou vauntedst thyself against me. Vaunt not thyself against me because of that; for verily my people, the year of dearth has not devoured them (J); while the KK say that the اَنِ is *syn.* with the *cond.* اَنِ , and مَا a *subst.* for the suppressed *v.*, which I think to be not far from right, because the sense is *if thou be possessor of a number, I am not alone*, and because the ف occurs in this verse and in

اَمَّا اَقَمْتَ وَاَمَّا اَنْتَ مُرْتَحِلًا \* فَالَّذِي يَكْلَا مَا تَاتِي وَمَا تَذَرُ

where اَمَّا اَنْتَ is coupled to اَمَّا اَقَمْتَ , اَمَّا being a *cond. p.* (R), *If thou abide, and if thou be journeying away, God keeps what thou comest to in thy journey and what thou leavest behind* (Jsh). The suppression of كَانَ , substi-

tution of مَا for it, and retention of its *sub.* and *pred.* have been heard only when its *sub.* is a *pron.* of the 2nd *pers.*

(IA). They say [also] النَّاسُ مُجْزَبُونَ بِأَعْمَالِهِمْ إِنْ خَيْرٌ (IA). They say [also] النَّاسُ مُجْزَبُونَ بِأَعْمَالِهِمْ إِنْ خَيْرٌ, i. e. إِنْ كَانَ فِي أَعْمَالِهِمْ خَيْرٌ, suppressing كَانَ and its *pred.*: and a poet [AshShamardal alKa'bī (Jsh)] says

لَهْفِي عَلَيْكَ لِلْهَفَةِ مِنْ خَائِفٍ  
يَبْغِي جِوَارَكَ حِينَ لَيْسَ مُجِيرٌ

[My lamenting over thee is because of a lament from a fearer that seeks thy covenant of protection when a protector is not (for him) (Jsh)], i. e. لَيْسَ لَكَ (ML).

§ 99. The generic *neg.* لَا, a division of the *ps.* annulling inchoation, governs like إِنْ, putting the *inch.* into the *acc.* as its *sub.*, and the *enunc.* into the *nom.* as its *pred.*, there being no difference in this government between the single and repeated [ لَا ] (IA). Its *sub.*, when *pre.*, [as لَا غُلَامَ رَجُلٍ حَاضِرٍ (IA),] or *quasi-pre.*, [i. e. connected with what follows it by government or syndesis (IA), being followed by some complement of it (R, Sh), (a) a *reg.* of it (R), governed in the *nom.* or *acc.* by it, as لَا مَفِيزًا خَيْرَةً مَكْرُوهَةً and لَا حَسَنًا وَجْهَةً مَذْمُومَةً, or in the *gen.* by an *op.* dependent upon it, as لَا خَيْرًا مِنْ

زَيْدٌ عِنْدَنَا (Sh), or (b) coupled to it, provided that the two together be a name for one thing (R), as ثَلَاثَةٌ وَثَلَاثِينَ (R, IA),] is [*infl.* and (Sh) literally (IA)] in the *acc.* (R, IA, Sh). When aprothetic, [i. e. neither *pre.* nor *quasi-pre.* (R, IA, Sh),] it is *uninfl.*, [because implying the sense of لَا مِنْ رَجُلٍ being i. q. لَا رَجُلٌ فِي الدَّارِ, مِنْ (R),] upon what it would be made *acc.* with (IH, IA, Sh), if it were *infl.*, Fath or its *subst.* the ي or Kasra (Sh), its place, however, being the *acc.* governed by لَا (IA):— upon Fath when a *sing.* [or broken *pl.*, as لَا رَجُلٌ فِي الدَّارِ and لَا رَجُلَانِ (Sh)]; upon the ي when a *du.* or *perf. pl. masc.*, [as لَا قَاتِلَيْنِ and لَا رَجُلَيْنِ (Sh)]; and upon Kasr, [as many say (IA),] or Fath, [as some allow (IA), which is preferable to Kasr (Sh),] when a [*perf. fem.* (IA)] *pl.* (IA, Sh) with the *aug.* ا and ت, as

إِنَّ الشَّبَابَ الَّذِي مَجْدُ عَوَاقِبِهِ \* فِيهِ نَلَذٌّ وَلَا لَذَاتٌ لِالشَّيْبِ (Sh), by Salāmat Ibn Jandal asSa'dī, *Verily youth, the results whereof are glory, in it do we enjoy things; but hoariness has no enjoyments* (J). The *prep.*, when prefixed to the generic *neg.* لَا, prevents the denied after it from being *uninfl.*, as كُنْتُ بَلَا مَالٍ and غَضِبْتُ مِنْ لَا غَضَبْتُ مِنْ لَا; Fath, as بَلَا مَالٍ, being rare (R). The [*interrog.* (IA)] Hamza, when prefixed (IH, IA) to the generic *neg.*

لَا (IA), [making] أَلَا (ML), denotes (1) *interrogation* [as to negation, as

أَلَا أَصْطَبَارَ لِلَّيْلِ أَمْ لَهَا جُلْدٌ \* إِذَا أَتَيْتِ الَّذِي لَأَقَاهُ امْتَالِي

(IA, ML), by AlMajnūn, *Will Laila have no patience, or will she have fortitude, when I meet what my likes have met?* (Jsh)] ; (2) *wish* (IH, IA, ML), as

أَلَا عَمْرٍ وَلِيَّ مَسْتَطَاعَ رَجُوعَةٍ \* فَيَرَابُ مَا أَثَاتَ يَدَ الْغَفْلَاتِ

[*May there not be a life that has receded, whose returning is possible, so that it may mend what the hand of negligences has marred?* (Jsh)] ; (3) *rebuke* [and disapproval (ML)], as

أَلَا ارْعَوْا لِمَنْ رَأَتْ شَبِيبَتَهُ \* وَأَنْتَ بِمَشِيبٍ بَعْدَهُ هَرَمٌ

(IA, ML) *Is there no refraining from evil for him whose youth has receded, and announced hoariness after which will be decrepitude?* (Jsh) and

أَلَا طُعَانٌ أَلَا فُرْسَانٌ عَادِيَةٌ \* أَلَا تَجَشُّوْكُمْ حَوْلَ التَّنَائِيرِ

[by Ḥassān Ibn Thābit alAnṣārī, *Is there no spearing* (581) among you, *are there no horsemen charging, but (a disj. exc.) your belching round the ovens?* (FA, Jsh)] :

in which three divisions أَلَا is prefixed only to the nominal prop. [574], and governs like the generic neg. لَا

(ML); the government [of لَا in the sub. (R, IA), without dispute (R),] remaining unchanged (IH, IA); as also do the rest of its predicaments, [when *rebuke* or *interrogation* as to negation is intended, and (IA),] according

to Mz, [Mb, Jz, IH (R), and IM (IA),] even when *wish* is intended (R, IA). As for the saying

أَلَا رَجُلًا جَزَاةَ اللَّهِ خَيْرًا \* يُدِلُّ عَلَى مُصْصَلَةٍ تَبِيْتُ

[*May there not be, or (Will ye) not (show me), a man (God recompense him with good!), that will direct me to a female extractor of ore, that will pass the night ? (Jsh)*],

Y says that رَجُلًا is pronounced with Tanwīn by poetic license ; while Khl says that أَلَا is an excitative p., and the v. suppressed [574] (R). The *pred.* is mentioned after the *sub* of لُ, governed in the *nom.* [36, 547] (IA).

§ 100. Two conditions are requisite for making it govern thus (Sh): (1) its *sub.* and *pred.* must be *indet.* (IA, Sh); (2) it must not be separated from its *sub.* (IA), [so that] the *sub.* must be *prepos.*, and the *pred.* *postpos.* (Sh). It does not govern the *det.* (R, IA), nor the [*sub.*] separated from it (R). If prefixed to a *det.* or *prepos.* *enunc.*, it must be made *inop.* and repeated, as لَا زَيْدٌ لَا

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزِفُونَ and فِي الدَّارِ وَلَا عَمْرُو

XXXVII. 46. *No intoxication shall be therein, nor shall they be made drunken thereby* (Sh). The saying [of 'Abd Allāh Ibn AzZabīr alAsadī (AAz)]

أَرَى الْحَاجَاتِ عِنْدَ أَبِي خُبَيْبٍ \* نَكِدْنَ وَلَا أُمِيَّةَ بَالْبَلَابِ

(R, Sh) *I see the wants near Abū Khubaib have become severe, and there is no (one like) Imayya in the countries* (AAz) and the saying of the poet



لَا هَيْثُمْ اللَّيْلَةُ لِلْمَطِيِّ \* وَلَا فَتًى إِلَّا ابْنُ خَيْبَرِيٍّ

(R) *There is no (one like) AlHaitham to-night for the riding-beasts; and no youth save a son of a Khaibarī*

(N) and Abū Sufyān's saying لَا قُرَيْشٌ بَعْدَ الْيَوْمِ *There will be no (tribe like) Quraysh after to-day* (Sh) are

explainable by supplying مِثْلُ [114] (R, Sh), مِثْلُ being

often suppressed, like أَبُو يُوسُفَ الْخِ [28] (K on III.

85.): [and] لَا مِثْلَ زَيْدٍ لَا سَيِّمًا زَيْدٍ (M). It may

be made *inop.* even when the denied is an unseparated *indet.* And, when made *inop.*, necessarily, as with the *det.* and separated, or allowably, as with the unseparated *indet.*, it must be repeated in a case of choice [104] (R).

§ 101. You say لَا أَبَ لَكَ, as says Nahār Ibn Tausi'a alYashkuri

أَبِي الْإِسْلَامِ لَا أَبَ لِي سِوَاهُ \* إِذَا افْتَخَرُوا بِقَيْسٍ أَوْ تَمِيمٍ

*My father is AlIslām; I have no father other than it, when they boast themselves of Kais or Tamīm, لَا غُلَامِيٍّ*

لَكَ, and لَا نَاصِرِيْنَ لَكَ (M). The *du.*, *perf.* *pl. masc.*,

أَبَ, and أَخَ, when followed immediately by the *prep.*

لِ, are also, though rarely, treated as *pre.*, by eliding the

نَ of the *du.* and *pl.* and expressing the 1 in أَبَ and

لَا أَبَا لَكَ, لَا نَاصِرِيْ لَكَ, لَا غُلَامِيْ لَكَ; so that (R) لَا غُلَامِيْ لَكَ, لَا نَاصِرِيْ لَكَ, لَا أَبَا لَكَ

(M), and لَأَئِخَا لُ (R)] are said (M, R), anomalously (M).  
Ka'b says

فَقُلْتُ خَلُّوا سَبِيلِي لَا أَبَا لَكُمْ \* فَكُلُّ مَا قَدَّرَ الرَّحْمَنُ مَفْعُولٌ

Then said I, Leave ye my path—your father (is) not (existing)!—for all that the Compassionate has decreed shall be done (BS). According to [Khl (R),] S, and the majority (R, BS), this [denied] is really *pre.* as regards the sense: and (R) the [expressed (R) prothetic (M)] لُ is *red.*; *corrob.* (M, R, BS) of the supplied ل [111] (R), like the 2nd تَيْم in يَا تَيْمُ الْخ [53] (M, R), according to the opinion that the 1st تَيْم is *pre.* to the expressed عَدِي (R); not dependent upon anything (BS); interpolated (M, BS) between the *pre.* and *post. ns.*, as in

يَا بُؤْسٌ لِلْحَرْبِ أَلَّتِي \* وَضَعْتَ أَرَاهُطَ فَاسْتَرَاخُوا

[504] (BS), by Sa'd Ibn Mālik, *Oh! the hardship of the war, which has discarded some bands, so that they have waxed slothful!* (T, Jsh), to corroborate the prefixion, since they do not say لَا أَبَا فِيهَا or لَا رَقِيبِي عَلَيْهَا or لَا رَقِيبِي مِنْهَا, and to satisfy the claim of the denied to be *indet.* by means of the semblance of separation (M), their object in separating the *pre.* and *post. ns.* by the لُ being to govern this *pre. det.* in the *acc.*, since they do not say لَا غَلَامِي لِشَخْصِي or لَا أَبَا لِرَجُلٍ (R). The denied in this *dial.* is *infl.*, and in the 1st *uninfl.* (M). This لُ is counted,

inasmuch as it removes the semblance of prefixion ; and not counted, inasmuch as the *sub.* of  $\text{لَا}$  is *infl.* only when *pre.* or *quasi-pre.* (BS). The proof that it is *pre.* [114] is the saying

وَقَدْ مَاتَ شَمَّاخٌ وَمَاتَ مُزَارِرِدٌ \* وَآيُ كَرِيمٍ لَا أَبَاكَ يَخْلُدُ

*And Shammākh has died, and Muzarrid has died : and what noble—thy father (is) not existing!—is made to abide for ever?*, the prefixion being expressed, which is anomalous. IH, however, says that (R) it is not [really (R)] *pre.*, because the sense would be spoilt (IH), what is meant being negation of the affirmability of the genus father as belonging to him, not negation of existence in respect of his known father (Jm). But the reply is that the meanings of  $\text{لَا أَبَاكَ}$  and  $\text{لَا أَبَ لَكَ}$  are equal, the 1st *prop.* meaning *Thy father (is) not (existing)*, and the 2nd *Thou hast no father* (R). When you interpose [the *non-att. adv.* or *prep.* and *gen.* (R)], as  $\text{لَا يَدِينُ بِهَا لَكَ}$  [and  $\text{لَا أَبَ فِيهَا لَكَ}$  (M)], suppression [of the  $\text{لَا}$  (R) or expression (of the  $\text{لَا}$ ) (M)] is disallowed by S [and Khl, except in poetic license (R)]; but allowed by Y. When you say  $\text{لَا غُلَامَيْنِ ظَرِيفَيْنِ لَكَ}$ , the  $\text{لَا}$  must be retained (M, R) in the *ep.* and qualified (M).

§ 102. According to S (IA),  $\text{لَا}$  and its [aprothetic (IA)] *sub.* are in the position of a *nom.* by inchoation (IA, Sh). The place of  $\text{لَا}$  and its *sub.* may be observed

before and after the passage of the *pred.*, so that the *ep.* and coupled *n.* may be in the *nom.* (ML). The [1st (IH)] *ep.* of the [aprothetic (IA)] *uninfl.* [*sub.* of <sup>أ</sup> (IA)], when aprothetic and following it immediately, is *uninfl.* [upon Fath (IA), because of the combination of three things, (1) its identity in sense, and conjunction in letter, with the *uninfl. sub.*, (2) the prefixion of the *neg.* to it in sense, <sup>أ</sup> <sup>لَا</sup> <sup>رَجُلٌ</sup> <sup>ظَرِيفٌ</sup> being i. q. <sup>أ</sup> <sup>لَا</sup> <sup>ظَرِيفٌ</sup>, and (3) its proximity to <sup>أ</sup> (R)], or [oftener (R) *infl.* (IH),] in the *nom.*, [according to the place (R, IA) of <sup>أ</sup> and its *sub.* (IA),] or *acc.*, [according to the place of the *sub.* of <sup>أ</sup> (R, IA),] as <sup>أ</sup> <sup>رَجُلٌ</sup> <sup>ظَرِيفٌ</sup> or <sup>أ</sup> <sup>ظَرِيفٌ</sup> or <sup>أ</sup> <sup>ظَرِيفًا</sup>. Otherwise, [i. e. when aprothetic, but separated from the qualified, whether the qualified be aprothetic or not, or when *pre.* or *quasi-pre.*, whether the qualified be aprothetic or not, and whether it be separated from the *ep.* or not (IA),] the *ep.* must be (IH, IA) *infl.* (IH), in the *nom.* or *acc.* (IA, Jm), as <sup>أ</sup> <sup>رَجُلٌ</sup> <sup>صَاحِبٌ</sup> <sup>ظَرِيفٌ</sup> or <sup>أ</sup> <sup>رَجُلٌ</sup> <sup>صَاحِبٌ</sup> <sup>ظَرِيفًا</sup>, and <sup>أ</sup> <sup>رَجُلٌ</sup> <sup>صَاحِبٌ</sup> <sup>ظَرِيفًا</sup>, and <sup>أ</sup> <sup>رَجُلٌ</sup> <sup>صَاحِبٌ</sup> <sup>ظَرِيفًا</sup> (IA); the *ep.* of the *pre.* or *quasi-pre. sub.* of <sup>أ</sup> being allowed to be in the *nom.* by agreement with the place, because this <sup>أ</sup> is assimilated to <sup>أ</sup> [523] (R). An additional *ep.* must be *infl.* (M). If you repeat the denied [without separating the *sub.* and that repeated, and then qualify the 2nd (R)], the 2nd

may be *infl.*, [in the *nom.* or *acc.* (R),] or *uninfl.*, as <sup>لَا</sup> مَا <sup>لَا</sup> مَا (M, R) or without Tanwīn (M), while the *ep.* must be *infl.* (R).

§ 103. When an aprothetic *indet.* is coupled to the *sub.* of <sup>لَا</sup>, and <sup>لَا</sup> is not repeated (IA), the coupled is like the [separated (IA)] *ep.*, [i. e. in the *nom.* or *acc.* (IA),] but not *uninfl.* (M, IA) upon Fatḥ (IA), as

فَلَا أَبَ وَأَبْنَا مِثْلَ مَرْوَانَ وَأَبْنَهُ  
إِذَا هُوَ بِالْمَجْدِ ارْتَدَى وَتَازَرَا

(M), by AlFarazdak, where <sup>لَا</sup> أَبِ is also allowable, And there are no father and son like Marwān and his son 'Abd AlMalik, when he, i. e. Marwān, invests himself with glory and girds himself therewith (N). Akh transmits <sup>لَا</sup> رَجُلٌ وَامْرَأَةٌ, orig. <sup>لَا</sup> امْرَأَةٌ [105], <sup>لَا</sup> being suppressed (IA, ML), and the uninflectedness remaining (ML).

§ 104. The denied may be in the *nom.* when repeated, as <sup>لَا</sup> رَنْثٌ وَلَا فُسُوقٌ II. 193. There shall be no lewd conversation and no transgression and II. 255 [105]; and, if separated from <sup>لَا</sup> or *det.*, must be in the *nom.* and repeated, as <sup>لَا</sup> زَيْدٌ فِيهَا وَلَا عَمْرُو <sup>لَا</sup> فِيهَا رَجُلٌ وَلَا امْرَأَةٌ and <sup>لَا</sup> زَيْدٌ فِيهَا وَلَا عَمْرُو <sup>لَا</sup> فِيهَا رَجُلٌ (M).

§ 105. When [a *con.* and aprothetic *indet.* are put after <sup>لَا</sup> and its (aprothetic) *sub.*, and (IA)] <sup>لَا</sup> is repeated

[as well as its (apothetic) *sub.* (Sh)], as <sup>لَا حَوْلَ وَلَا قُوَّةَ</sup> [as well as its (apothetic) *sub.* (Sh)], as <sup>لَا حَوْلَ وَلَا قُوَّةَ</sup> *There is no strength nor might save by means of God*, the 1st *sub.* is (a) *uninfl.* upon Fath, and the 2nd (a) *uninfl.* upon Fath, as <sup>لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ</sup> LII. 23. (Sh), so read by Ibn Kathīr and the two Baṣrīs, *There shall not be any vain discourse therein, nor any occasion of sinning* (B)]; (b) in the *nom.*, as

<sup>هَذَا لَعْمَرُكَ الصَّغَارُ بَعِينُهُ \* لَا أُمَ لِي إِنْ كَانَ ذَاكَ وَلَا أَبٌ</sup>  
[by Ḍamra, *This, by your life, is ignominy itself. I shall have no mother, if that take place, and no father* (J)]; (c) in the *acc.*, as

<sup>لَا نَسَبَ الْيَوْمَ وَلَا خَلَّةَ \* اتَّسَعَ الْخُرْقُ عَلَى الرَّاقِعِ</sup>

[by Anas Ibn 'Abbās Ibn Mirdās, *There is no kinship to-day, and no friendship. The hole has become too wide for the patcher* (J)]: (b) in the *nom.*, and the 2nd (a) *uninfl.* upon Fath, as

<sup>فَلَا لَغْوٌ وَلَا تَأْتِيمٌ فِيهَا \* وَمَا فَاهُوا بِهِ أَبَدًا مُقِيمٌ</sup>

[by Umayya Ibn Abi-ṣSalt, *And there shall be no vain speech, and no imputing of sin, in it. And, what they have spoken of what they desire shall be always abiding* (J)]; (b) in the *nom.* (IA, Sh), as <sup>لَا يَبِيعُ فِيهِ وَلَا خَلَّةَ</sup> II. 255. *Wherein shall be no trafficking and no friendship* (Sh). If the *ant.* be [not apothetic, and therefore] in the *acc.*, the coupled may be *uninfl.* or in the *nom.* or *acc.*, as

وَلَا امْرَأَةً or وَلَا امْرَأَةً or وَلَا امْرَأَةً. When not apothetic, the coupled must be in the *nom.* or *acc.*, whether لَا be repeated or not, as وَلَا غُلَامٌ امْرَأَةً or وَلَا رَجُلٌ وَلَا غُلَامٌ امْرَأَةً (IA). If *det.*, the coupled must be in the *nom.* (R, IA) in every case, as وَلَا زَيْدٌ فِيهَا or وَلَا زَيْدٌ (IA).

§ 106. The denied is [often (IH)] suppressed in [the like of (IH)] لَا عَلَيْكَ There is no (fear) for thee, i. e. لَا بَأْسَ عَلَيْكَ (M, IH); but only when the *pred.* is present, as the *pred.* is suppressed only when the *sub.* is present (R).

§ 107. The *neg.* (Sh) مَا and لَا in the *dial.* of AlHijāz, اَلْاِنِ [in the *dial.* of Al'Āliya (Sh), according to the KK except Fr, and, among the BB, to Mb, IS, F, and IJ, which opinion is preferred by IM, who asserts that S's language contains an indication of it (IA)], and لَأَنْتَ [in the *dial.* of all (Sh), according to the majority, a division of the *ps.* annulling inchoation (IA),] are assimilated to لَيْسَ in governing the *sub.* in the *nom.*, and the *pred.* in the *acc.*, as مَا هَذَا بَشَرًا XII. 31. This is not a human being [and مَا هُنَّ امهَاتُهُمْ LVIII. 2. They are not their mothers and

أَبْنَاؤُهَا مُتَكِنُونَ أَبَاهُمْ \* حَنَقُوا الصُّدُورَ وَمَا هُمْ أَوْلَادُهَا

(IA) *Its sons are surrounding their father, enraged in the breasts, while they are not really its offspring* (J),

تَعَزَّ فَلَا شَيْءٌ عَلَى الْأَرْضِ بَاقِيًا \* وَلَا زَرْعٌ مِمَّا قَضَى اللَّهُ رَاقِيًا

(Sh) *Comfort thee; for not a thing upon the earth is lasting, nor any stronghold keeping from what God has decreed* (J)],

إِنَّهُ هُوَ مُسْتَوِلِيًّا عَلَى أَحَدٍ \* إِلَّا عَلَى أَوْعَفِ الْمَجَانِينِ

(IA, Sh) *He is not master over any one, save over the weakest of idiots* (J), and

إِنَّ الْمَرْءَ مَيِّتًا بِانْقِضَاءِ حَيَاتِهِ \* وَلَكِنْ بَانَ يَبْغَى عَلَيْهِ فَيُخَذَلَا

[*Man is not dead because of the expiry of his life, but because of his being wronged and forsaken* (J)] and Sa'id

Ibn Jubair's reading إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا آمثالكم VII. 193. *They which ye invoke beside God are not*

*servants like you* (IA), and XXXVIII. 2.[109]. مَا governs thus on four conditions, (1) that its *sub.* be *prepos.*, and *pred. postpos.*; (2) that the *sub.* be not conjoined with the *red.* إِنَّ; (3) that the *pred.* be not conjoined with the *red.* إِلَّا; (4) that مَا be not followed immediately by a *reg.* of the *pred.*, [such *reg.*] not being an *adv.* or *prep.* and *gen.* When these four conditions are fulfilled, it governs,



whether its *sub.* and *pred.* be both *indet.*, as <sup>فَمَا مِنْكُمْ مِنْ</sup> *فَمَا مِنْكُمْ مِنْ* <sup>أَحَدٍ عَنْهُ حَاجِزِينَ</sup> *أَحَدٍ عَنْهُ حَاجِزِينَ* LXIX. 47. And not any one of you should have been withholding Us from him ; or both *det.*, as LVIII. 2. ; or the *sub. det.* and *pred. indet.*, as XII. 31. The Hījāzīs do not allow it to be made *op.* in such as

<sup>بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ وَلَا صَرِيفٌ وَلَكِنْ أَنْتُمْ الْخَزَفُ</sup> *بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ \* وَلَا صَرِيفٌ وَلَكِنْ أَنْتُمْ الْخَزَفُ*

[*Banū Ghudāna, ye are not gold, nor pure silver ; but ye are pottery (Jsh)*], <sup>وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ</sup> III. 138. And *Muḥammad* is not aught save an *Apostle*, the *prov.* <sup>مَا</sup> *مَا*

<sup>مَنْ أَعْتَبَ</sup> *He that returns from doing evil is not an ill-doer*, or <sup>وَقَالُوا تَعَرَّثُهَا النَّحْ</sup> [498] (Sb). Sometimes <sup>إِنْ</sup> *إِنْ*

after <sup>مَا</sup> *مَا* occurs not restraining, anomalously, F citing <sup>بَنِي</sup> *بَنِي* <sup>غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبًا وَلَا صَرِيفًا النَّحْ</sup> ; and, according to Y, *مَا* may be made *op.* notwithstanding the breach of its negation by <sup>إِلَّا</sup> *إِلَّا*, as <sup>وَمَا الْدَّهْرُ إِلَّا مَنْجُنُونًا النَّحْ</sup> [90] ; and S relates that in AlFarazdak's saying

<sup>فَاصْبَحُوا قَدْ أَعَادَ اللَّهُ دَوْلَتَهُمْ</sup>  
<sup>إِنْ هُمْ قَرِيشٌ وَإِنْ مَا مِثْلُهُمْ بَشَرٌ</sup>

*And they have become in such a state that God has restored their fortune, since they are Kuraish, and since not a human being is like them* some people put <sup>أَمْثَلُهُمْ</sup> *أَمْثَلُهُمْ* into the

*acc.* (R). The Banū Tamīm do not make مَا govern [at all (IA), even though the four conditions be fulfilled (Sh)], as مَا زَيْدٌ قَائِمٌ, [ مَا زَيْدٌ being in the *nom.* by inchoation, and قَائِمٌ its *enunc.* (IA) ; and according to their *dial.* مَا هَذَا مَا هُنَا are read. And لَا governs upon the conditions mentioned for مَا, except the 1st, اِنْ not being made *red.* after لَا (Sh)]. The *sub.* and *predl.* must be *indet.*, as تَعَزَّيْ اِنْ [and

نَصَرْتُكَ اِنْ لَا صَاحِبٌ غَيْرِ خَازِلٍ  
فَبَوَّيْتُ حَصْنًا بِالْكَمَةِ حَصِينًا

(IA) *I helped thee when not a fellow was not holding aloof; so that thou wast lodged by means of the armed men in an inaccessible fastness* (J) ; but, [as some assert (IA),] it sometimes governs a *det.* [*sub.* (Sh), as

وَحَلَّتْ سَوَادُ الْقَلْبِ لَا اَنَا بَاغِيَا  
سَوَاهَا وَلَا عَنْ حُبِّهَا مُتَرَاخِيَا

by AnNābigħa (IA) alJa'dī, *And she has taken up her abode in the core of the heart: I am not seeking any other than her, nor lagging from her love* (J), whence

اَنْكَرْتُهَا بَعْدَ اَعْوَامٍ مُضِيِّنَ لَهَا  
لَا الدَّارَ دَارًا وَلَا الْجِيرَانَ جِيرَانًا

*I knew it not after years that passed for it: the home was not a home, nor the neighbours neighbours, and AlMutanabbi's saying*

إِذَا الْجُودُ لَمْ يَرْزُقْ خُلَاصًا مِنَ الْأَذَى  
فَلَا الْحَمْدُ مَكْسُوبًا وَلَا الْمَالُ بَاقِيًا

(Sh) *When bounty is not provided with freedom from annoyance, praise is not gained, nor is the wealth remaining* (W)]. The Banu Tamīm make it *inop.* (IA, Sh), and require it to be repeated. And <sup>اِنْ</sup> governs upon the conditions mentioned [for <sup>مَا</sup> ], except the 1st, conjunction of its *sub.* with <sup>اِنْ</sup> being forbidden. It governs a *det. sub.* and *indet. pred.*, as VII. 193. read by Sa'id Ibn Jubair ; or two *indets.*, as <sup>اِنْ</sup> أَحَدٌ خَيْرًا مِنْ أَحَدٍ إِلَّا بِالْعَافِيَةِ <sup>اِنْ</sup> Not any one is better than any one save by means of health ; or two *dets.*, as <sup>اِنْ</sup> ذَلِكَ نَافِعٌكَ وَلَا ضَارٌّكَ <sup>اِنْ</sup> That is not profitable to thee, nor injurious to thee.

§ 108. In the reading [of Ibn Mas'ūd (K)] بِأَمَهَاتِهِمْ

LVIII. 2. [107] (Sh), [as] in XI. 123. [503] (ML), <sup>مَا</sup> may be Hījāzī or Tamīmī (Sh, ML). The <sup>بِ</sup> is prefixed after <sup>مَا</sup> restrained by <sup>اِنْ</sup>, as

لَعَمْرُكَ مَا اِنْ اَبُو مَالِكٍ \* بَرَاءٌ وَلَا بِضَعِيفٍ قُوَّةٌ

*By thy life, Abū Mālīk is not frail, nor feeble in his powers ; and to the prepos. enunc. of مَا , as*

لَوْ أَنَّكَ يَا حُسَيْنٌ خَلَقْتَ حَرًا \* وَمَا بِالْحَرِّ أَنْتَ وَلَا الْخَلِيقُ

*If it were the case that thou, O Ḥusain, hadst been created generous. But thou art not the generous, nor the*

*worthy (R). When the pred. of مَا [whether governed in the acc., or gen. by the red. ب (R),] is followed by a*

*con. importing affirmation, [i. e. بَلْ or لَكِنْ (R, IA),*

*because they denote affirmation after negation (R),] the nom. [of the n. after it (IA)] is necessary (IH, IA), as*

بَلْ قَاعِدٌ or مَا زَيْدٌ قَائِمًا لَكِنْ قَاعِدٌ , as *enunc. of a suppress-*

*ed inch., i. e. بَلْ هُوَ قَاعِدٌ or لَكِنْ هُوَ قَاعِدٌ : but, when*

*the con. does not import affirmation, like the , etc., the nom. and acc. are allowable, the acc. being preferred, as*

وَلَا هُوَ قَاعِدٌ , i. e. مَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا , (IA) ; and

*a denied coupled to the pred. of مَا governed in the gen.*

*by the ب may be in the gen., as مَا زَيْدٌ بِقَائِمٍ وَلَا قَاعِدٌ , or acc. by agreement with the place, as*

مُعَارِي إِنَّا بَشَرٌ فَاسْجَعْ \* فَلَسْنَا بِالْجِبَالِ وَلَا الْحَدِيدِ

[by 'Ukba Ibn AlḤārith al'Asadī, Mu'āwīya, *verily we are human beings ; therefore forgive thou kindly. For we are not mountains, nor iron (Jsl)*], or *nom., i. e. وَلَا هُوَ*

قَاعِدٌ (R).

§ 109. <sup>لَا</sup> is the [Hijāzī (J)] *neg.* <sup>لَا</sup> augmented by the <sup>ت</sup> of femininization pronounced with Fatḥ (IA). The <sup>ت</sup> [in <sup>لَا</sup> (R)] is [an *aug.* (Sh),] for femininization of the word [<sup>لَا</sup>, as in <sup>رَبَّتْ</sup> and <sup>ثُمَّتْ</sup> (R)], or [corroboration and (Sh)] intensification of the negation, [as in <sup>عَلَامَةٌ</sup> (R)]. <sup>لَا</sup> governs <sup>حِينَ</sup> [pre. to an *indet.*, as <sup>مَنَاصِي</sup> XXXVIII. 2. *When (the time was) not a time of escape* (R)]; and sometimes <sup>أَوَانٍ</sup> (R, Sh) and <sup>هَئَا</sup> (R) and <sup>سَاعَةً</sup>, as

طَلَبُوا صَلَاحَنَا وَلَا تِ أَوَانٍ \* فَاجْبَنَّا أَنْ لَا تِ حِينَ بَقَاءِ

[by Abū Zubaid atTā'ī, *They sought our reconciliation, when (the time was) not a time (of reconciliation); and we answered that (the time was) not a time of the remaining of reconciliation (Jsh)*], orig. <sup>أَوَانٍ</sup> صَلَاحٍ, what its *pred.* is pre. to being suppressed, but assumed to be expressed, so that its *pred.* is *uninfl.*, like <sup>قَبْلُ</sup> and <sup>بَعْدُ</sup>, but, being like <sup>نَزَالٍ</sup> in measure, upon Kasr, and pronounced with Tanwīn by poetic license, and

نَدِمَ الْبَغَاةُ وَلَا تِ سَاعَةً مَنَدِمٍ \* وَالْبَغَى مَرْتَعٌ مَبْتَغِيَةٌ وَخِيمٌ

[by Muḥammad Ibn Īsā atTamīmī, *The oppressors repented, when (the hour was) not an hour of repentance. And oppression, the pasture of the seeker thereof is unwholesome (J)*]: and its *sub.* and *pred.* are not combined,

the suppressed being mostly its *sub.*, and the mentioned its *pred.*, as XXXVIII. 2., [i. e. <sup>وَلَا تَ الْحَيِّ حَيِّ مَنَاصٍ</sup> (K)]; but sometimes the converse, as in the reading <sup>وَلَا تَ</sup> <sup>حَيِّ مَنَاصٍ</sup> *When a time of escape (was) not (a time existing for them)*, i. e. <sup>وَلَيْسَ حَيِّ مَنَاصٍ حِينًا مَوْجُودًا لَهُمْ</sup> (Sh). As for <sup>هَـ</sup> <sup>لَا تَ</sup> <sup>هَـ</sup>, <sup>هَـ</sup> is metaphorically used to denote time, as

<sup>حَنَّتْ نَوَّارٌ وَلَا تَ هَـ حَنَّتْ \* وَبَدَأَ الَّذِي كَانَتْ نَوَّارٌ أَجْنَتَ</sup>  
[by Shabīb Ibn Ju‘ail atTaghlabi (SM),] *Nawār longed for me, when (the time was) not a time that she should have longed for me: and what Nawār had concealed became manifest; and is pre. to the verbal prop., though sometimes cut off from prefixion, as*

<sup>أَفِي أَثَرِ الْأَطْعَانِ عَيْنَكَ تَلْمَحُ</sup>  
<sup>نَعَمْ لَا تَ هَـ إِنْ قَلْبَكَ مَتِيمٌ</sup>

*In the track of the camels-litters is thine eye glancing?  
Yea, (the time is) not a time (that it should glance): verily  
thy heart is meddlesome, i. e. <sup>لَيْسَ هَـ تَلْمَحُ</sup> (R).*

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## THE GENITIVES.

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§ 110. The *n.* is governed in the *gen.* only by reason of prefixion, which is the requirer of the *gen.*, as the quality of *ag.* and quality of *obj.* are the requirers of the *nom.* and *acc.* The *op.* here is not the requirer, as likewise was the case there; being the *prep.* or its sense in <sup>زَيْدٌ</sup> <sup>مَرَرْتُ</sup> <sup>بِزَيْدٍ</sup> and <sup>غُلَامٌ</sup> <sup>زَيْدٍ</sup> (M). Z ascribes the government to what the requirer is constituted by, not to the requirer, saying that the *op.* of the *nom.* is the *v.*, not the quality of *ag.*, because the requirer is an obscure abstract matter, while what the requirer is constituted by is mostly a clear apparent matter (R). It is disputed whether the *op.* of the *post. n.* be a supplied <sup>ل</sup> or <sup>مِنْ</sup> [or <sup>فِي</sup> (IA)]; or be the *pre. n.* (R, IA), which is the better opinion (R). The *gens.* are of three kinds, *gen.* governed by the *p.* [498], *gen.* governed by prothesis, and *gen.* governed by vicinity to a *gen.* [130.A.]. I have not mentioned the *gen.* by apposition, because apposition is not the *op.*, which is the *op.* of the *ant.* in the case of any other than the *subst.*, and a suppressed *op.* in the *cat.* of the *subst.*; so that the *gen.* in the *cat.* of the *apposs.* is reducible to the *gen.* governed by the *p.* and *gen.* governed by prothesis. Prothesis is making a *n.* to lean against another in such a way that the 2nd is made to occupy towards the 1st the position of its Tanwīn or of what stands in the place of its Tanwīn. For this reason the

*pre. n.* must be denuded of Tanwīn in غَلامٌ زَيْدٌ, and of the ن in لَهَبٌ أَبَى CXI. 1. *Perish the two hands of Abū Lahab!* and أَنَا مَرْسَلُ النَّاقَةِ LIV. 27. *Verily We will send the she-camel*, because the ن of the *du.* and *pl.* analogous to it stands in the place of the Tanwīn of the *sing.*

§ 111. Prothesis is pure and impure. The impure is where the *pre.* is an *ep.*, and the *post.* a *reg.* of that *ep.*; which occurs in three *cats.*, the *act. part.*, as ضَارِبٌ زَيْدٌ; *pass. part.*, as مُعْطَى الدِّينَارِ; and assimilate *ep.*, as حَسَنٌ الْوَجْهَةِ. By this prothesis the *pre. n.* does not acquire determination or particularization. It is named impure, because it is meant to be understood as separation, the *o. f.* being ضَارِبٌ زَيْدًا; and *lit.*, because it imports a *lit.* matter, lightening. The pure is where both matters are absent, as غَلامٌ زَيْدٌ: or one of them, as ضَرْبٌ زَيْدٌ, the *pre.* not being an *ep.*; and ضَارِبٌ زَيْدٌ أَمْسَى, the *post.* not being a *reg.* of the *ep.* [345]. It is named pure, i. e. free from the admixture of separation; and *id.*, because it imports an *id.* matter, determination of the *pre.*, if the *post.* be *det.* [114], as غَلامٌ زَيْدٌ; and particularization of it, if the *post.* be *indet.*, as غَلامٌ امْرَأَةً. *Id.* prothesis is



renderable by (1) *فِي*, when the *post.* is an *adv.* to the *pre. n.*, as XXXIX. 32. [66] and *أَرْبَعَةَ أَشْهُرٍ* II. 226.

*A waiting of four months*; (2) *مِنْ*, when the *post.* is a whole to the *pre. n.*, and predicable of it, as *هَذَا خَاتَمٌ*

*حَدِيدٌ*, since the iron is a whole, and the signet-ring a part of it, and *الْخَاتَمُ حَدِيدٌ* may be said; (3) the *ل*, in

all other cases, as *يَدُ زَيْدٍ*, *غُلَامُ عَمْرٍو*, and *ثَوْبُ بَكْرٍ* (Sh).

The [*pre. (R, IA)*] *n.* [sometimes (R, IA)] gains (R, IA, ML) from the *post. n.* (R, IA) by prothesis (1) determina-

tion: (2) particularization, i. e. what does not reach the degree of determination, *غُلَامٌ رَجُلٌ* being more particular

than *غُلَامٌ*, but not actually specific, like *غُلَامُ زَيْدٍ*: (3)

lightening, as *ضَارِبُ زَيْدٍ* and *ضَارِبُ عَمْرٍو* and *ضَارِبُ بَكْرٍ*, when you mean the present or future; the *gen.* being

lighter than the *acc.*, since there is no Tanwīn or *وِ* with it: that this prothesis does not import determination is

proved by *هُدًى بَالِغَ الْكَعْبَةِ*, *الضَّارِبُ زَيْدٌ* and *الضَّارِبُ زَيْدٌ*

V. 96. *A sacrifice reaching the Ka'ba*, *ثَانِي عَطْفُهُ* XXII.

9. *Bending his side and*

*خَاتَتْ بِهَ حَوْشَ الْفُرَادِ مَبْطَنًا \* سَهْدًا إِذَا مَا نَامَ لَيْلَ الْهُوجْلِ*

by Abū Kabir [alHudhalī, *And she brought him forth sharp of wit, lank-bellied, wakeful when the night of the sluggard slumbers* (T)], and

يَا رَبِّ غَابِلْنَا لَوْ كَانَ يُطَلِّبُكُمْ \* لَأَتَى مُبَاعِدَةً مِنْكُمْ وَحَرَمَانَا

by Jarir, [O many an emulator of us, if he had been seeking you, would have met with remoteness from fairness from you and hopelessness! (Jsh)]; whereas, if the *qual.* be not in the sense of the present or future, [but of the past or continuous time (K on I. 3.),] its prothesis is pure, importing determination or particularization, as I. 3. [1]:

(4) removal of inelegance or irregularity, as مَرَرْتُ بِالرَّجُلِ, since, if الرَّجُلُ be governed in the *nom.*, the sentence is inelegant, the *ep.* being literally destitute of the *pron.* of the qualified; and, if in the *acc.*, an irregularity results through your making the *intrans.* to act like the *trans. qual.* (ML): (5) femininization, provided that the *pre. n.* can be dispensed with (R, IA, ML), the same sense being understood (IA), as

طَوَّلَ اللَّيَالِي أَسْرَعَتْ فِي نَقْضِي

نَقْضُنْ كُلِّي أَوْ نَقْضُنْ بَعْضِي

[by AlAghlab al'Ijli, *The length of the nights made haste in the breaking of me. They broke the whole of me or they broke part of me* (Jsh)],

وَمَا حُبُّ الدِّيَارِ شَغَفَنَ قَلْبِي \* وَلَكِنْ حُبُّ مَنْ سَكَنَ الدِّيَارَا

And not the love of the dwellings has reached the pericardium of my heart, but the love of him that has inhabited the dwellings (R, MI.), where it acquires femininization and pluralization (R), and

وَتَشْرَقُ بِالْقَوْلِ الَّذِي قَدْ اذْعَتْهُ

كَمَا شَرَقَتْ صَدْرَ الْقَنَازَةِ مِنَ الدَّمِّ

(ML), by AlA'shà, *And thou shalt become choked with the saying that I have proclaimed, like as the fore part of the spear becomes choked from blood* (SM, N), whence

مَشِينَ كَمَا اهْتَزَّت رِمَاحُ تُسَفِّتُ \* اَعَالِيهَا مَرَّ الرِّيحِ النَّوَاسِمِ

(IA), by Dhu-r Rumma, *They walked like as spears shake, whose uppermost parts the passing of the gently blowing breezes has ruffled* (J): (6) masculinization, subject to the preceding proviso, as اِنَّ رَحْمَةَ اللّٰهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

VII. 54. *Verily the mercy of God is nigh unto them that do good* (IA, ML) and

رُؤْيَا الْفِكْرِ مَا يُؤْوِلُ لَهُ الْاَمْرُ — رُ مَعِينٌ عَلَى اجْتِنَابِ التَّوَانِي

*The seeing of reflection what the matter will result in is a helper towards the shunning of laziness* (J): (7) adverbiality, as تَوَتَّى اَكْلَهَا كُلَّ حِينٍ XIV. 30. *That yieldeth its fruit at every season*, اَنَا اَبُو الْمُنْهَالِ الْخ [498], and

اَيَّ يَوْمٍ سَرَرْتَنِي بِوَصَالٍ \* لَمْ تَرَعْنِي ثَلَاثَةَ بَصُودٍ

by AlMutanabbî, i. e. لَمْ تَرَعْنِي بَعْدَهُ. *On what day gladdenest thou me with a union, (whereafter) thou frightenest me not on three days with avoidance?*: (8) infinitivity,

as XXVI. 228. [445]: (9) necessary priority: for which reason the *inch.* must precede in <sup>ا</sup>عَنْدَكَ <sup>ا</sup>غَلَامٌ, the *enunc.* in <sup>ا</sup>يَوْمِ <sup>ا</sup>سَفَرِكَ, the *obj.* in <sup>ا</sup>غَلَامِ <sup>ا</sup>اِيْهِمْ, <sup>ا</sup>مِنْ <sup>ا</sup>غَلَامِ <sup>ا</sup>اِيْهِمْ <sup>ا</sup>اَنْتَ <sup>ا</sup>اَفْضَلُ, and <sup>ا</sup>مِنْ and its *gen.* in <sup>ا</sup>عَلِمْتُ <sup>ا</sup>اَبُو <sup>ا</sup>مِنْ <sup>ا</sup>زَيْدٍ [445]: and the *nom.* is necessary in <sup>ا</sup>زَيْدٍ [445]: (10) inflection, as <sup>ا</sup>هَذِهِ <sup>ا</sup>خُمْسَةُ <sup>ا</sup>عَشْرِ <sup>ا</sup>زَيْدٍ, according to him that inflects it (ML): (11) uninflectedness [159] (R, ML).

§ 112. *Id.* prothesis requires the *pre. n.* to be denuded of determination: [so that, if it be synarthrous, its <sup>ل</sup> is suppressed; and, if a proper name, it is made *indet.* by being held to be one of the aggregate so named, as <sup>ا</sup>عَلَا <sup>ا</sup>زَيْدُنَا <sup>ا</sup>النَّ (12); while the *prons.* and vague *ns.* (262) may not be *pre.*, because it is impossible to make them *indet.* (R):] and <sup>ا</sup>اَلْخُمْسَةُ <sup>ا</sup>الدَّرَاهِمِ [and <sup>ا</sup>اَلثَّلَاثَةُ <sup>ا</sup>اَلْاَثْرَابِ (R):] and the like *nums.* (IH), as <sup>ا</sup>اَلْاَلْفُ <sup>ا</sup>الرَّجُلِ and <sup>ا</sup>اَلْمِائَةُ <sup>ا</sup>الدِّرْهَمِ (R)], allowed by the KK, are (M, IH), according to our school (M), weak (IH), removed from analogy and the practice of chaste speakers: AlFarazdak says

مَا زَالَ مِنْذُ عَقَدْتُ يَدَايَ اِزَارَةً \* وَسَمَا وَادْرَكَ خُمْسَةَ الْاَشْبَارِ

[He has not ceased since his two hands tied his waist-wrapper, and he grew tall and reached the stature of the five spans (Jsh)]; and Dhu-rRumma says

وَهَلْ يَرْجِعُ التَّسْلِيمُ أَوْ يَكْشِفُ الْعَمَى  
ثَلَاثُ الْإِثْنَانِ وَالْأَيْدِي وَالْبَلَاغُ

(M) *But will the three stones that support the cooking-pot, and the desolate abodes, return the salutation, or reveal the straying?* (Jsh). But in *lit.* prothesis you say [مَرَرْتُ <sup>أ</sup>الضَّارِبَ <sup>ز</sup>زَيْدٍ, and <sup>أ</sup>الضَّارِبُ <sup>ز</sup>زَيْدٍ, (M),] <sup>أ</sup>بَزِيدٍ <sup>أ</sup>الْحَسَنِ <sup>أ</sup>الْوَجْهَ XXII. 36. *And the performers of prayer* (M): but not <sup>أ</sup>الضَّارِبُ <sup>ز</sup>زَيْدٍ, [because the prothesis in it does not import lightness, as in the *du.* and *pl.* (M)]; while <sup>أ</sup>الضَّارِبُ <sup>ز</sup>الرَّجُلِ is [allowable (IH), notwithstanding the want of lightening (R), only because (IH)] assimilated to [the preferable construction in (IH)] <sup>أ</sup>الْحَسَنِ <sup>أ</sup>الْوَجْهَ (M, IH); and

الْوَاهِبُ الْمِائَةَ الْهَجَانِ وَعَبْدُهَا \* عَوْدًا يَزْجِي خَلْفَهَا أَطْفَالَهَا

[by AlA'shà, *The giver of the hundred, the white camels, and of their servant, they having newly brought forth, he driving behind them their little ones* (Jsh), which, the sense being <sup>أ</sup>الْوَاهِبُ <sup>ز</sup>عَبْدُهَا (538), is of the *cat.* of <sup>أ</sup>الضَّارِبُ <sup>ز</sup>زَيْدٍ (262) (Jm),] is weak (IH). <sup>أ</sup>الْ may be prefixed to the *pre. n.* whose prothesis is impure, (1) if <sup>أ</sup>الْ be prefixed to the *post. n.* or what the *post. n.* is *pre.* to, as

الضَّارِبُ رَأْسِي الْجَانِي and الضَّارِبُ الرَّجُلِ, but not الضَّارِبُ  
 الضَّارِبُ رَأْسِي جَانٍ : the *pre.* being  
 a *sing.*, as exemplified; or broken *pl.*, as الضَّوَارِبُ الرَّجُلِ  
 for the *fem.* and الضَّارِبُ الرَّجُلِ for the *masc.*; or *perf. pl.*  
*fem.*, as الضَّارِبَاتُ الرَّجُلِ or غَلَامُ الرَّجُلِ : (2) if the *pre.* be  
 a *du.* or *perf. pl. masc.*, as الضَّارِبَا زَيْدٍ and الضَّارِبُو زَيْدٍ  
 (IA).

§ 113. If the anarthrous or synarthrous [*qual.*] be followed immediately by a *pron.*, the *و* or Tanwīn must be suppressed. Then the *pron.* after the anarthrous is in the position of the *gen.* by prothesis: and after the synarthrous is, says S, if the synarthrous be not a *du.* or *pl.* with the *و* and *ن*, in the *acc.*, as الضَّارِبَةُ, like الضَّارِبُ زَيْدًا; and, if it be a *du.* or *pl.* with the *و* and *ن*, in the *gen.* or *acc.* (R).

§ 114. What is *pre.* to a *det.* with *id.* prothesis it made *det.* [by it (M)], except [in two cases, where it becomes not *det.*, but particular (Sh),] (1) *ns.* of extreme vagueness, like غَيْرٌ, مِثْلٌ, شَبَهٌ, [and صَاحِبٌ i. q. خَدْنٌ (Sh)]: *indets.* being qualified by them (M, Sh), as XXXV. 34. [90] (Sh); and رَبٌّ prefixed to them, as

يَا رَبِّ مِثْلِكَ فِي النِّسَاءِ غَرِيرَةٌ



دُونِ and مَعَ , بَيْنِ , لَدَى and لَدُنْ , عِنْدَ , وَرَاءَ , خَلْفَ ;  
 (b) not *adv.*, like كَلَّ , بَعْضِ , أَيْ , بَيْدَ , غَيْرَ , شَبَهَ , مِثْلَ  
 قَطًا , قَدْ , أَوَّلَاتِ and أَوَّلُ , and its *fem.*, *du.*, and *pl.*, ذُو , كَلَّا  
 and خَرَسَ , دَارَ , ثَوْبَ : (2) separable from it, like عِنْدَ  
 which are *pre.* in one state, not in another (M).

[with Kasr, oftener than Damm or Fath, of its ف (ML)]  
 denotes (1) [the place of (ML)] presence (D, ML), sensible,  
 as XXVII. 40. [498]; or *id.*, as قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنْ  
 XXVII. 40. *He that had knowledge of the Scripture*  
*said*: and of nearness in like manner, as عِنْدَ سِدْرَةِ الْمُنْتَهَى

LIII. 14. *Near the lote-tree of the extreme limit* and وَانْهَمَ  
 XXXVIII. 47. *And verily*  
*they in Our sight are of the elect, the best*: (2) the time  
 of it, as الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (ML) *Patience is at the*  
*time of the first shock*, a tradition (DM): (3) possession, as  
 زَيْدٌ عِنْدِي *I have property*: (4) judgment, as أَفْضَلُ مِنِّى زَيْدٌ  
*Zaid in my judgment is more excellent*  
 than 'Amr: (5) bounty and beneficence, as فَانْ أَتَمَمْتَ  
 XXVIII. 27. *And if thou fulfil ten years,*  
*it shall be of thy bounty and beneficence.* One should say  
 مِنِّى فَرْتٍ وَدَمٍ as زَيْدٌ رَّعِيٌّ وَدَمٍ XVI. 68. *From*



between partly digested food and blood: for <sup>يُنَى</sup>, requiring participation, is prefixed only to two or more, as <sup>الْمَالُ بَيْنَهُمَا</sup> *The property is between them two* and <sup>الدَّارُ</sup> *The house is between the brothers*; and <sup>مُذْبَذِبِينَ</sup> IV. 142. is constructively *Wavering between the two parties*, as is revealed by the [next] words <sup>لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ</sup> *not toward these, and not toward those*; while in Imra alKais' saying

قَفَا نَبِكِ مِنْ ذِكْرَى حَبِيبٍ وَمَنْزِلِ  
بِسِقْطِ اللَّوَى بَيْنَ الدَّخُولِ فَكَوْمِ

*Tarry ye two: we will weep at the remembrance of a beloved and a place of alighting at the slope of the curved tract of sand amidst Ad Dakhūl and Haūmal* الدَّخُولُ is a name applied to a number of places, and may therefore be followed by the ف, as <sup>الْمَالُ بَيْنَ الْأَخَوَةِ فَزَيْدٌ</sup> *The property is between the brothers and Zaid* is said; and like it is <sup>يَرْجِي سَكَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ</sup> XXIV. 43. (D) *Driveth cloud along, then uniteth (the parts of) it* (K, B). مَعَ [with Fath of the ع, infl. (IA),] and مَعَ in the dial. of Rabi'a [and Ghanm (ML), whence

فَرِيشِي مِنْكُمْ وَهَوَايَ مَعَكُمْ \* دَانِ كَانَتْ زِيَارَتُكُمْ لِمَا

(IA), by Jarīr, *For mine apparel is from you, and my love is with you, even if my visiting you be rare* (J), *uninfl.* upon quiescence, this being its predicament if it be followed by a mobile, while, if it be followed by a quiescent, he that governs it in the *acc.* as an *adv.* preserves its Fathā, saying <sup>أَبْنِكَ</sup> مَعَ, and he that makes it *uninfl.* upon quiescence pronounces with Kasr, saying <sup>أَبْنِكَ</sup> مَعَ (IA),] is a *n.*, [as proved by the Tanwīn in <sup>مَعًا</sup> and the prefixion of the *prep.* in the reading <sup>هَذَا ذِكْرٌ مِنْ مَعِيَ</sup> XXI. 24. *This is an admonition from beside me* : (1) *pre.*, being then an *adv.* (ML)] : denoting (a) *the place of companionship*, [as <sup>وَاللَّهُ مَعَكُمْ</sup> XLVII. 37. *And God is with you* (ML)]; (b) *its time* (IA, ML), as <sup>جِئْتُكَ مَعَ الْعَصْرِ</sup> *I came to thee with the afternoon*; (c) *i. q.* <sup>عِنْدَ</sup>, [when governed in the *gen.* by <sup>مِنْ</sup> (DM),] as in the preceding reading : (2) *apothetic*, being then pronounced with Tanwīn, and a *d. s.*, [as <sup>جَلَسْنَا مَعًا</sup> *We sat together* (DM)]; and sometimes an *adv.* used as an *enunc.*, as

<sup>أَفِيقُوا بَنِي حَزْنٍ وَاهْوَاؤُنَا مَعًا \* وَارْحَامُنَا مَوْصُولَةٌ لَمْ تَقْصَبْ</sup>

[by Jandal Ibn 'Amr, *Come to yourselves, Banū Hazn, while our loves are together, and our ties are joined, not severed* (T, Jsh)] : denoting *i. q.* <sup>جَمِيعًا</sup>, according to IM,

as

كُنْتُ وَيَحْيَى كَيْدِي وَاحِدٌ \* نَرْمِي جَمِيعًا وَنُرَامِي مَعًا

[by Muḥammad alMakhzūmī, *I and Yahyà were like two hands of one man, shooting together and being shot at together* (Jsh)]; and used for the *pl.*, as it is for the *du.*, as

يَذْكُرْنَ ذَا أَلْبَثِ الْحَزِينِ بَيْتَهُ  
إِذَا حَنَّتِ الْأُولَى سَجَعْنَ لَهَا مَعًا

[by Mutammim Ibn Nuwaira alYarbū'ī, *They remind the possessor of the sorrowful plight of his plight: when the first utters a plaintive note, they coo because of her together* (Jsh)] and

وَأَفْنَى رِجَالِي فَبَادُوا مَعًا \* فَاصْبَحَ قَلْبِي بِهِمْ مُسْتَفْزَا

by AlKhansá (ML), *And it annihilated my men, so that they perished together, and my heart became disquieted because of them* (Jsh). Some *ns.* inseparable from prothesis are *pre.* only to a *prop.*, as *حَيْثُ*, *إِنْ*, and *إِذَا*. *Ns.* are inseparable from prothesis (1) in letter and sense, not being used aprothetically, as *عِنْدُ*, *لَدَى*, *سَوَى*, *قُصَارَى*, *كَلَّا* and *غَايَتُهُ*, i. q. *حَمَادَةٌ* and *الشَّيْءُ*; (2) in sense, not letter, as *كُلٌّ*, *بَعْضٌ*, *أَيٌّ*, being allowed to be used aprothetically. Some *ns.* inseparable from prothesis literally are *pre.* only to the *pron.*, as *وَحْدَكَ* and *لَيْبِكَ* (IA).

You say وَحَدَّ , وَحَدَكَ , وَحَدِي ; but the gen. of لَبِي must be a pron. of the 2nd pers. The sayings

دَعُونِي يَا لَبِي اِنْ هَدَرْتُ لَهُمْ \* شَقَاشِقُ اقْوَامٍ فَاسْكَنَهَا هَدَرِي

*They called me. And O my crying لَبِيك when faucial bags of peoples brayed for them ! And my braying quieted them (ML),*

اَنْكَ لَوْ دَعَوْتَنِي وَدُونِي \* زَوْرَاءُ ذَاتِ مَتَرٍ بِيُونِ

لَقُلْتُ لَبِيهٖ لَمَنْ يَدْعُونِي

*Verily thou, if thou calledst me, when in my way was a far expanse of land containing a wide and deep inundation,*

*I would say لَبِيكَ to him that called me, and*

دَعَوْتُ لِمَا نَابَنِي مِسْوَرًا \* فَلَبِي فَلَبِي يَدِي مِسْوَرٍ

*[I summoned for what befell me Miswar; and he answered me. Wherefore God answer the two hands of Miswar !*

(N)] are anomalous (IA, ML). According to S, لَبِيكَ is a *du.*, [governed in the *acc.* as an *inf. n.* by a *v.* (necessarily) suppressed (41) (IA), orig. اَلْبُ لَكَ الْبَابِي , i. e.

*I wait for thy service and compliance with thy command, and stir not from my place (R)]*; and the dualization denotes (R, IA) *repetition* (R), *multiplication* (IA), i. e. *with much waiting etc.* (R), in which case it is coordinated with the *du.* (IA), not really a *du.* (J): then, the *v.* being



ascribed the two eyes of *Habtar*, what a youth! (J): but the *cond.* and *interrog.* to the *det.* and *indet.*, except the *det. sing.*, to which they are not *pre.*, unless the [*cond.* or] *interrog.* be repeated, whence

أَلَا تَسْأَلُونَ النَّاسَ أَيُّيَّ وَآيِكُمْ \* غَدَاةَ التَّقِينَا كَانَ خَيْرًا وَآكِرْمَا

[Will ye not ask the people which of me and you on the morning we encountered in battle was better and nobler than his fellow? (J)]; or the parts be intended, as أَيُّ زَيْدٍ أَيُّ <sup>أَحْسَنُ</sup> Which (of the parts) of Zaid is handsomer? (IA).

When *pre.* to the *det.*, أَيُّ is *pre.* to two or more. Their saying [أَيُّيَّ وَآيِكُمْ (M) كَانَ شَرًّا فَالْخِزَاةُ اللَّهُ] <sup>أَيُّيَّ وَآيِكُمْ</sup> Whichever of me and thee [be worse, God abase him! (M)] means <sup>أَيُّيَّ وَآيِكُمْ</sup> : [but, intending to show that what is meant is the speaker and person addressed, since the *pron.* in <sup>أَيُّيَّ وَآيِكُمْ</sup> does not indicate it, they express the two *prons.*; so that <sup>أَيُّيَّ وَآيِكُمْ</sup> must be repeated (158), from regard for the letter, not the sense (R),] like <sup>أَيُّيَّ وَآيِكُمْ</sup> بَيْنِي وَبَيْنَكَ, [meaning <sup>أَيُّيَّ وَآيِكُمْ</sup> بَيْنَنَا (M)]: as [says Al'Abbās Ibn Mirdās (M)]

فَأَيُّيَّ مَا وَآيِكُمْ كَانَ شَرًّا \* فَقِيدَ إِلَى الْمَقَامَةِ لَا يَرَاهَا

Then whichever of me and thee be worse, let him be led to the place of assembly, not seeing it. When *pre.* to the *indet.*, it is *pre.* to the *sing.*, *du.*, and *pl.* (M, R).

§ 117. <sup>و</sup>كُل is a *n.* applied to denote *totality of the individuals of the indet.*, as <sup>كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ</sup> III. 182. *Every soul shall taste death*; or *det. pl.*, as <sup>وَكُلُّهُمْ آتِيَةٌ يَوْمَ</sup> <sup>الْقِيَامَةِ فَرْدًا</sup> XIX. 95. *And each of them shall come to Him on the day of resurrection singly*: and of the *parts of the det. sing.*, as <sup>كُلُّ زَيْدٍ حَسَنٌ</sup> *All, or The whole, of Zaid is goodly*. It occurs (1) as an *ep.* of an *indet.* or *det.*, indicating its *consummateness*, and necessarily *pre.* to an explicit *n.* resembling it in letter and sense, as <sup>طَعَمْنَا شَاةً</sup> <sup>كُلَّ شَاةٍ</sup> *He fed us with a sheep, every sheep* and

وَأَنَّ الَّذِينَ هَانَتْ دِمَاؤُهُمْ  
هَمُّ الْقَوْمِ كُلِّ الْقَوْمِ يَا أُمَّ خَالِدٍ

[by AlAshhab anNahshali, *And verily they whose bloods perished at Falj, they were the men, all of the men; O Umm Khālid (Jsh)*]: (2) as a *corrob.* of a *det.*, or, say Akh and the KK, limited *indet.* [138], in either case importing *generality*, and necessarily *pre.* to a *pron.* relating to the corroborated, as XV. 30. [88] and

نَلْبَسُ حَوْلًا كَامِلًا كُلَّهُ \* لَا نَلْتَقَى إِلَّا عَلَى مِنْهَجٍ

[by 'Abd Allāh (Ibn 'Umar) Ibn 'Amr Ibn 'Uthmān al'Arjī, *We abide a complete year, all of it, not meeting save upon a thoroughfare (Jsh)*]; which [*pron.*], says IM, is sometimes superseded by the explicit *n.*, as

كَمْ قَدْ ذَكَرْتِكِ لَوْ أَجَزَى بِذِكْرِكُمْ  
يَا أَشْبَهُ النَّاسِ كُلِّ النَّاسِ بِالْقَمَرِ

[by Kuthayyir, *How oft have I remembered thee! Would that I were recompensed for the remembrance of you, O most like of mankind, of all mankind, to the moon!* (Jsh)]:

(3) not as an *appos.*, being then *pre.* to the explicit *n.*, as <sup>كُلُّ</sup> <sup>نَفْسٍ</sup> <sup>بِمَا</sup> <sup>كَسَبَتْ</sup> <sup>رَهِينَةً</sup> LXXIV. 41. *Every soul is a pledge for what it hath wrought*; or not *pre.* [literally (DM)], as XXV. 41. [62]. When *pre.* to the explicit *n.* or suppressed *pron.*, it is governed by all the *ops.*: but, when *pre.* to an expressed *pron.*, it is mostly governed only by inchoation, as XIX. 95.; an *ex.* of the rare [usage] being

يَمِيدُ إِذَا مَدَّتْ عَلَيْهِ دَلَّاهُمْ \* فَيَصْدُرُ عَنْهُ كُلُّهَا وَهُوَ نَاهِلٌ

[*It moves, when their buckets move upon it; and each of them comes back from it, being filled* (Jsh)]. The letter of <sup>كُلُّ</sup> is *sing. masc.*, but its sense is according to what it is *pre.* to. If it be *pre.* to an *indet.*, its sense must be observed; for which reason the *pron.* is *sing. masc.* in LIV. 52. and XVII. 14. [62], *sing. fem.* in LXXIV. 41. and III. 182., *du.* in AlFarazdak's saying

وَكُلُّ رَفِيقِي كُلِّ رَحْلٍ رَأَى هُمَا \* تَعَاوَى الْقَنَا قَوْمَاهُمَا أَخَوَانِ

[*And every two fellow-travellers of every journey, even if they be in such a case that their two peoples give one*



another the spears, are brethren (DM)], *pl. masc. in* كُلَّ  
 حَرْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ XXX. 31. *Every sect rejoicing in  
 what was with them* and Labid's saying

وَكُلُّ إِنَاسٍ سَوْفَ تَدْخُلُ بَيْنَهُمْ \* دَرِيهَةٌ تَصْفَرُ مِنْهَا الْأَنَامِلُ

[*And all men, a great calamity, that the tips of the fingers  
 will become yellow from, shall enter among them (Jsh)*],  
*and fem. in*

وَكُلُّ مُصِيبَاتٍ تُصِيبُ أَهْلَهَا  
 سَوَى فَرْقَةٍ الْأَحْبَابِ هَيْئَةَ الْخَطْبِ

*And all afflictions that befall, verily they, except the part-  
 ing of the dear ones, are light in affair: so IM declares:*  
*but it appears to me that, when it is pre. to a sing.,*  
*if relation of the predicament to every one be intended,*  
*the sing. is necessary, as* كُلُّ رَجُلٍ يَشْبَعُهُ رَغِيفٌ *Every*  
*man, a round cake of bread satisfies him; and, if to the*  
*aggregate, the pl., as*

جَادَتْ عَلَيْهَا كُلُّ عَيْنٍ ثَرَّةٌ \* فَتَرَكْنِي كُلُّ حَدِيقَةٍ كَالدِّرْهَمِ

by 'Antara, [*That every cloud coming from the direction  
 of the Kibla of the people of Al'Irāk has poured upon, so  
 that they have left every hollow round and bright like the  
 dirham (EM)*], what is meant being that every single cloud  
 has poured, and that the aggregate of the clouds has left:  
 though the *pron.* is sometimes pluralized notwithstanding  
 the predicament's being intended for every one, as

اعُوذُ بِالَّذِي بَخَلَقَنَا قَدْرُ \* مِنْ كُلِّ كَوْمَاءَ كَثِيرَاتِ الْوَبْرِ

[*I seek refuge with Him that was able to create us from the evil of every large-humped she-camel abounding in hair* (Jsh)]. If it be *pre.* to a *det.*, its letter or sense

may be observed, both being combined in *انْ كُلُّ مَنْ فِي*

السَّمَوَاتِ وَالْأَرْضِ إِلَّا أَتَى الرَّحْمَنُ عَبْدًا لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ

XIX. 94. 95. *Each of them that are in the*

*heavens and the earth is not aught but coming to the Compassionate as a servant. Assuredly He hath comprehended them, and numbered them with numbering. And*

*etc.*: but the *pron.* does not relate to it from its *enunc.* except in the *sing. masc.*, according to its letter, as XIX.

95.; [which Dm refutes by its relating from the *enunc.*

in the *pl.*, for in the *Sahīh* of AlBukhārī is *كُلُّ أُمَّتِي*

*يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى* *All my people shall enter Paradise, save him that hath refused* (DM)]. And, if it be cut

off from prothesis literally, the supplied is an *indet. sing.*,

in which case the *sing.* is necessary, as *كُلُّ يَعْْمَلُ عَلَى*

XVII. 86. *Every (one) doeth according to his own*

*way*, i. e. *كُلُّ أَحَدٍ*; or a *det. pl.*, in which case the *pl.* is

necessary, as *كُلُّ كَانُوا ظَالِمِينَ* VIII. 56. *And all (of them)*

*were wrong-doers*, i. e. *كُلُّهُمْ* In such as *كُلَّمَا رُزِقُوا مِنْهَا*

II. 23. *As often as they are fed with*

food from it from fruit they will say <sup>مَدَّ</sup>كُل is governed in the acc. as an adv. by the v. that is a *correl.* in sense, like قَالُوا in the text, the adverbiality coming to it from مَا. كَلَّا and كَلْتَا are *sing.* in letter, *du.* in sense, *pre.* to a single *det.* word indicating *two*, really, as XVIII. 31., XVII. 24. [below], and كَلَانَا; or tropically, as

إِنَّ لِلْخَيْرِ وَالشَّرِّ مَدًى \* وَكَلَّا ذَلِكَ وَجْهٌ وَقَبْلٌ

[by 'Abd Allāh Ibn AzZibā'rā alKūshī (Jsh) asṢaḥābī (Nw), *Verily good and evil have a limit; and each of them is possessed of a direction and a bearing* (J)]: and

كَلَّا أَخِي وَخَلِيلِي وَاجِدِي عَصْدًا \* فِي النَّاتِبَاتِ وَالْمَامِ الْعَلَمَاتِ

[*Each of my brother and my friend will find me to be a helper in adversities and befalling of calamities* (J)] is an extraordinary poetic license. Their letter may be observed in putting [the *pron.* relating to them (DM)] into the *sing.*, as XVIII. 31. <sup>أَتَتْ</sup>كَلْتَا الْجَنَّتَيْنِ <sup>أَكَلَهَا</sup> Each of the two gardens yielded its fruit; or their sense, which is rare: and both are combined in

كَلَاهُمَا حِينَ جَدَّ الْجَرَى بَيْنَهُمَا \* قَدْ أَتَلَعَا وَكَلَّا أَنْفِيَهُمَا رَابِي

[by AlFarazdaq, *Both of them, when the running has become hard between them, have stopped, while each of their two noses is panting* (Jsh)]: but the letter must be observed in such as

كَلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيَاتَهُ \* وَنَحْنُ إِذَا مِتْنَا أَشَدَّ تَغْنِيًّا

(ML), by 'Abd Allāh Ibn Mu'āwiya Ibn 'Abd Allāh Ibn Ja'far Ibn Abi Tālib, *Each of us two is independent of his brother during his life; and we, when we die, shall be more independent one of the other* (SM, Jsh). كَلَا and

كَلَّا, if *pre.* to the *pron.*, are treated like the *du.*, as جَاؤَنِي

كَلَّتَا, and so with مَرَرْتُ بِكِلَيْهِمَا, and رَأَيْتُ كِلَيْهِمَا, كَلَاهُمَا

كَلَّتَا; e. g. XVII. 24. أَمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا

*If one of them, or both of them, should attain to old age with thee*, the ۱ being the sign of the *nom.*: but, if *pre.* to the explicit *n.*, are with ۱ in every case, their inflection being then by means of vowels assumed in that ۱, as XVIII. 31., the sign of the *nom.* being a Damma assumed upon the ۱, not the ۱ itself (Sh).

§ 118. According to S, the prothesis of the أَفْعَلُ of superiority is real, because in the state of prothesis it is (1) part of the *post.*, the sense in this case being that its subject is pronounced superior in the meaning denoted by the *inf. n.* that it is derived from to every one of the remaining parts of the *post.*; for, زَيْدٌ أَظْرَفُ النَّاسِ in زَيْدٌ

*Zaid is the cleverest of mankind* being pronounced superior in cleverness to every one of the remaining individuals of mankind, the sense is *Zaid is the part of them exceeding in cleverness every one of the remainder*: so

that the prothesis, being i. q. the ل, as in <sup>أَٓحْسَنُ الْقَوْمِ</sup> بعضُ القومِ, is pure, as is proved by <sup>أَحْسَنُ الْخَالِقِينَ</sup> فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

XXIII. 14. *Wherefore blessed be God, the best of the makers!*: (2) pronounced superior to all the individuals of its species unrestrictedly, and afterwards prefixed to something for particularization, whether that thing include the likes of the one pronounced superior, as <sup>زَيْدٌ</sup> زَيْدٌ; or not, as <sup>بَغْدَادٌ</sup> زَيْدٌ أَفْضَلُ بَغْدَادٌ, i. e. *the most excellent of the individuals of the species man, and peculiar to Baghdādh*: so that the prothesis, being for the sake of particularization, as in <sup>غَلَامٌ</sup> زَيْدٌ, is pure, i. q. the ل.

In the 1st sense <sup>أَفْعَلٌ</sup> أَفْعَلٌ, if *pre.* to the *det.*, may not be *pre.* to the *sing.*, since it could not then be part of the *post. n.*, except when that *sing.* is one of the generic *ns.*, whose *sing.* applies to the few and the many, as <sup>أَطْيَبُ</sup> الْبُرْنِيِّ أَطْيَبُ, *The بُرْنِي is the nicest of dates*; so that you say <sup>زَيْدٌ</sup> زَيْدٌ

<sup>أَفْضَلُ الرِّجَالِ</sup> أَفْضَلُ الرِّجَالِ and <sup>أَفْضَلُ الرَّجُلَيْنِ</sup> أَفْضَلُ الرَّجُلَيْنِ *Zaid is the more excellent of the two men and the most excellent of the men*: but, if *pre.* to the *indet.*, it may be *pre.* to the *sing.*, *du.*, or *pl.*, as <sup>أَفْضَلُ</sup> الزَيْدُونَ أَفْضَلُ and <sup>أَفْضَلُ</sup> الزَيْدَانِ أَفْضَلُ رَجُلَيْنِ and <sup>أَفْضَلُ</sup> زَيْدٌ أَفْضَلُ رَجُلٍ, i. e. *the most excellent of (the divisions of this genus, when every division of it is) a man and two men and men*; the subject of <sup>أَفْعَلٌ</sup> أَفْعَلٌ and the *post. n.* agreeing in

number, though the *post. n.* may be made *sing.* when the subject of <sup>أَفْعَلُ</sup> is *du.* or *pl.*, as <sup>بِ</sup> <sup>كَاذِبٌ</sup> <sup>أَوَّلُ</sup> <sup>تَكُونُوا</sup> II. 38. *Nor be the first to disbelieve it (R).*

§ 119. The thing is *pre.* to another because of the least connection between them, as

إِذَا كَوَّسَ الْخَرْقَاءُ لَاحَ بِسُحْرَةٍ  
سَهِيلٍ أَذَاعَتْ غَزْلَهَا فِي الْأَقَارِبِ

[*When the star of AlKharḳá appears a little before day-break, Canopus, she scatters her thread among the neighbours, that they may help her to spin it (Jsh)*], the star being prefixed to her because of her diligence in her work when it rises, and

إِذَا قَالَ قَدْنِي قَلْتُ بِاللَّهِ حَلْفَةً \* لَتَغْنِي عَنِّي ذَا أَنْتَا أَجْمَعَا

[by Huraith Ibn 'Annāb anNabhānī atTā'i, *When he says, Enough for me is the draught of camel's milk, I say, I swear by God an oath, assuredly thou shalt make the contents of thy vessel independent of me, i. e. of my drinking it, all of it (Jsh)*, the vessel being *pre.* to the guest (SM)], because of its connection with him in his drinking, whereas it belongs to the giver of the milk (M).

§ 120. When two *ns.* may be applied without restriction to signify one thing, one of them (1) contains an addition of import, in which case one may be *pre.* to the other, (a) by common consent, (a) not needing paraphrase,

vid. the general, other than <sup>ح</sup>حى and <sup>اسم</sup>اسم, *pre.* to the particular, as <sup>كل</sup>كل <sup>الدرهم</sup>الدرهم *All of the dirhams*, <sup>عيني زيد</sup>عيني زيد *Zaid's self*, <sup>طور سيناء</sup>طور سيناء *Mount Sinai*, <sup>يوم الاحد</sup>يوم الاحد *Sunday*, <sup>كتاب المفصل</sup>كتاب المفصل *The book AlMufasssal*, <sup>بلد بغداد</sup>بلد بغداد *The city of Baghdād*, and the like, which are allowable because particularization accrues in that general from that particular; (b) needing paraphrase, vid. the named *pre.* to the name, like the name *pre.* to its cognomen, as <sup>سعيد كرز</sup>سعيد كرز [below], and like <sup>ذو</sup>ذو and <sup>ذات</sup>ذات [122], and <sup>ح</sup>حى and <sup>اسم</sup>اسم [123], *pre.* to what is intended to be referred to: (b) with dissent, like the *ep. pre.* to the qualified and the converse [121]: (2) does not, like <sup>اسد</sup>اسد and <sup>ليث</sup>ليث (R). A *n.* resembling the *post. n.* in generality and particularity is not *pre.* [to that *post. n.*, whether they be *syns.* (Jm)], like <sup>اسد</sup>اسد and <sup>حبس</sup>حبس, <sup>منع</sup>منع and <sup>حبس</sup>حبس; [or co-equal in applicability, like <sup>الانسان</sup>الانسان and <sup>الناطق</sup>الناطق (Jm)]: and <sup>سعيد كرز</sup>سعيد كرز [5] and the like are paraphrased (IH), by saying that by the *pre. n.* is meant the *person*, and by the *post.* the *word*, i. e. *The cognominate of this cognomen.*

§ 121. The KK allow prefixion of the qualified to its *ep.*, as <sup>مسجد الجامع</sup>مسجد الجامع *The congregational mosque*, and the converse, as <sup>جرد قطيفة</sup>جرد قطيفة *A threadbare mantle*, saying

that the prothesis here is to lighten the *pre.* by elision of the Tanwin, as in جُرْدُ قُطَيْفَةٍ, or by suppression of the ل, as in مَسْجِدُ الْجَامِعِ, orig. قُطَيْفَةُ جُرْدُ and الْمَسْجِدُ الْجَامِعِ. But the BB say (R), the qualified is not *pre.* to its *ep.*, nor the *ep.* to its qualified: and مَسْجِدُ الْجَامِعِ and صَلَوةُ الْأَوَّلَى are paraphrased (M, IH) as مَسْجِدُ الْوَقْتِ صَلَوةُ الْجَامِعِ *The mosque of the congregational (time)* and صَلَوةُ السَّاعَةِ الْأَوَّلَى *The prayer of the first (hour)*, [the *post. n.* being really the qualified of this *gen.*, but suppressed, and replaced by its *ep.* (R)]; while [the *eps.* in (M)] جُرْدُ قُطَيْفَةٍ and أَخْلَاقُ ثِيَابٍ *Worn-out clothes* are treated like (M, R) بَابُ سَاجٍ [and خَاتَمُ فَضَّةٍ] [in] بَابُ (M) [and خَاتَمُ] (R), because equivocal like them (M), the *ep.* being prefixed to its genus (R) for the sake of explanation (M, R), since the جُرْدُ may be of the قُطَيْفَةٍ or something else, as the خَاتَمُ may be of فَضَّةٍ or something else, so that the prothesis is i. q. مِنْ (R), as AnNābigha [adhDhubyānī (SM)] makes الطَّيْرُ an *appos.* to الْعَائِدَاتِ for the sake of explaining, not of making the *ep.* precede the qualified, where he says

وَالْمَرْمِي الْعَائِدَاتِ الطَّيْرَ تَمْسُحُهَا  
رُكْبَانُ مَكَّةَ بَيْنَ الْغَيْلِ وَالسَّنَدِ



[*And of Him that gives safety to the takers of sanctuary, the birds, that the camel-riders of Makka stroke between the two reedy marshes AlGhīl and AsSanad ! (SM).*]

§ 122. The named is sometimes *pre.* to its name, as  
 ذَاتُ لَيْلَةٍ and لَقِيتُهُ ذَاتَ مَرَّةٍ *I met him once and one*  
 دَارَةً مَرَرْتُ بِهِ ذَاتَ يَوْمٍ *I passed by him one day,*  
 ذَاتُ الشِّمَالِ and ذَاتُ الْيَمِينِ *His house is in the direction*  
*of the right hand and in the direction of the left hand and*  
 سَرْنَا ذَا صَبَاحٍ *We journeyed one morning.* Says Anas  
 Ibn Mudrika alKhat'h'amī

عَزَمْتُ عَلَى إِقَامَةِ ذِي صَبَاحٍ \* لِأَمْرِ مَا يُسَوِّدُ مِنْ يَسُودٍ

*I resolved upon a stay of a morning : for some particular matter is he that becomes a chief made a chief ; and says*  
 AlKumait

إِلَيْكُمْ ذَوِي آلِ النَّبِيِّ تَطَلَّعْتُ  
 نَوَازِعُ مِنْ قَلْبِي ظَمَاءٌ وَالْبَبُ

*Towards you, possessors of the name of the family of the Prophet, thirsty longings from my heart and heart-strings have yearned (M).* The paraphrase of ذُو and ذَات and their variations, when *pre.* to what is intended to be referred to, approximates to that mentioned [for سَعِيدٌ كَرَزٍ in § 120], since جِئْتُ ذَا صَبَاحٍ means in a (time) possessed

of *this name*, ذَا being *ep.* of a suppressed qualified; and so جِنَّةٌ ذَاتُ يَوْمٍ, means *in a (period) possessed of this name*; and جَانِي ذَا سَيِّوِيَّةٍ and اَلَيْكُمَّ اَلْع mean *possessors*, and *The two possessors, of this name.* [And see B on XVIII. 16 in § 64.]

§ 123. The paraphrase of هَذَا حَى زَيْدٌ is *This is the living (person) of Zaid*; so that, being like شَخْصٌ زَيْدٌ, it belongs to the *cat.* of prefixion of the general to the particular. Then it becomes used in corroboration in the sense of his ذَاتُ and عَيْنُ, even though he be dead, as

أَلَا قَبِمْ آلَاةَ بَنِي زِيَادٍ \* وَحَى اِبْيَهُمْ قَبِمْ اَلْحِمَارِ

*Now, God remove the sons of Ziyād far from good, and their father himself, with the removal of the ass far from good!* and

يَا قُرَّ اِنْ اَبَاكَ حَى خُوَيْلِدٍ \* قَدْ كُنْتَ خَائِفُهُ عَلَى الْاَحْقَاقِ

*O Kurra, verily thy father Khuwailid himself, I have been fearing him for begetting foolish offspring.* Some

GG hold حَى to be *red.* in such positions: as they hold اِسْمٌ to be *red.* in

اِلَى اَلْحَوْلِ ثُمَّ اِسْمُ السَّلَامِ عَلَيْكُمَا  
وَمَنْ يَبْكُ حَوْلًا كَامِلًا فَقَدْ اَعْتَذَرَ

[by Labid, *Until the end of the year : then peace be upon you two ! And whoso weeps a complete year has become excusable (N)*],

تَدَاعَيْنِ بِاسْمِ الشَّيْبِ فِي مَثَلَمٍ \* جَوَانِبُهُ مِنْ بَصْرَةٍ وَسَلَامٍ

*They called one another with the شَيْب [200] in a broken cistern, whose sides were of soft white stone and stones, and*

لَا يَنْعَشُ الطَّرْفُ إِلَّا مَا تُخْرِنُهُ

دَاعٍ يَنَادِيهِ بِاسْمِ الْمَاءِ مَبْغُومٍ

[by Dhu-rRumma (M),] *He lifts not the eye save so long as a caller summoning him by the مَاء [200], addressed by the بَغَام , returns to him time after time ; and مَقَام in AshShammākh's saying*

ذَعَرْتُ بِهِ الْقَطَا وَنَفَيْتُ عَنْهُ \* مَقَامَ الذَّنْبِ كَالرَّجُلِ اللَّعِينِ

[*Whereat I have frightened the Kaṭā, and wherefrom I have driven away the wolf, like the scarecrow (N)*]. But

the اِسْم has a meaning, اِسْمُ السَّلَام meaning *The utterance indicative of, and The formula of, peace, i.e. اَسْلَامٌ عَلَيْكُمْ ; and*

اِسْمُ الشَّيْبِ and اِسْمُ الْمَاءِ *The cry of مَاء and The sound of شَيْب : so that they belong to the cat. of زَيْدٍ*

[120]. And مَقَامَ الذَّنْبِ belongs to the cat. of *mets. :*

مَكَانَكَ مِنِّي بَعِيدٌ meaning *Thou art far from me, because he whose place is far is himself far (R).*

§ 124. Only eight [*ns.*] are *pre.* to the *prop.*, (1) *ns.* of time, *advs.* or [other] *ns.*, as <sup>وَأَسْلَمَ عَلَى يَوْمٍ وَلَدْتُ</sup> XIX 34. *And peace was upon me on the day I was born* and <sup>وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ</sup> XIV. 44. *And preach thou unto men the day chastisement shall come upon them*: S asserts that the vague *n.* of time, if future, is like <sup>إِذَا</sup> in peculiarity to the verbal *prop.*, and, if past, is like <sup>أَنْ</sup> in prefixion to the two *props.*; and the reply to XL. 16. [1] and <sup>فَكُنْ لِي شَفِيعًا آخِرَ</sup> [503] is that the day of resurrection, being certain to come to pass, is treated like the past: (2) <sup>حَيْثُ</sup> [202], distinguished by that from the rest of the *ns.* of place: (3) <sup>عَلَامَةٌ</sup> i. q. <sup>آيَةٌ</sup>, allowably *pre.* to the verbal *prop.* whose *v.* is plastic, when [the *v.* is] affirmed or denied by <sup>مَا</sup>, as

<sup>بِآيَةٍ يُقَدِّمُونَ الْخَبِيلَ شُعْتًا \* كَانَ عَلَى سَنَابِكِهَا مَدَامَا</sup>

[after <sup>أَلَا مِنْ آخِرٍ</sup> (Jsh) below] and

<sup>أَلِكْنِي إِلَى قَوْمِي السَّلَامَ رِسَالَةً \* بِآيَةٍ، كَانُوا ضِعْفًا وَلَا عِزًّا</sup>  
[by 'Amr Ibn Sha's alAsadī, *Bear thou from me unto my people greeting, a message. They will be known by the sign that they have not been weak, nor weaponless* (Jsh)]: so says S; but IJ asserts that it is *pre.* only to the single term, the *o.f.* being <sup>مَا يُقَدِّمُونَ</sup> <sup>بِآيَةٍ</sup>, i. e. <sup>أَقْدَامَهُمْ</sup>, as says the poet [Zaid Ibn 'Amr Ibn AsSa'ik (Jsh)]

إِلَّا مَنْ مَبْلَغٌ عَنِّي تَمِيمًا \* بَايَةً مَا يُحِبُّونَ الطَّلَاعَ

[Now, who will convey from me unto Tamīm by what sign they are recognised? By the sign that they love food, by the sign that they urge forward the horses, having coats matted with dust, and badly wounded in the head, as though from the blood of their heads upon their toes were wine (Jsh)]: (4) *فِي وَقْتٍ*, i. e. *أَزْهَبَ بَنِي تَسْلَمَ* in *ذُو* (5) *صَاحِبِ سَلَامَةٍ* Go thou in a (time) possessed of safety:

(6) *رَيْثُ*, allowably *pre.* to the verbal *prop.*

whose *v.* is plastic, provided that the *v.* be affirmed, as

لَزِمْنَا لَكُنْ سَالِمَتُونَا وَفَاقَكُمْ \* فَلَا يَكُ مِنْكُمْ لِلْخِلَافِ جُنُوحٌ

[We kept, since ye made peace with us, to concord with you.

Wherefore let there not be from you an inclining to discord (Jsh)] and

خَلِيلِي رَفَقًا رَيْثُ أَقْضَى لِبَانَةً \* مِنَ الْعُرْصَاتِ الْمَذْكُورَاتِ عَهْدًا

[My friend, gently, while I accomplish a want from the courts reminding of vows (DM)]: (7) *قَوْلُ* and (8) *قَائِلُ*, as

قَوْلُ يَا لِلرِّجَالِ يَنْهَضُ مِنَّا \* مُسْرِعِينَ الْكُهُولَ وَالشَّبَابَا

[The saying of "O men, (come ye to help)" raises up of us the middle-aged and the youths, making haste (Jsh)]

and

وَأَجَبْتُ قَائِلَ كَيْفَ أَنْتَ بِصَالِحٍ  
حَتَّى مَلَلْتُ وَمَلَّنِي عَوَادِي

[And I answered the sayer of "How art thou?" with "Well!", until I tired, and my visitors tired of me (Jsh)].

The *post. prop.* must not have a *cop.*, the sayings

وَتُسَخِّنُ لَيْلَةً لَا يَسْتَطِيعُ \* نَبَاحًا بِهَا الْكَلْبُ إِلَّا هَرِيرًا

[And she is warm on a night wherein the dog is not able to accomplish a bark, but a whine (Jsh)] and

مَضَتْ سَنَةٌ لِعَامٍ وَلِدْتُ فِيهِ \* وَعَشْرٌ بَعْدَ ذَاكَ وَحِجَّتَانِي

[by AnNābigħa alJa'dī, A year passed from the year that I was born in, and ten after that, and two other years (Jsh)] being extraordinary (ML).

§ 125. IM allows the *pre. n.* like the *v.*, i. e. the *inf. n.* and *act. part.*, to be separated in a case of choice from the *post. n.* by what the *pre. n.* governs in the *acc.*, namely a direct *obj.*, as in Ibn A'mir's reading وَكَذَلِكَ زَيْنٌ لِكَثِيرٍ VI. 138. And in like manner was made specious unto many of the polytheists their associates' slaying their children and the reading فَلَا تَحْسِبْنِي قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ XIV. 48. Then do not thou account God to be failing His Apostles in His promise; or *adv.*, as in تَرَكْتُ يَوْمًا نَفْسِي وَهَوَايَا سَعْيِهَا فِي رَدَائِهَا The leav-

*ing one day of thy soul and its lust is a striving for it after its destruction; or the like of the adv., as in the Prophet's saying in the tradition of Abu -dDardá* <sup>هَلْ أَنْتُمْ</sup> *هل أنتم* <sup>تَرَكُوا لِي صَاحِبِي</sup> *Will ye leave for me my companion? : and separation by the oath also occurs in a case of choice; for Ks transmits* <sup>هَذَا غَلَامٌ وَاللَّهِ زَيْدٌ</sup> *[1,498]. In a case of necessity separation of the pre. and post. ns. by a word extraneous to the pre. n. occurs, as*

<sup>كَمَا خَطَّ الْكِتَابَ بِكَفِّ يَوْمًا</sup> \* <sup>يَهُودِيٍّ يَقَارِبُ أَوْ يَزِيلُ</sup>

[by Abū Ḥayya anNumairī, *Like as writing is writ with the hand one day of a Jew, that makes some of his lines near to some, and makes some far from some (J)*]; and by an *ep.* of the *pre. n.*, as

<sup>نَجَوْتُ وَقَدْ بَلَ الْمُرَادِيُّ سَيْفَهُ</sup>  
<sup>مِنْ ابْنِ أَبِي شَيْخِ الْأَبَاطِحِ طَالِبِ</sup>

[by Mu'āwiya Ibn Abī Sufyān, *I escaped when the Murādī had wetted his sword from the blood of the son of Abū Tūlib, the chief of the pebbly water-courses (J)*] and

<sup>وَلَكِنِّي حَلَفْتُ عَلَى يَدَيْكَ لِلْحَلْفِ</sup>  
<sup>بِإِيمَانِي أَصْدَقُ مِنْ يَمِينِكَ مَقْسَمِ</sup>

[by AlFarazdaq, *By God, if I swear in thy presence, I will surely swear with a truer oath of a swearer than thine oath (J)*]; and by a *voc.*, as

وَفَاقَ كَعْبٌ بِجَيْرٍ مِّنْكَ لَكَ مِنْ  
تَعْجِيلٍ مُّهْلَكَةٍ وَالْخُلْدِ فِي سَقَرٍ

[by Bujair, *Agreement*, *Ka'b*, with thy brother *Bujair* in becoming a Muslim *will save thee from speeding perdition* in this world *and abiding eternally in Hell* (J)] and

كَانَ بَرْدُونُ أَبَا عَصَامٍ \* زَيْدٌ حِمَارٌ دُقَ بِاللِّجَامِ

(IA) *As though the hack, Abū 'Iṣām, of Zaid were an ass belaboured with the bridle* (Jsh). Separation of the *pre.* and *post. ns.* by the *adv.* [or *prep.* and *gen.* (R)] is allowable in poetry, as

لَمَّا رَأَتْ سَاتِيذِمًا اسْتَعْبَرَتْ \* لِلَّهِ دَرُ الْيَوْمِ مِنْ لَامِهَا

[by 'Amr Ibn Ḳamī'a (M),] *When she saw mount Sātīdh-amā, she shed tears. To God be ascribed the deed to-day of him that blames her!* (M, R) and

هَمَّا أَخْرَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ

إِذَا خَافَ يَوْمًا نَبْوَةً فِدَعَاهُمَا

(M), by 'Amra alKhath'amīya, *They are the brothers in battle of him that has no brother, when he fears one day a reverse, and calls them* (T).

§ 126. The *pre. n.* is suppressed (M, R, IA, ML), as  
وَجَاءَ رَبُّكَ LXXXIX. 23. *And (the command of) thy Lord shall come* (ML). when there is no fear of ambiguity (M, R), because of the existence of a context that indicates





[*Did not thine eyes blink (with the blinking of) the night of a (man) having pain in the eyes, and thou pass the night as the man bitten by a serpent passes the night, rendered sleepless?* (Jsh)], i. e. <sup>أَرَمَدَ</sup> رَجُلٌ لَيْلَةً اِغْتَمَاضَ ; and the converse of it is the *inf. n.*'s acting as a *subst.* for the *n.* of time, as <sup>وَقْتُ</sup> طُلُوعِهَا , <sup>جِئْتُكَ</sup> طُلُوعِ الشَّمْسِ , i. e. <sup>وَقْتُ</sup> طُلُوعِهَا , though <sup>جِئْتُكَ</sup> مُقَدِّمِ الْحَاجِّ is not a case of that, contrary to Z's opinion [65], but <sup>مُقَدِّمٌ</sup> is a *n.* denoting *time of arrival* (ML). The *post. n.* then takes its place in inflection (M, R, IA), preferably and more commonly [127], as XII. 82. (R), like LXXXIX. 23. (IA): and sometimes [in something else (M), in gender (R)], as

يَسْقُونَ مِنْ وَرْدِ الْبَرِيضِ عَلَيْهِمْ  
بِرْدِي يَصْفَقُ بِالْحَرِيقِ السَّلْسِلِ

[by Ḥassān (M) Ibn Thābit, *They make him that has come to AlBarīd unto them quaff (the water of) Baradā mixed with mellow wine* (SM) and <sup>قُطِعَتِ السَّارِقُ</sup> فَانْدَمَلَتْ (The hand of) the thief was cut off, and it healed (R); and [reason (R),] as <sup>وَكَمْ مِنْ قَرْيَةٍ</sup> اَهْلَكْنَاهَا فَجَاءَ بَاسُنَا بَيَاتًا اَوْ هُمْ قَاتِلُونَ VII. 3. *And how many a city have We destroyed, and has Our chastisement come upon (the inhabitants of), when passing the night or when they were sleeping at noon!* (M, R). When the sentence needs a *pre. n.* that can be

supplied with the 1st or 2nd of two terms, to supply it with the 2nd is better, as <sup>شهر معلوم</sup> الحج II. 193. *The pilgrimage is (a pilgrimage of) known months* and II. 172. [146] *rather than (The months of) the pilgrimage are known months* and *But (the possessor of) piety is the one &c.*, because in the former you supply when there is need of supplying, and because suppression from the end of the *prop.* is better (ML).

§ 127. Sometimes, [according to S (R), the *pre. n.* is suppressed, but (M, IA)] the *post. n.* is left (M, R, IA) upon its inflection (M, R) in the *gen.* (IA), provided that the *pre. n.* be coupled to its like (R, IA) *pre.* to something (R), as

اَكَلْ اَمْرِىْ تَحْسِبِيْنَ اَمْرًا \* وَنَارٌ تَقُوْدُ بِاللَّيْلِ نَارًا

(M, IA), by Abū Duwād (M) alIyādī, *What! every man accountest thou to be a man perfect in the qualities of manliness, and (every) fire that is kindled in the night to be a fire of hospitality?* (Jsh); and sometimes when the suppressed is not like the expressed, but opposed to it, as in the reading *تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ* VIII. 68. *Ye desire the frail good of the present life; but God desireth for you (the everlasting good) of the life to come*, i. e. *بَاقِيَ الْآخِرَةِ* (IA).

§ 128. The *post. n.* is suppressed (M, R, IA, ML), often in the case of [  $\hat{\text{أ}}$  ], the  $\text{س}$  of the 1st *pers.* when the

*voc. is pre. to it* [54], the finals [201], <sup>كُلُّ</sup> [117], <sup>أَيُّ</sup> [116], <sup>بَعْضُ</sup> and <sup>غَيْرُ</sup> after <sup>لَيْسَ</sup> [96] (ML), as <sup>كَانَ</sup> <sup>ذَلِكَ</sup> <sup>إِنْ</sup> and <sup>إِنْ</sup> <sup>كَانَ</sup> <sup>كَذَا</sup>! *That took place then and at that time*, i. e. <sup>حِينَئِذٍ</sup> *When (such a thing took place)* (M), VII. <sup>رَبِّ</sup> <sup>أَغْفِرْ</sup> <sup>لِي</sup> VII. 150. (My) Lord, forgive me (ML)], <sup>لِلَّهِ</sup> <sup>الْأَمْرِ</sup> <sup>مِنْ</sup> <sup>قَبْلُ</sup> <sup>وَمِنْ</sup> XXX. 3. (M, ML) *Unto God belongeth the command before (everything) and after (it) and* <sup>فَعَلْتَهُ</sup> <sup>أَوَّلُ</sup> *I did it the first (of everything),* XXI. 79. *And to all (of them) gave We judgment and knowledge, and* <sup>وَرَفَعْنَا</sup> <sup>بَعْضَهُمْ</sup> <sup>فَوْقَ</sup> <sup>بَعْضِ</sup> XLIII. 31. *And exalted some of them above some (of them)* (M); and sometimes in other cases, as in the reading <sup>فَلَا</sup> <sup>خَوْفٌ</sup> <sup>عَلَيْهِمْ</sup> II. 36. *There shall be no fear (of anything) for them* (ML). Then the *pre. n.*, (1) if a *n. pre.* to the like of that suppressed [*post. n.*] be coupled to it, [whether the 1st *pre.* be one of the *adv.* mentioned (below), as <sup>قَبْلُ</sup> <sup>وَبَعْدُ</sup> <sup>زَيْدٌ</sup> *Before (Zaid) and after Zaid*, or not, as

يَا مَنْ رَأَى عَارِضًا أَسْرَبَهُ \* بَيْنَ ذِرَاعَيْ وَجْهَةِ الْأَسَدِ

(R), by AlFarazdaq, *O people, who has seen a collection of clouds presenting itself in the horizon, wherewith I am gladdened, between the two stars named the two fore legs (of Leo) and the four stars named the forehead of Leo?* (Jsh) and

الْأَعْلَانَةُ أَوْ بَدَا \* هَكَذَا سَابِغٌ نَهْدُ الْجَزَارَةِ

(R), by AlA'shà (M), *But an after running (of a good galloper) or a former running of a good galloper, large in the fore and hind legs (R),* is without Tanwīn; [but is not *uninfl.*, because the *post. n.* is like the remaining, being expounded by the 2nd (R), as

سَقَى الْأَرْضَيْنِ الْغَيْثُ سَهْلٌ وَحَزْنُهُا  
فَنَيْطَلَتْ عَرَى الْأَمَالِ بِالزَّرْعِ وَالضَّرْعِ

(IA) *The rain watered the lands, the smooth (of them) and the rough of them; so that the handles of the hopes of men were hung upon the seed-produce and the udder (J):* as is sometimes the case even if a *n. pre.* to the like of the one suppressed be not coupled, as

وَمِنْ قَبْلِ نَادَى كُلِّ مَوْلَى قَرَابَةً  
فَمَا عَطَفَتْ مَوْلَى عَلَيْهِ الْعَوَاطِفُ

(IA) *And before (that) every son of a paternal uncle summoned kindred to help him; and affections did not prove affectionate to him, a son of a paternal uncle, the 2nd مَوْلَى being a total subst. for the pron. governed in the gen. by عَلَى, put before it for the sake of the metre (J), and the anomalous reading فَلَ خَوْفٌ عَلَيْهِمْ (IA):* this [that IM mentions, *vid.* that the suppression is from the 1st, and that the 2nd is the one *pre.* to the mentioned (*post. n.*) (IA),]



LIII. 9., i. e. فَكَانَ مَقْدَارُ مَسَافَةِ قُرْبِهِ مِثْلَ قَابِ قَوْسَيْنِ ,

And he, i. e. the quantity of the distance of his nearness, was

like a length of two bows, three being suppressed from the

sub. of كَانَ , and one from its pred. ; so Z supplies the

ellipse (ML), as F says that وَقَدْ جَعَلْتَنِي الْخ means ذَا مَقْدَارٍ

مَسَافَةِ أَصْبَغ (K).

§ 129. The *n. pre.* to the *ي* of the first *pers.*, (1) if a sound *sing.* or broken *pl.*, or a *perf. pl. fem.*, or quasi-sound, has its final pronounced with Kasr, as غُلَامِي , غُلَامَانِي , فَتَيَاتِي , دُلُورِي , and طَبِيبِي : (2) if defective, or a *du.* or *perf. pl. masc.* in the *acc.* or *gen.*, has its *ي* incorporated into the *ي* of the 1st *pers.*, as قَاضِي *nom.*, *acc.*, and *gen.*, مَرَرْتُ بِغُلَامِي وَزَيْدِي , and رَأَيْتُ غُلَامِي وَزَيْدِي : (3) if a *perf. pl. masc.* in the *nom.*, has the *و* converted into *ي* : upon which the letter before the *و*, if pronounced with Damm, has the Damma converted into Kasra, as زَيْدِي ; but, if with Fath, as in مُصْطَفَوْنَ , remains so, as مُصْطَفَى : (4) if a *du.* in the *nom.*, has its *ا* preserved, as زَيْدَايَ and غُلَامَايَ , according to all of the Arabs : (5) if abbreviated, is treated in the well-known *dial.* like the *du. nom.*, as عَصَايَ and فَتَايَ ; while Hudhail convert its *ا* [into *ي* (J)], and incorporate it into the *ي* of the 1st *pers.*, as عَصِي , whence

سَبَقُوا هَوًى وَاعْتَقُوا لِهَوَاهُمْ \* فَتَنَحَّرَمُوا وَلِكُلِّ جَنْبٍ مَصْرَعٌ  
 (IA), by Abū Dhu'aib alHudhalī, *They outstripped my death, and hastened to their death. So they were exterminated: and for every side, i. e. man, is a prostration, i. e. death* (J). All say كُدًى, كُدَيْهَ, and كُدَيْكَ; as they say عَلَى, عَلَيْهِ, and عَلَيْكَ (M). Conversion of the ا into ي with prefixion to the ك of the *pron.* occurs in poetry, as

يَا ابْنَ الزَّبِيرِ طَالَمَا عَصَيْكَ \* وَطَالَمَا عَنَيْتَنَا إِلَيْكَ

لَنَصْرِبَنَّ بِسَيْفِنَا ثَقِيكَ

(R) O 'Abd Allāh Ibn AzZubair, long was it that thou disobeyedst, orig. عَصَيْتَ, and long was it that thou madest us toil towards thee. Assuredly we will smite with our sword the nape of thy neck (Jsh). The three vowels [of inflection] are assumed in the *n. pre.* to the ي of the 1st pers., when not a *du.* or *perf. pl. masc.*, nor defective or abbreviated, as غَلَامِي, غُلَامَانِي, and مُسْلِمَاتِي: so that, these *exs.* and the like being *infl.* by means of vowels assumed upon the letter before the ي, which are prevented from appearing by the fact that the ي must be preceded by a vowel homogeneous with it, i. e. Kasra, you say جَاءَ غَلَامِي, رَأَيْتُ غُلَامِي, and مَرَرْتُ بِغُلَامِي; the sign of the *nom.*, *acc.*, and *gen.* being a Damma, Fatha, and Kasra



assumed upon the letter before the **ي**, not this present Kasra, as IM asserts, since it is the Kasra of affinity, which is requisite before the construction, the *op.* of the *gen.* being prefixed only after its establishment (Sh). The **ي** of the 1st *pers.* is pronounced with Fatḥ with (1) the defective, like رَامِيَّ ; (2) the abbreviated, like عَصَايَ ; (3) the *du.*, like غُلَامَايَ *nom.* and غُلَامَيَّ *acc. and gen.*; (4) the *perf. pl. masc.*, like زَيْدِيَّ *nom., acc., and gen.*: and in other cases may be pronounced with Fatḥ or made quiescent, as غُلَامِيَّ and غُلَامِيَّ (IA). The **ي** occurs quiescent with the **!** in the reading of Nāfi وَمَحْيَايَ وَمَمَاتِي VI. 163. *And my life and my death*; and pronounced with Kasr with the **ي** before it in the *dial.* of the Banū Yarbū', whence the reading of Ḥamza وَمَا أَنْتُمْ بِمُصْرَخِي XIV. 27. *Nor are ye my helpers*, like

قَالَ لَهَا هَلْ لَكَ يَا تَا فِيَّ \* قَالَتْ لَكَ مَا أَنْتَ بِالْمُرْضِيَّ

[*He said to her, Hast thou any desire, O thou, for me? She said to him, Thou art not the favoured one (N)*]: but in both cases, according to the GG, with weak authority (R).

§ 130. The predicament of the six [unsound] *ns.* [16], when they are *pre.* to the **ي**, is the same as when they are not *pre.*, i. e. the finals are elided; except ذُو, which is *pre.* only to explicit generic substantives, though

صَبَحْنَا الْخَزْرَجِيَّةَ مُرَهَفَاتٍ \* أَبَانَ ذَوِي أَرْوَمَتِهَا ذُرُوهَا

is in the poem of Ka'b [Ibn Zuhair, *We gave the Khazrajis a morning draught of sharpened swords, the authors whereof displayed the authors of their origin*, meaning that the forgers of these swords inscribed upon them the names of the kings for whom, or in whose days, they were wrought (T)], which is anomalous. While, however, فَمُ being treated like its sisters, فَمِي is said, the chaste form is فَي in the three cases (M). And Mb allows أَبِي and أَخِي [by restoring the ل of the v., i. e. the ر, making it a ي, and incorporating the ي into the ي (Jm)], citing وَأَبِي أَخٍ by my father, &c. [25] (M, Jm); but its attributability to the [perf.] pl. [masc. here, as] in

فَلَمَّا تَبَيَّنَ أَصْوَاتُنَا \* بَكَينَ وَفَدَيْنَا بِالْأَيْدِي

[by Ziyād Ibn Wāṣil, *And, when they distinguished our voices, they wept, and said to us, Our fathers be your ransom!* (Jsh),] rebuts that (M).

§ 130.A. The gen. [because (Sh)] of vicinity [to the gen. (Sh)] occurs (1) in the ep., [149] [seldom (ML)], as in the saying هَذَا جَحْرٌ ضَبَّ خَرْبٍ This is a deserted hole of a lizard [and

كَانَ ثَبِيرًا فِي عَرَانِيٍّ وَبَلَّةٍ \* كَبِيرٌ أَنَسِي فِي بَجَادٍ مُزْمَلٍ

(ML), by Imra alKais, *As though* mount *Thabir* in the beginnings of its rain were a chief of men wrapped in a striped mantle (EM)] : (2) in the *corrob.*, [extraordinarily (ML),] as in

يَا صَاحِبِ بَلِّغْ ذُرَى الزَّوْجَاتِ كُلِّهِنَّ  
أَنْ لَيْسَ رُحْلٌ إِذَا انْحَلَّتْ عَرَى الذَّنْبِ

[O companion, convey to the owners of wives, all of them, that there is no union when the places of taking hold of the penis become limp (Jsh)] : (3) it is said, [in the coupled,

as (Sh)] in <sup>أَصْلُهُ</sup> إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا <sup>وُجُوهَكُمْ</sup> وَآيْدِيَكُمْ <sup>وَأَرْجُلَكُمْ</sup>

V. 8. <sup>إِلَى الْمَرَافِقِ</sup> وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

*When ye stand up for prayer, wash your faces and your arms to the elbows, and wipe part of [503] your heads,*

*and your legs to the two ankles [in the reading (Sh)]*

with <sup>أَرْجُلَكُمْ</sup> in the *gen.*, [since the legs are washed, not wiped (ML)]; but, according to critical judges, not in

the coupled, because the *con.* [intervening between the two *ns.* (Sh)] prevents vicinity (Sh, ML), the *gen.* in the

text being, as these hold, by coupling to <sup>رُءُوسِكُمْ</sup>, *wiping* here being *washing*, while the reading [of Nāfi', Ibn

'Āmir, Ḥafṣ, Ks, and Ya'kūb (B)] with the *acc.* is a cou-

pling not to <sup>وُجُوهَكُمْ</sup> and <sup>آيْدِيَكُمْ</sup>, but to the place of the *prep.*

and *gen.* [498], as in

فَوَاسِقًا عَنْ قَصْدِهَا جَوَّارًا \* يَسْلُكْنَ فِي نَجْدٍ وَغَوْرًا غَائِرًا

[by Ru'ba, *Diverging from their right course, going astray, travelling now in high ground, and now depressed low ground (N)*].

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## THE APPOSITIVES.

§ 131. When the *ops.* have received their full complement of *regs.*, they have no means of access to others save by apposition (Sh). The *apposs.* are the *ns.* that are not affected by inflection except in the way of apposition to others (M). The *apposs.* are every second with the inflection of its *ant.* from one [identical (Jm)] consideration (IH), as <sup>جَاؤَنِي زَيْدُ الْعَالَمِ</sup> *The learned Zaid* came to me, the *nom.* in both <sup>زَيْدُ</sup> *زَيْدُ* and <sup>الْعَالَمِ</sup> *الْعَالَمِ* arising from one identical consideration, the agency of <sup>زَيْدُ</sup> *زَيْدُ*, <sup>الْعَالَمِ</sup> *الْعَالَمِ*, because the *coming* referred to *Zaid* in the speaker's intention is referred to <sup>زَيْدُ</sup> *زَيْدُ* with its *appos.*, not to <sup>زَيْدُ</sup> *زَيْدُ* unrestrictedly (Jm). The multiple *enuncs.*, then, as LXXXV. 14—16. <sup>عَلِمْتُ زَيْدًا</sup> [31], the attributes in <sup>عَلِمْتُ</sup> *عَلِمْتُ* <sup>زَيْدًا</sup> *زَيْدًا*, <sup>عَالِمًا</sup> *عَالِمًا* <sup>عَاقِلًا</sup> *عَاقِلًا* <sup>ظَرِيفًا</sup> *ظَرِيفًا* I knew *Zaid* to be learned, intelligent, clever, the multiple *ds. s.*, as <sup>فَتَقَعْدُ مَذْمُومًا مَخْذُولًا</sup> XVII. 23. So that thou become impotent, being blamed, forsaken of God, and the excepted after the excepted, as <sup>جَاؤَنِي</sup> *جَاؤَنِي* <sup>الْقَوْمِ</sup> *الْقَوْمِ* <sup>إِلَّا زَيْدًا</sup> *إِلَّا زَيْدًا* <sup>إِلَّا عَمْرًا</sup> *إِلَّا عَمْرًا* The people came to me, except *Zaid*, except *Amr*, ought to be included in the definition of the *apposs.*; whereas, if he had said “with the inflection of its *ant.* on account of the inflection of the first,” that objection would not have applied (R). The *appos.* is the *n.*

sharing with what precedes it in its inflection unrestrictedly. "Unrestrictedly" excludes the *enunc.* and *d. s.* of the *acc.*; for they do not share with what precedes them in its inflection unrestrictedly, but in one of its cases, contrary to the *appos.*, which shares with what precedes it in all its cases of inflection, as <sup>أ</sup>مَرَرْتُ <sup>ب</sup>بَزِيدَ <sup>ج</sup>الْكَرِيمِ , <sup>أ</sup>رَأَيْتَ <sup>ب</sup>زَيْدًا <sup>ج</sup>الْكَرِيمَ , and <sup>أ</sup>جَاءَ <sup>ب</sup>زَيْدٌ <sup>ج</sup>الْكَرِيمُ (IA). The *appos.* are 5, *corrob.*, *ep.*, *subst.*, *synd. expl.*, and coupled (M, IA, Sh). The *op.* of the *corrob.*, *ep.*, and *synd. expl.* [below] is, S says, the *op.* of the *ant.*; and his opinion is most likely, because the [matter] referred to the *ant.* in the speaker's intention is referred to it with its *appos.*, the coming in <sup>أ</sup>جَاءَنِي <sup>ب</sup>زَيْدٌ <sup>ج</sup>الطَّرِيفُ being in his intention referred not to *Zaid* unrestrictedly, but to *Zaid* restricted by being *clever*. The *op.* of the *subst.* is, (1) as Akh, Rm, F, and most of the moderns hold, supplied, homogeneous with the 1st, on the evidence of hearsay, as in XLIII. 32. [152] and other texts and verses; and of analogy, because it is independent, intended by the mention: but the reply is that the *prep.* and *gen.* <sup>أ</sup>لِبَيْتِهِمْ are a *subst.* for the *prep.* and *gen.* [لَمِنْ (K, B)], and the *op.* <sup>أ</sup>جَعَلْنَا not repeated, and similarly in the others; and that the independence of the second and its being intended to notify that the *op.* is the 1st [*op.*], not another supplied, because, the *ant.* being then like the dropped, the *op.* as it were does not govern the first, nor is in contact with it, but governs the second: (2) as S, Mb, Sf, Z, and IH hold, the *op.* of the *ant.*, since, the *ant.*

being in the predicament of rejection, the *op.* of the first is as it were in contact with the second. The *synd. expl.* being in reality the *subst.*, its predicament in what we have mentioned is that of the *subst.* And the *op.* of the coupled is, S says, the 1st [*op.*] through the medium of the *p.* (R).

§ 132. The *corrob.* is an *appos.* settling the matter of the *ant.* in respect of reference, [i. e. its being referred or referred to (R),] or of universal inclusion (IH, Sh) of its individuals by the reference (R), as <sup>س ٥٨٠</sup> جاء زيد نفسه <sup>س ٥٨٠</sup> *Zaid came himself* and XV. 30. [88], since, if it were not for the *corrob.*, the hearer might allow the comer to be *his news* or *his book*, on the evidence of LXXXIX. 23. [126], and the doers of obeisance to be *most of them* (Sh). It is (1) *lit.*, vid. repetition of the 1st expression (IH, IA) itself, as <sup>س ٥٨٠</sup> كَلَّا إِذَا دُكَّتِ الْأَرْضُ <sup>س ٥٨٠</sup> دُكًّا دُكًّا LXXXIX. 22. *Surely, when the earth is brayed with braying, braying* (IA): you corroborate by repeating the expression or its *syn.*, as LXXXIX. 22. and <sup>س ٥٨٠</sup> فَنَجَاجًا سَبَلًا XXI. 32. *Roads, ways* (Sh): (2) *id.* (IH, IA), vid. restricted expressions, i. e. <sup>س ٥٨٠</sup> نفسه , <sup>س ٥٨٠</sup> ابتع , <sup>س ٥٨٠</sup> [139] اِتَّع , <sup>س ٥٨٠</sup> اِجْمَع , (R) جميعهم , <sup>س ٥٨٠</sup> كلاهما , <sup>س ٥٨٠</sup> كلا , <sup>س ٥٨٠</sup> عينه . and <sup>س ٥٨٠</sup> ابصع (IH), vid. (a) what removes the imagination that a *n.* is *pre.* to the corroborated, i. e. <sup>س ٥٨٠</sup> عيني and <sup>س ٥٨٠</sup> نفسي , which must be *pre.* to a *pron.* agreeing with the corroborated, as <sup>س ٥٨٠</sup> جاء زيد نفسه or <sup>س ٥٨٠</sup> عينه , and <sup>س ٥٨٠</sup> هُتِنَتْ نَفْسُهَا or <sup>س ٥٨٠</sup> عَيْنُهَا , and, if the corroborated be *du.* or *pl.*, are pluralized upon the

paradigm <sup>٥٨٤</sup>افعل , as <sup>٥٥ ٥٨٤</sup>انفسهما or <sup>١٨٥ ٢١١</sup>اجاء الزيدان <sup>٥٥ ٥٨٤</sup>اعينهما , and <sup>٥٥ ٥٨٤</sup>اعينهم or <sup>١٨٥ ٢١١</sup>الزيدون <sup>٥٥ ٥٨٤</sup>انفسهم , and <sup>٥٥ ٥٨٤</sup>اعينهما or <sup>١٨٥ ٢١١</sup>الهندان <sup>٥٥ ٥٨٤</sup>انفسهما , and <sup>٥٥ ٥٨٤</sup>اعينهن or <sup>١٨٥ ٢١١</sup>الهندات <sup>٥٥ ٥٨٤</sup>انفسهن ; (b) what removes the imagination that universal inclusion is not meant, i. e. <sup>٥٨٤</sup>كل , <sup>٥٨٤</sup>كلا and <sup>٥٨٤</sup>كلتا , and <sup>٥٨٤</sup>جميع [137] (IA). When the *du.* is corroborated by <sup>٥٨٤</sup>نفس or <sup>٥٨٤</sup>عين , there are three *dial.* vars., the chastest the *pl.*, below it the *sing.*, and below the *sing.* the *du.* (Sh).

§ 133. The object of the *corrob.* is to dispel (1) the hearer's inattention : (2) his thought that the speaker is making a blunder : in which two cases the expression that the hearer is thought to be inattentive to, or to be thinking a blunder, must be repeated literally, as <sup>٥٨٤</sup>ضرب <sup>٥٨٤</sup>زيد : (3) his thought that the speaker is using a trope in (a) the referred, as you say <sup>٥٨٤</sup>هذا باطل meaning *imperfect*, in which case also the expression must be repeated, as in the Prophet's saying <sup>٥٨٤</sup>ايما امرأة <sup>٥٨٤</sup>نكحت <sup>٥٨٤</sup>بغير <sup>٥٨٤</sup>اذن <sup>٥٨٤</sup>وليها <sup>٥٨٤</sup>فانكاحها <sup>٥٨٤</sup>باطل <sup>٥٨٤</sup>باطل <sup>٥٨٤</sup>باطل <sup>٥٨٤</sup>باطل Whatsoever woman is married without the leave of her guardian, her marriage is null, null, null ; (b) the referred to, as you say <sup>٥٨٤</sup>قطع <sup>٥٨٤</sup>الامير meaning (The young man of) the governor (by his command) maimed the robber. in which case the referred



to must be repeated literally, as <sup>ضرب زيد زيد</sup> ضرب زيد زيد, i. e. *Zaid*, not *He that stands in his place*, beat, or ideally, by means of <sup>نفس</sup> نفس, <sup>عيني</sup> عيني, and their variations; (c) the reference of the *v.* to all the individuals of the referred to, in which case this mistake is dispelled by the mention of <sup>كله</sup> كله, <sup>اجمع</sup> اجمع &c. [139], <sup>ثلاثتهم</sup> ثلاثتهم, <sup>اربعتهم</sup> اربعتهم, and the like.

§ 134. Something else than the referred and referred to is sometimes repeated, because of your thinking the hearer inattentive, or for the sake of dispelling his thought that you are making a blunder, vid. the *p.*, as <sup>ان ان زيدا قائم</sup> ان ان زيدا قائم [below]; or *prop.*, as <sup>فان مع العسر يسرا ان مع العسر يسرا</sup> فان مع العسر يسرا ان مع العسر يسرا XCIV. 5. 6. *Then verily with the difficulty shall be ease, verily with the difficulty shall be ease* : which sort of *corrob.* is not included in IH's definition, because it settles the matter of the *ant.*, but not in respect of reference or universal inclusion (R). The [*lit.* (R)] corroboration [by simple repetition (M)] is current in *n.*, *v.*, and *p.*, [single term and (R)] *prop.* (M, R), explicit *n.* and *pron.* (M), &c. (R), as <sup>ان ان زيدا منطلق</sup> ان ان زيدا منطلق, <sup>ضربت ضربت زيدا</sup> ضربت ضربت زيدا, <sup>ضربت زيدا</sup> ضربت زيدا [below], <sup>ما اكرمني الا انت</sup> ما اكرمني الا انت, <sup>جاوني زيد جاوني زيد</sup> جاوني زيد جاوني زيد, and <sup>انت</sup> انت (M). The repeated is independent, i. e. what may be begun with and paused upon; and dependent,

i. e. what may not be. The dependent, (1) if *unil.*, like the *con.* و , or necessarily attached to the beginning of words, like the *preps.*, or end, like the attached *prons.*, is not repeated alone, except in poetic license, as

فَلَا وَاللَّهِ لَا يَلْفَى لِمَا بِي \* وَلَا لِمَا بِهِمْ أَبَدًا شِفَاءً

[(504, 509), by Muslim Ibn Ma'bad alAsadī, *Then no, by God, there will not be found for what ails me, nor for, for what ails them, ever a medicine (Jsh),*] and

وغير رَدٍّ جاذلٍ ووديين \* وَصَالِيَاتٍ كَمَا يُوثِقِينَ

[(509) *And other than an upright tent-peg and two other tent-pegs and burnt stones, like, like what are made supports for the cooking-pot (DM, Jsh)*]; but with its support, as

انك انك : (2) if not *unil.*, nor necessarily attached, may be repeated alone, as ان زيدا [below]; the better [construction] being to separate them, as ان في الدار ان زيدا قائم. The independent is repeated without separation, as

فَإِنِّي إِلَى أَيْنَ النَّجَاءِ بِيَعْلَتِي  
أَتَاكَ أَتَاكَ الْأَحْقُونُ أَحْبَسِي أَحْبَسِي

[*Then where goest thou, whither is the hurrying with my she-mule? The overtakers have come to thee, have come to thee. Hold! hold! (Jsh)*] and

لَا لَا أَبُوحَ بِحَبِّ بَنَّةٍ إِنَّهَا \* أَخَذْتُ عَلَى مَوَاتِقًا دَعَهودًا

[by Jamil, *I will not, not reveal the love of Bathna.*  
*Verily she has taken against me bonds and covenants*

(Jsh)]; and with separation, as <sup>وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ</sup> XI.

22. *When they in the life to come, they [524] are disbelievers*

(R). The *non-repl. p.* is repeated only with what is attached

to it (IA, Sh), as <sup>فِي الدَّارِ فِي</sup> <sup>أَنْ زَيْدًا</sup> <sup>أَنْ زَيْدًا</sup> <sup>قَائِمٌ</sup> and <sup>فِي الدَّارِ فِي</sup> <sup>أَنْ زَيْدًا</sup> <sup>أَنْ زَيْدًا</sup> <sup>قَائِمٌ</sup>

; <sup>فِي الدَّارِ فِي</sup> <sup>أَنْ زَيْدًا</sup> <sup>أَنْ زَيْدًا</sup> <sup>قَائِمٌ</sup> not <sup>فِي الدَّارِ فِي</sup> <sup>أَنْ زَيْدًا</sup> <sup>أَنْ زَيْدًا</sup> <sup>قَائِمٌ</sup> [above] nor <sup>فِي الدَّارِ فِي</sup> <sup>أَنْ زَيْدًا</sup> <sup>أَنْ زَيْدًا</sup> <sup>قَائِمٌ</sup>

but the *repl. p.* may be repeated alone, as <sup>نَعَمْ نَعَمْ</sup> Yes, yes,

<sup>لَا لَا</sup> No, no, and <sup>بَلَى بَلَى</sup> Ay, ay (IA). Repetition is good

when you mention what requires two things, the 1st of

which has a train ; in which case the requirer is repeated

after the completion of the train of the 1st, as <sup>لَا تَحْسِبَنَّ</sup>

<sup>الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا</sup>

III. 185. *Do not thou*

*account them that rejoice at what they have committed, and*

*love that they should be praised for what they have not*

*done, and [below] do not thou account them [524] to be suc-*

*cessful in escaping from chastisement, since the 1st obj. is*

*long by reason of its conj. You either repeat the 1st expres-*

*sion itself, or strengthen it by one of the same measure*

*and last letter, which is named all. seq., and has an appa-*

*rent meaning, as <sup>هَنِيئًا مَرِيئًا</sup> [42]; or no meaning at all,*

*as <sup>حَسْبِيَ بَسْ</sup> ; or a far-fetched, not apparent, meaning,*

as <sup>٩</sup>خَبِيثٌ <sup>٩</sup>نَبِيٓثٌ from <sup>٩</sup>نَبَّثْتُ الشَّرَّ, i. e. *extracted it*.  
 There is sometimes a *con.* with the *lit. corrob.*, as <sup>٩</sup>وَاللَّهِ ثُمَّ  
<sup>٩</sup>وَاللَّهِ By God! Again, by God! and <sup>٩</sup>فَلَا تَحْسِبْنَهُمْ III. 185.  
 after <sup>٩</sup>لَا تَحْسِبْنِيَّ, contrary to the *id. corrob.* (R).

§ 135. The explicit *n.* is corroborated by its like, not  
 by the *pron.*; and the *pron.* by its like and by the explicit  
*n.* The two *prons.* are both detached, as <sup>٩</sup>مَا ضَرَبَنِي إِلَّا هُوَ  
<sup>٩</sup>زَيْدٌ قَامَ هُوَ; or one attached, and the other detached, as <sup>٩</sup>هُوَ  
 and <sup>٩</sup>بِهِ هُوَ and <sup>٩</sup>مَرَرْتُ بِكَ أَنْتَ أَنْطَلَقْتَ أَنْتَ, and similarly <sup>٩</sup>رَأَيْتُنَا نَحْنُ  
 and <sup>٩</sup>رَأَيْتَنِي أَنَا, and <sup>٩</sup>بَنَانُ نَحْنُ (M). The  
 detached *nom. pron.* occurs as a [*lit.* (R)] *corrob.* of every  
 attached [*pron.* (IA)], *nom.*, *acc.*, or *gen.* (R, IA);  
 because of its strength and originality, since the *nom.* is  
 before the *acc.* and *gen.* (R). The [attached (IA)] *nom.*  
*pron.* is not corroborated by (M, IA) the explicit *n.* [136]  
 (M) <sup>٩</sup>نَفْسٍ or <sup>٩</sup>عَيْنٍ (IA), except after being corroborated  
 by the [detached (IA)] *pron.*, [as <sup>٩</sup>زَيْدٌ ذَهَبَ هُوَ نَفْسُهُ or  
<sup>٩</sup>النِّسَاءُ حَضَرْنَ and <sup>٩</sup>أَعْيَانُهُم or <sup>٩</sup>الْقَوْمُ خَضَرُوا هُمْ أَنْفُسُهُمْ, عَيْنُهُ  
<sup>٩</sup>أَعْيَانُهُنَّ or <sup>٩</sup>هُنَّ أَنْفُسُهُنَّ, the covert and prominent *prons.*  
 being alike in that respect (M)] ; but the *acc.* and *gen.*  
 are corroborated unconditionally (M, IA), as <sup>٩</sup>رَأَيْتَنِي نَفْسُهُ  
 and <sup>٩</sup>مَرَرْتُ بِهٖ نَفْسُهُ.



<sup>و، ا، ع</sup> [اجمع] must be *pre.* to a *pron.* agreeing with the corroborated (IA): [and] <sup>و، ا، ع</sup> اجمع and its variations (R, ML) are constructively *pre.* [see <sup>و، و</sup> جمع in § 18.], according to Khl's opinion (R); [but] must be denuded of the *pron.* of the corroborated. The expressions of first corroboration need a *cop.*, which is only the expressed *pron.*: whence are refuted (1) the saying of one of our contemporaries, [vid. IA (DM),] on II. 27. [72] that <sup>و، ا، ع</sup> جميعاً is a *corrob.* of ما; whereas, if so, <sup>و، ا، ع</sup> جميعه would be said, and moreover, corroboration by <sup>و، ا، ع</sup> جميع being rare, the Revelation should not be explained in accordance therewith, and it is correctly a *d. s.*: (2) the saying of Fr and Z [and B] on the reading <sup>و، ا، ع</sup> انا كلاً فيها XL. 51. *Verily we, all of us, are in it* that <sup>و، ا، ع</sup> كلاً is a *corrob.* [of the *sub.* of <sup>و، ا، ع</sup> انا, *det.* (138) (K), i. q. <sup>و، ا، ع</sup> كلنا, the Tanwīn being a compensation for the *post.* (*pron.*) (K, B)]; whereas it is correctly a *subst.* And by the mention of "first" I guard against <sup>و، ا، ع</sup> اجمع &c. [139]; for they corroborate only after <sup>و، ا، ع</sup> كل, as XV. 30. [88] (ML). The Arabs use <sup>و، ا، ع</sup> عامه *pre.* to the *pron.* of the corroborated to indicate *universal inclusion*, like <sup>و، ا، ع</sup> كل, as <sup>و، ا، ع</sup> جاء القوم عامتهم, <sup>و، ا، ع</sup> *The people came, the whole of them*: but few GG reckon it among the *corrobs.*, though S does. And <sup>و، ا، ع</sup> اجمع, <sup>و، ا، ع</sup> جمعا,

كلهم , كلها , كله , and اجمعون , respectively, to strengthen the intention of *universal inclusion* : and are sometimes used not preceded by كله , &c. [139], which IM asserts to be rare, whence

يَا لَيْتَنِي كُنْتُ صَبِيًّا مَرْضَعًا \* تَحْمِلْنِي الذَّلْفَاءُ حَوْلًا اِكْتَعَا

اِذَا بَكَيْتُ قَبْلَتْنِي اَرْبَعًا \* اِذْنِ ظَلَمْتُ الدَّهْرَ اَبْكِي اَجْمَعَا

[O would that I were a suckled boy, AdhDhalfá carrying me during a year entire! When I cried, she would kiss me four times: then should I continue to cry during the time, all of it: but some say is not so, because of its frequently occurring in the Kūr'ān, as لَاغْوِيَنَّهُمْ اَجْمَعِينَ

XXXVIII. 83. Assuredly I will mislead them, all of them (J)]. The *du.* is corroborated by كَلَّا , عَيْنِ , نَفْسِ , and كَلَّا : and, according to the BB, by nothing else, so that you do not say جَاءَ الْقَبِيلَتَانِ اَجْمَعَانِ , nor جَاءَ الْجَيْشَانِ اَجْمَعَانِ ; but the KK allow that.

§ 138. According to the BB (IA), the *indet.* may not be corroborated (R, IA, Sh), whether it be limited or unlimited (IA), except when the *indet.* is a predication, not predicated of, as [133] فَتَنَكَاحَهَا بِاطْلٍ اَلَخ and similarly LXXXIX. 22. [132] (R); and the corroborated

must be *det.*, 'Ā'isha's saying مَا صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَهْرًا كَلَّةً إِلَّا رَمَضَانَ The Apostle of God (God bless, etc.) fasted not a month, all of it, save Ramaḍān and

يَا لَيْتَ عِدَّةَ حَوْلٍ كَلَّةً رَجَبٌ

O would that a term of a year, all of it, were Rajab! being anomalous (Sh): but, according to the KK, [whose opinion IM prefers (IA),] the *indet.* may be corroborated, when [known in quantity (R),] limited, [like دِينَارٌ and دِرْهَمٌ, يَوْمٌ, لَيْلَةٌ, and شَهْرٌ, by كُلٌّ &c. (132), not by نَفْسٌ and عَيْنٌ, which opinion of theirs is not improbable; so that, according to them, the *corrob.* and corroborated need not agree in determinateness and indeterminateness, contrary to the opinion of the BB (R),] whence [نَلَبْتُ الْخَ (117),] يَا لَيْتَنِي الْخَ [137], and

قَدْ صَرَّتِ الْبَكْرَةُ يَوْمًا أَجْمَعًا

(R, IA) The sheave of the pulley has creaked during a day, all of it (J). The corroborated is sometimes suppressed, most often in the *conj.*, as جَاوَنِي الَّذِي صَرَّتْ ضَرْبَتْ كَلِّهِمْ أَجْمَعِينَ, i. e. صَرَّتْهُ ; less often in the *ep.*, as جَاوَنِي قَوْمٍ الْقَبِيلَةَ ; and still less in the *enunc.*, as أَعْطَيْتُ كَلِّهِمْ أَجْمَعِينَ : because of what you have learnt





mentioning اِبتَع ; the Bdd end with اِبتَع , saying  
 و / ا ب ع و / ا ب ع و / ا ب ع و / ا ب ع  
 اِجْمَعَ , and so Jz mentions; Z puts اِبتَع  
 و / ا ب ع  
 before اِبْصِع , and IH follows him; and I do not know  
 what is the right of it. It is commonly held that, when  
 you intend to mention the sisters of اِجْمَعَ , you must  
 و / ا ب ع  
 begin with اِجْمَعَ , and then put its sisters, in this order  
 و / ا ب ع و / ا ب ع و / ا ب ع و / ا ب ع  
 اِجْمَعَ ; and there is no dispute that اِجْمَعَ  
 may not be put after any one of its sisters (R): but, IK  
 says, you begin with whichever of them you please after  
 و / ا ب ع و / ا ب ع و / ا ب ع و / ا ب ع و / ا ب ع و / ا ب ع  
 اِجْمَعَ ; and اِجْمَعَ اِبْصِع [and اِجْمَعَ اِبْصِع (R), اِجْمَعَ اِبْصِع  
 (M),] اِجْمَعَ اِبْصِع , [and اِجْمَعَ اِبْصِع (R)] have been  
 heard; and even اِجْمَعَ اِبْصِع [see اِجْمَعَ اِبْصِع in  
 § 137.] (M, R). There is no dispute that, when you  
 intend to mention و / ا ب ع و / ا ب ع و / ا ب ع  
 اِجْمَعَ , كَل , عَيْن , نَفْس , and اِجْمَعَ together,  
 the order mentioned is necessary. IB says that اِجْمَعَ  
 و / ا ب ع و / ا ب ع و / ا ب ع و / ا ب ع و / ا ب ع و / ا ب ع  
 اِجْمَعَ اِبْصِعون اِجْمَعَون اِجْمَعَون اِجْمَعَون is a  
 corrobor. of اِجْمَعَ , اِجْمَعَون of اِجْمَعَ , and so on, each one of  
 them being a corrobor. of what is before it ; but others say  
 that all are corrobor. of the 1st corroborated, like the con-  
 secutive eps. (R).

§ 140. The *ep.* is the *n.*, indicating one of the states of the substance as طَوِيلٌ <sup>6</sup> *long*, تَصِيرٌ <sup>6</sup> *short*, قَائِمٌ <sup>6</sup> *stand-*

ing, <sup>قَاعِدٌ</sup> *sitting*, <sup>مُكْرَمٌ</sup> *honored*, <sup>مُهَانٌ</sup> *dishonored* (M). IH says in the exposition of the M that the *ep.* is general, i. e. every expression containing the sense of qualificativity, whether it occur as an *appos.* or not, so that the *enunc.* and *d. s.* [74] in such as <sup>زَيْدٌ قَائِمٌ</sup> and <sup>جَائِزُنِي</sup> <sup>زَيْدٌ رَاكِبًا</sup> are included in it ; and particular, i. . what contains the sense of qualificativity when it occurs as an *appos.*, as <sup>جَائِزُنِي رَجُلٌ ضَارِبٌ</sup> : and that (R) the [particular (R)] *ep.* is an *appos.* that indicates [the existence of (Jm)] a meaning in its *ant.* [or in the belonging thereof (145) (R)] unrestrictedly (IH). By “unrestrictedly” he intends to exclude the *d. s.* in such as <sup>ضَرَبْتُ زَيْدًا مُجْرَدًا</sup> ; for <sup>مُجْرَدًا</sup>, though indicative of a meaning in <sup>زَيْدًا</sup>, is not so unrestrictedly, but when he is restricted by the state of *beating* : whereas the *d. s.* is already excluded from the definition by “*appos.*” (R). IM defines the *ep.* as the *appos.* supplementing its *ant.* by explaining one of its qualities, as <sup>مَرَرْتُ بِرَجُلٍ كَرِيمٍ</sup> *I passed by a generous man*, or of the qualities of what belongs to it, i. e. its connected, as <sup>مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبُوهُ</sup> *I passed by a man whose father is generous* (IA). The *ep.* [is added to distinguish between two participators in the name : and, it is said (M),] denotes *particularization* (M, IH, IA, Sh) of

its *ant.* (Sh), i. e. *diminution of the homonymy* existing (R) in *indets.* (M, R), as <sup>رَقَبَةٌ مُؤْمِنَةٌ</sup> IV. 94. (*The obligatory, or Incumbent upon him, shall be*) [29] *emancipation of a believing slave* (Sh); and *manifestation* (M, IH, Sh) of it (Sh), i. e. *removal of the homonymy* existing (R) in *dets.* (M, R), whether proper names or not, as <sup>زَيْدٌ أَعْلَمٌ</sup> *The learned Zaid* and <sup>الرَّجُلُ الْفَاضِلُ</sup> *The excellent man* (R). In <sup>هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ الَّذِينَ</sup> *Guidance and mercy for them that do good,* <sup>يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ</sup> XXXI. 2. 3. *who perform prayer, and give alms, and are assured of the life to come* <sup>الَّذِينَ آتَوْا</sup> is an explanation of their doing good (B); and like it is

<sup>إِلَّا مَعِيَ الَّذِي يَظُنُّ بِكَ الظَّانُّ كَانَ قَدْ رَأَى وَقَدْ سَمِعَا</sup>  
by Aus [Ibn Ijajar, *The sharp-witted, who thinks of thee the thought, as though he had seen and had heard* (N)], which As, on being asked respecting the <sup>الْمَعَى</sup>, is related to have recited, adding nothing (K).

§ 141. Sometimes it denotes [merely (M, IH, R)] (1) *praise* [and *magnification* (M) of its *ant.* (Sh), like the *eps.* applied to God (M), as <sup>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</sup> I. 1. *Praise be to God the Lord of the worlds* (Sh)]; or [the *opp.* of that (M),] *blame* [and *vilification* (M) of it (Sh), as

XVI. 100. *Say thou, I seek protection by God from the accursed devil* (IA): but only when the qualified is known to the person addressed, whether it be one that has no partner in that name, as *In the name of God the Compassionate, the Merciful* and *اعوذ بالله من الشيطان الرجيم* *I seek protection etc.*; or one that has a partner in it, as *أناي زيد الفاضل العالم* or *الفاسق الخبيث* *The excellent, learned, or The profligate, abominable, Zaid came to me* when the person addressed knows the comer *Zaid* before he is qualified, even though he have partners in this name (R): (2) *corroboration* [of it (Sh)]; but only when the qualified imports the meaning of that *ep.*, expressed by implication (R)], as LXIX. 13. [438] (M, IH, IA, Sh), *لا تتخذوا أمس الدابر* *The lygone yesterday* (M, IA), and *أنا هو الله واحد* XVI. 53. *Take ye not unto yourselves two gods: He is only one God* (R, Sh): if, however, that meaning so expressed in the *ant.* be *universal inclusion and comprehension*, the *appos.* is a *corrob.*, not an *ep.*, as *الرجال كلهم* and *الرجلان كلاهما*; but, if not, it is an *ep.* as in XVI. 53.: and, if the meaning of the *appos.* be that of the *ant.* exactly, by correspondence, the *appos.* is a *corrob.* of repetition, as *زيد زيد* and *الرجل نفسه* (R): (3)

commiseration (R, IA, Sh) for it, as <sup>لَهُمْ أَنَا عَبْدُكَ الْمَسْكِينُ</sup> *O God, I am Thy poor servant* (Sh).

§ 142. The *ep.* is (M, IA, Sh, ML) (1) generally (M) *deriv.* (IA, Sh, ML), i. e. derived from the *inf. n.* to indicate a meaning and its subject, like (IA) the *act.* or *pass. part.*, or *ep.* assimilated (M, IA) to the *act. part.*, or <sup>أَفْعَلُ</sup> of superiority (IA), as <sup>مَرَرْتُ بِرَجُلٍ ضَارِبٍ</sup> *I passed by a man beating* or <sup>مَضْرُوبٍ</sup> *beaten* or <sup>حَسَنِي الرَّجُلَةِ</sup> *handsome in face* or <sup>خَيْرٍ مِنْ عَمْرٍو</sup> *better than 'Amr* (Sh): (2) renderable thereby (IA, Sh), as <sup>مَرَرْتُ بِرَجُلٍ أَسَدٍ</sup> *I passed by a lion man*, i. e. <sup>شَجَاعٍ</sup> (Sh); like the *dem.*, as <sup>مَرَرْتُ</sup> *مَرَرْتُ* by <sup>زَيْدٍ هَذَا</sup> *Zaid*, i. e. <sup>الْمَشَارِ إِلَيْهِ</sup>; and <sup>نُو</sup> i. q. <sup>صَاحِبٍ</sup> or conjunct, as <sup>مَرَرْتُ بِرَجُلٍ نِي مَالٍ</sup> *I passed by a man possessed of property*, i. e. <sup>صَاحِبٍ مَالٍ</sup>, and <sup>زَيْدٍ</sup> *زَيْدٍ* by <sup>زَيْدٍ قَامَ</sup> *Zaid who stood*, i. e. <sup>الْقَائِمُ</sup>; and the *rel. n.*, as <sup>مَرَرْتُ بِرَجُلٍ قُرَشِيٍّ</sup> *I passed by a Qurashī man*, i. e. <sup>بَصْرِيٍّ</sup> and <sup>تَنْمِيمِيٍّ</sup> (IA). <sup>مَنْتَسِبٍ إِلَى قُرَيْشٍ</sup> are renderable by <sup>مَعْرُورٍ</sup> and <sup>مَنْسُوبٍ</sup>; and <sup>زَيْدٍ مَالٍ</sup> and <sup>زَيْدٍ سَوَارٍ</sup> [23] by <sup>صَاحِبَةٍ مَالٍ</sup> and <sup>صَاحِبٍ مَالٍ</sup>, or by <sup>مَتَمَوْلٍ</sup> and <sup>مَتَسَوِّرَةٍ</sup>, or by <sup>زَيْدٍ</sup> *زَيْدٍ* : and you say <sup>رَجُلٍ</sup> *رَجُلٍ* [116] or <sup>أَيْمًا</sup>

أَنْتَ <sup>أَنْتَ</sup>, meaning كَامِلٌ فِي الرِّجُولِيَّةِ <sup>كَامِلٌ فِي الرِّجُولِيَّةِ</sup>; and similarly رَجُلٌ <sup>رَجُلٌ</sup>, meaning هَذَا <sup>هَذَا</sup> Thou art the man, all of the man and <sup>هَذَا</sup> <sup>رَجُلٌ</sup> <sup>كُلُّ الرِّجُلِ</sup> This is the learned, the seriously learned <sup>رَجُلٌ</sup> <sup>عَالِمٌ</sup> <sup>جِدُّ الْعَالِمِ</sup> and <sup>رَجُلٌ</sup> <sup>حَقُّ الْعَالِمِ</sup> the genuinely learned, meaning <sup>رَجُلٌ</sup> <sup>الْبَلِيغُ</sup> <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>رَجُلٍ</sup> <sup>صَدَقٍ</sup> I passed by <sup>رَجُلٌ</sup> <sup>شَانَهُ</sup> a man, a man of good and <sup>رَجُلٌ</sup> <sup>سَوْءٍ</sup> a man of evil, as though you said <sup>رَجُلٌ</sup> <sup>فَاسِدٍ</sup> and <sup>رَجُلٌ</sup> <sup>صَالِحٍ</sup> (M). The saying of many GG on <sup>رَجُلٌ</sup> <sup>مَرَرْتُ</sup> <sup>بِهَذَا الرِّجُلِ</sup> I passed by this man that <sup>رَجُلٌ</sup> is an *ep.* is an error: IM says "ISB guides to the truth, making it a *synd. expl.* [148], as does IJ"; and so do Zj and Suh (ML). The majority of GG prescribe derivation as a condition of the *ep.*; and therefore (R) S deems <sup>رَجُلٌ</sup> <sup>مَرَرْتُ</sup> of weak authority [as rendered by <sup>رَجُلٌ</sup> <sup>جَزِيٍّ</sup> (M)] (M, R): but IH does not prescribe it (R). There is no difference between its being *deriv.* and otherwise when its application is to denote the meaning [occurring (Jm) in its *ant.* (R, Jm)], generally, [i. e. in all its usages, like the *rel. n.* and <sup>رَجُلٌ</sup> <sup>نَوْ</sup> *pre.* to the generic substantive, which in all positions have a qualified, expressed or supplied (R),] as <sup>رَجُلٌ</sup> <sup>تَمِيمِيٍّ</sup> and <sup>رَجُلٌ</sup> <sup>نَوْ</sup> <sup>مَالٍ</sup>, [and like every conjunct containing <sup>رَجُلٌ</sup> <sup>أَلْ</sup>, and the <sup>رَجُلٌ</sup> <sup>نَوْ</sup>, because <sup>رَجُلٌ</sup> <sup>أَلَّذِي قَامَ</sup>

is i. q. <sup>أَلْقَائِمُ</sup> (147) (R)]; or particularly, [i. e. in some of its usages, like <sup>أَيُّ</sup>, which occurs as *ep.* of the *indet.* only, provided that you intend praise, and like the *prim.* generic substantive with respect to the *dem.* (147), and the *dem.*, which occurs as *ep.* of the proper name and *n. pre.* to the *pron.* or proper name or *dem.*, because the qualified is more particular or equal (148), and nowhere else (R),] as <sup>بَزِيْدٌ</sup> and <sup>بِهَذَا الرَّجُلِ</sup> and <sup>مَرَرْتُ بِرَجُلٍ أَيْ رَجُلٍ</sup> (R),] <sup>هَذَا</sup> (IH). All the *prims.* [here] mentioned are regular, whether generally [applied to denote a meaning in the *ant.*], like the *rel. n.*, <sup>ذُو</sup>, synarthrous conjunct, and <sup>تَاوِي</sup> <sup>ذُو</sup>; or particularly, like <sup>أَيُّ</sup> *appos.* of the *indet.*, the generic substantive *appos.* of the *dem.*, and *dem. appos.* of what we have mentioned. There remain some *prims.* occurring as *eps.* that IH does not mention, (1) regular, vid. (a) <sup>كُلُّ</sup> [117], <sup>جِد</sup>, and <sup>حَق</sup>, *apposs.* of the generic substantive, and *pre.* to the like of their *ant.* in letter or sense, as <sup>جِدُّ الرَّجُلِ</sup> <sup>أَنْتَ الرَّجُلُ</sup> and <sup>جِدُّ الرَّجُلِ</sup> <sup>أَنْتَ الرَّجُلُ</sup> *the earnest man* and <sup>حَقُّ الرَّجُلِ</sup> <sup>أَنْتَ الرَّجُلُ</sup> *the genuine man* the commonest and best [idiom], and <sup>جِدُّ الرَّجُلِ</sup> <sup>أَنْتَ الْمَرْءُ</sup> <sup>كُلُّ الرَّجُلِ</sup> and <sup>جِدُّ الرَّجُلِ</sup> <sup>أَنْتَ الْمَرْءُ</sup> <sup>كُلُّ الرَّجُلِ</sup> and <sup>حَقُّ الرَّجُلِ</sup> allowable with weak authority; and qualifying *indets.* also, as <sup>أَنْتَ رَجُلٌ</sup> <sup>كُلُّ رَجُلٍ</sup> <sup>أَنْتَ رَجُلٌ</sup> <sup>كُلُّ رَجُلٍ</sup> *Thou art a man, every man* and <sup>جِدُّ رَجُلٍ</sup> <sup>أَنْتَ رَجُلٌ</sup> <sup>جِدُّ رَجُلٍ</sup> <sup>أَنْتَ رَجُلٌ</sup> *an earnest man* and <sup>حَقُّ رَجُلٍ</sup> <sup>أَنْتَ رَجُلٌ</sup> <sup>حَقُّ رَجُلٍ</sup> <sup>أَنْتَ رَجُلٌ</sup>



a genuine man: <sup>كُلُّ</sup> <sup>الرَّجُلِ</sup> means that in him are united the good qualities scattered among the whole of men, <sup>جَدُّ</sup> <sup>حَقُّ</sup> <sup>الرَّجُلِ</sup> that others are as it were a jest, and <sup>حَقُّ</sup> <sup>الرَّجُلِ</sup> that others are spurious, which [last] two are of the cat. of <sup>جَرْدُ</sup> <sup>تَطْيِفَةٍ</sup> [121]; and <sup>أَنْتَ</sup> <sup>اللَّيِّمُ</sup> <sup>جَدُّ</sup> <sup>اللَّيِّمِ</sup> Thou art the base, the very base and <sup>حَقُّ</sup> <sup>اللَّيِّمِ</sup> the really base and <sup>أَنْتَ</sup> <sup>لَيْيَمٌ</sup> <sup>جَدُّ</sup> <sup>لَيْيَمٍ</sup> and <sup>حَقُّ</sup> <sup>لَيْيَمٍ</sup> are also said in blame: (b) <sup>مَا</sup> <sup>شِئْتُ</sup> <sup>مِنْ</sup> <sup>كَذَا</sup> restricted to an *indet.*, as <sup>جَاءَنِي</sup> <sup>رَجُلٌ</sup> <sup>مَا</sup> <sup>شِئْتُ</sup> <sup>مِنْ</sup> <sup>رَجُلٍ</sup> A man, (that is) what or a thing that, or A man, a thing that, thou hast willed as a man, has come to me: <sup>مَا</sup>, which is either conjunct or an *indet.* qualified by the *prop.* after it, is in both cases *enunc.* of a suppressed *inch.*, the *prop.* being *ep.* of the *indet.*, i. e. <sup>شَيْءٌ</sup> <sup>شِئْتُ</sup> <sup>هُوَ</sup> <sup>الَّذِي</sup> <sup>شِئْتُ</sup> or <sup>شَيْءٌ</sup> <sup>شِئْتُ</sup>; or, if qualified by the *prop.* after it, may be *ep.* of the *indet.* before it: and in the sense of <sup>رَجُلٌ</sup> <sup>شَرَعَكَ</sup> <sup>مِنْ</sup> <sup>رَجُلٍ</sup> and <sup>رَجُلٌ</sup> <sup>مَا</sup> <sup>أَخٌ</sup> and <sup>رَجَالٌ</sup> <sup>كَفَيْكَ</sup> <sup>مِنْ</sup> <sup>رَجَالٍ</sup> and <sup>رَجَالَانِ</sup> <sup>حَسَبَكَ</sup> <sup>مِنْ</sup> <sup>رَجُلَيْنِ</sup> A man, and Two men, and Men, sufficing [143] thee as a man, or two men, or men; and the *prep.* and *gen.* in all of that import that the mentioned is the particularized by praise from (among the divisions of this genus, when

*they are assorted man by) man, and (two men by) two men,*  
 and (*men by) men*, as we said on <sup>رَجُلٌ</sup> <sup>أَفْضَلُ</sup> <sup>رَجُلٍ</sup> and <sup>رَجُلَيْنِ</sup>  
 and <sup>رَجَالٍ</sup> [118], the like [*prep. and gen.*] often occur-  
 ring after what praise and wonder are intended by, as  
<sup>لِلَّهِ</sup> <sup>دَرُ</sup> <sup>زَيْدٍ</sup> <sup>مِنْ</sup> <sup>رَجُلٍ</sup> [84], and <sup>يَا</sup> <sup>لَكَ</sup> <sup>مِنْ</sup> <sup>لَيْلٍ</sup> [48, 84], and  
 the meaning in all being one, vid. that he is the praised,  
 and the wonder is at it, exclusively, out of the aggregate  
 of this genus, when they are distributed and divided with  
 this division: (c) the qualified repeated, and *pre.* to such  
 as <sup>عِنْدِي</sup> <sup>رَجُلٌ</sup> <sup>رَجُلٌ</sup> <sup>صَدَقَ</sup> and <sup>سَوٌّ</sup>, as <sup>عِنْدِي</sup> <sup>رَجُلٌ</sup> <sup>رَجُلٌ</sup> <sup>صَدَقَ</sup>  
<sup>حِمَارٌ</sup> <sup>سَوٌّ</sup>: they often prefix the qualified to the *inf. n.* of  
 the *ep.*, so that, <sup>عِنْدِي</sup> <sup>رَجُلٌ</sup> <sup>رَجُلٌ</sup> <sup>صَدَقَ</sup> meaning <sup>رَجُلٌ</sup> <sup>صَادِقٌ</sup>, it is  
 as though you said <sup>عِنْدِي</sup> <sup>رَجُلٌ</sup> <sup>رَجُلٌ</sup> <sup>صَادِقٌ</sup>; and the 2nd  
<sup>رَجُلٌ</sup> with its *ep.* becomes *ep.* of the 1st, as in <sup>لَا</sup> <sup>مَاءَ</sup> <sup>مَاءَ</sup> <sup>رَجُلٍ</sup>  
<sup>بَارِدًا</sup> [102]; or the 2nd may be a *subst.* for the 1st, as is  
 said on XCVI. 15. 16. [153], except that the necessity  
 of their agreeing in determinateness and indeterminateness  
 makes its being an *ep.* more probable: (d) quantities, as  
<sup>عِنْدِي</sup> <sup>رَجَالٌ</sup> <sup>ثَلَاثَةٌ</sup> *Beside me are three men*: the Prophet  
 says <sup>النَّاسُ</sup> <sup>كَأَنَّ</sup> <sup>مِائَةَ</sup> <sup>لَا</sup> <sup>تَجِدُ</sup> <sup>فِيهَا</sup> <sup>رَاحِلَةً</sup> <sup>وَاحِدَةً</sup> *Mankind*  
*are like an hundred camels, wherein thou wilt not find one*  
*high-bred camel*; and you say <sup>عِنْدِي</sup> <sup>بُرٌّ</sup> <sup>قَفِيزَانِ</sup> *I have*

*wheat two قفيز measures* ; and similarly with نراع cubit,  
 شبر span, باع fathom, and other quantities indicating  
 length, shortness, scarcity, plenty, and the like : (2)  
 matter of hearsay, (a) common, frequent, vid. the *inf. n.*  
 [143], mostly i. q. the *act. part.*, as رجل صوم *A man*  
*abstaining* and عدل *just* ; sometimes i. q. the *pass. part.*,  
 as رجل رضى *A man liked*, i. e. مرضى : (b) not common,  
 vid. (a) a generic substantive notorious for some idea,  
 qualifying another generic substantive, as مررت برجل  
 مثل أسد : Mb says it is by supplying مثل, i. e. مثل أسد  
 (like) a lion ; and his rendering is strengthened by their  
 saying مررت برجل أسد شدة I passed by a man (like) a  
 lion in strength, i. e. يشابه الأسد شدة, so that شدة is  
 in the *acc.* as a *sp.* from the relation of مثل to the *pron.*  
 of the [man] mentioned, as in الكوز ممتلى ماء The  
 pitcher is full of water, according to what we mentioned  
 respecting هو زهير شعرا [77] : and sometimes برجل  
 الأسد شدة is said, which [الأسد] is a *subst.* according to  
 S, but according to Khl may be an *ep.* as rendered by  
 مررت برجل نار (like) the lion ; and they say مررت  
 برجل نار شدة, i. e. مثل نار حمرة (like) a fire in redness : or أسد

شِدَّةٌ and نَارُ حَمْرَةٍ may be i. q. كَامِلٌ شِدَّةٌ and حَمْرَةٌ *con-*  
*summate*, or *perfect*, in *strength* and *redness*, in which case  
 it is not by supplying the *pre. n.*, but is like اَنْتَ الرَّجُلُ  
 عِلْمًا, as we mentioned in the *d. s.* [77]; and in this con-  
 struction also the *acc.* is a *sp.* from the relation of كَامِلٌ  
 to the *pron.* of the [man] mentioned : but others than  
 Mb say that the concrete substantive in such *exs.* is to be  
 rendered by the *cp.* appropriate to it, so that رَجُلٌ اَسَدٌ  
 means رَجُلٌ جَرِيءٌ *bold*, and رَجُلٌ حِمَارٌ means رَجُلٌ بَلِيدٌ *stupid*;  
 and according to this rendering the *sp.* in such as رَجُلٌ  
 اَسَدٌ شِدَّةٌ has no meaning : the poet says

وَلَيْلٍ يَقُولُ النَّاسُ مِنْ ظُلُمَاتِهِ  
 سَوَاءٌ صَحِيحَاتُ الْعَيُونِ وَعَوْرُهَا  
 كَانَتْ لَنَا مِنْهُ بَيُوتًا حَصِينَةً  
 مَسُوحًا اَعَالِيهَا وَسَاجًا سَتُورُهَا

*And (many) a night, from whose glooms the people say,  
 Alike are the sound of eyes and their unsound ; as though  
 we had from it tents inaccessible from their height, whose  
 tops were haircloths, and whose curtains were teak !, i. e.  
 whose tops were black, and  
 whose curtains were thick : (b) the generic substantive*

qualifying that generic substantive, the expression being repeated in the sense of كَامِلٌ, as مَرَرْتُ بِرَجُلٍ رَجُلٍ, i. e. رَأَيْتُ رَجُلًا رَجُلًا *consummate in manliness*, and رَأَيْتُ رَجُلًا رَجُلًا, i. e. كَامِلًا *perfect*: (c) a generic substantive denoting what the thing is made of, and qualifying that thing, as هَذَا خَاتَمٌ حَدِيدٌ: S says such [constructions] as خَاتَمٌ طِينِيٌّ *A clay signet-ring*, صُفَّةٌ خَزٌّ *A silk covering of a saddle*, خَاتَمٌ حَدِيدِيٌّ *An iron signet-ring*, and بَابٌ سَاجٌّ *A teak door* are disliked in poetry also; but qualification by these concrete substantives is held to be allowable, though bad, according to the sense, through the rendering مَعْمُولٌ مِنْ طِينِيٍّ (*wrought of*) *clay*, and, if comparison be intended, لَيْسَ صُفَّةٌ كَالْخَزِّ بِسَرَجٍ خَزٌّ صُفَّةٌ means *by a saddle whose covering is (soft like) silk, (but is not silk)*: (d) [أَبٌ and أَخٌ in] their saying مَرَرْتُ بِرَجُلٍ أَبِي لَكَ *I passed by a man father of 10 and أَخٌ لَكَ brother to thee* and أَبِي لَكَ *father to thee* (R).

§ 143. They [often (IM)] qualify by the *inf. n.* (M, IM), as رَجُلٌ عَدْلٌ [142] and صَوْمٌ and زَوْرٌ *visiting* and كَفِيكَ and شَرَعَكَ [142] and مَرَرْتُ بِرَجُلٍ حَسْبِكَ, رَضِيٌّ and مِثْلَكَ and كَانِيكَ and مُحْسِبِكَ *like thee*, i. q.

(M); always *sing. masc.* (IM), as <sup>أ</sup>مَرَّتْ <sup>ب</sup>رَجُلٍ <sup>ع</sup>عَدْلٌ and <sup>أ</sup>بَا مَرَاتَيْنِ and <sup>أ</sup>بَا مَرَاةٍ <sup>ع</sup>عَدْلٌ and <sup>أ</sup>بَرَجَالٍ <sup>ع</sup>عَدْلٌ and <sup>أ</sup>بَرَجُلَيْنِ <sup>ع</sup>عَدْلٌ (IA). [Thus] <sup>أ</sup>نَا <sup>ر</sup>رَسُولَا <sup>ب</sup>رَبِّكَ in <sup>أ</sup>نَا <sup>ر</sup>رَسُولٌ (IA). XX. 49. *Verily we are the two messengers of thy Lord,* being i. q. <sup>أ</sup>مَرْسَلٌ, is unavoidably dualized; but in <sup>أ</sup>نَا <sup>ر</sup>رَسُولٌ XXVI. 15. *Verily we are the two messengers of the Lord of the worlds,* being i. q. <sup>أ</sup>رَّسَالَةٌ, may be made uniform for the *sing.*, *du.*, and *pl.*, as is done in qualifying by *inf. ns.*, like <sup>أ</sup>صُومٌ and <sup>أ</sup>زُورٌ (K on XXVI. 15.). Qualification by the *inf. n.*, [which is contrary to the *o. f.*, because it indicates the meaning, not its subject (142) (IA),] is explained by suppression of a *pre. n.*, [as some say, i. e. <sup>أ</sup>ذُو <sup>أ</sup>صُومٍ and <sup>أ</sup>ذُو <sup>أ</sup>رِضًى (R); or by putting <sup>أ</sup>عَدْلٌ in the place of <sup>أ</sup>عَادِلٌ (IA)]; or [rather (R)] by hyperbole (R, IA), the name of the accident being unrestrictedly applied to the *ag.* and *obj.*, as though from the frequency of the act they were embodied of it (R).

§ 144. The [enunciatory (IH)] *prop.* [containing truth or falsehood (M)] is used as an *ep.* for (I) the *indet.* (M, IH, IA) only (M, IA), not the *det.*, because the *prop.* is [akin to the *indet.*, as being (R)] renderable by the *indet.*, [as قَامَ رَجُلٌ ذَهَبَ أَبُوهُ or ذَاهِبٌ أَبُوهُ by ذَاهِبٌ أَبُوهُ,

and <sup>أَبُو</sup> <sup>زَيْدٍ</sup> <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>أَبُو</sup> <sup>زَيْدٍ</sup> by <sup>كَأَنِّي</sup> <sup>أَبُو</sup> <sup>زَيْدًا</sup> (R): (2) the  
n. made *det.* by the generic <sup>أَل</sup>, [as some assert (IA),] as

وَلَقَدْ أَمَرَ عَلَى <sup>أَلَّتِّيمِ</sup> <sup>يَسْبَنِي</sup> \* فَمَضَيْتُ ثَمَّتَ قُلْتُ لَا يَعْنِينِي

(R, IA) *By God, assuredly I pass by the base fellow that  
reviles me; and go away, then say, He means me not* (J)

and <sup>رَايَةً</sup> <sup>لَكُمْ</sup> <sup>الَّيْلِ</sup> <sup>نَسْلَخُ</sup> <sup>مِنْهُ</sup> <sup>النَّهَارَ</sup> XXXVI. 37. *And the  
night that We draw forth the day from is a sign for you*

(IA), because its determination is [only] *lit.* (R); but

that is not certain, since <sup>نَسْلَخُ</sup> and <sup>يَسْبَنِي</sup> may be *ds. s.*

(IA). It must have a *pron.* (IH, IA) relating to that *indet.*

(Jm), to connect it with the qualified : but the *pron.* is

sometimes suppressed (R, IA), because indicated, as

وَمَا أَدْرِى أَغَيَّرَهُمْ تَنَاءً \* وَطُولُ الدَّهْرِ أَمْ مَالُ أَصَابُوا

[by Jarīr, *And I know not whether mutual distance have  
altered them, and length of time, or wealth (that) they*

*have gotten* (J)], i. e. <sup>أَصَابُوا</sup>, and <sup>وَأَتَقَوْا</sup> <sup>يَوْمًا</sup> <sup>لَا</sup> <sup>تَجْزَى</sup>

<sup>نَفْسٌ</sup> <sup>عَنْ</sup> <sup>نَفْسٍ</sup> <sup>شَيْئًا</sup> II. 45. *And fear a day (wherein)  
a soul shall not make satisfaction for a soul at all, i. e.*

(IA). The *cop.* of the *prop.* used as an *ep.* is  
only the *pron.*, mentioned, as XVII. 95. [1] : or supplied,

in the *nom.*, as <sup>أَنْ</sup> <sup>يَقْتُلُوكَ</sup> <sup>أَلْخَ</sup> [505], i. e. <sup>هُوَ</sup> <sup>عَارٌ</sup>; or *acc.*,

as <sup>حَمِيَّتُهُ</sup> [63], i. e. <sup>حَمِيَّتُهُ</sup>; or *gen.*, as II. 45., i. e. <sup>فِيهِ</sup> (ML). As some say, the *prep.* and *gen.* are suppressed all at once: but, as others say, [gradually, first (IA)] the *prep.* [alone (ML)], the *pron.* being then [put into the *acc.*, and (ML)] attached to the *v.*, [so that it becomes <sup>تَجْزِيَةً</sup> (IA), as in <sup>وَيَوْمَ شَهِدْنَا آلَ الْخِ</sup> (66), i. e. <sup>فِيهِ</sup> (ML)]; and afterwards this [attached (IA)] *pron.* (IA, ML), when in the *acc.* (ML), so that it becomes <sup>تَجْزِي</sup> (IA): the 1st saying being transmitted from S, and the 2nd from Akh. The *prop.* occurring as an *ep.* must be enunciatory, instances transmitted to the contrary being paraphrased [34] (ML). The requisitive *prop.* does not occur as an *ep.*; though it does as an *enunc.*, contrary to the opinion of IAm<sup>b</sup>, as <sup>زَيْدٌ أَضْرِبْهُ</sup> [26] (IA). Sometimes, however, the requisitive [*prop.* apparently (IA)] occurs as an *ep.*, by subaudition of a *saying*, which is [really (R)] the *ep.* (R, IA), the requisitive *prop.* being its *reg.* (IA): the saying [of Al'Ajjā] (J)]

حَتَّىٰ إِذَا جَنَّ الظَّلَامُ وَاخْتَلَطَ

جَاؤُوا بِمُدْقٍ هَلْ رَأَيْتَ الذِّئْبَ قَطًّا

[Until, when the darkness of the night overspread the light of the day, and blended with the light, they brought to me watered milk, (whereof it is said,) Hast thou seen the wolf ever? (Jsh)] meaning (M, R, IA, ML) <sup>بِمُدْقٍ مَقُولٍ</sup>



مَقُولٌ فِيهِ هَذَا الْقَوْلُ (M, R), on account of its dark color, because it is diluted milk (M), [or] مَقُولٌ فِيهِ هَلْ الْخ (M), [or] مَقُولٌ عِنْدَ رُؤْيَتِهِ ذَلِكَ (IA), [or]

فَإِنَّمَا أَنْتَ أَخٌ لَنَا نَعْدَمُهُ

[For thou art only a brother (of whom it is said), May God grant we lose him not! (Jsh)] meaning أَخٌ مَقُولٌ فِيهِ (ML): as it occurs as a *d. s.*, like لَقِيتُ زَيْدًا أَضْرِبْهُ I met Zaid, (it being said of him,) Beat thou him, i. e. مَقُولًا فِي حَقِّ هَذَا الْقَوْلِ; and 2nd *obj.* in the *cat.* of طَلْحٍ (R), like [the saying of Abu -dDardá (M)] وَجَدْتُ النَّاسَ أَخْبَرَ تَقْلَهُ I have found men to be (persons whereof it is said,) Try him: thou wilt hate him (M, R), i. e. مَقُولًا فِيهِمْ هَذَا الْمَقَالُ Zaid (is a person whereof it is said,) Beat thou him; but most hold it to be unnecessary (IA).

§ 145. They qualify by (1) the state of the qualified, [often (R), as مَرَرْتُ بِرَجُلٍ حَسَنٍ I passed by a goodly man, since the *goodliness* is the state and quality of the man (Jm)]; (2) the state of its (M, IH) connected (M), [i. e.] belonging, [i. e. by a relative *ep.* accruing to it

because of its belonging (Jm),] as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>حَسَنٍ</sup> <sup>غُلَامَةٍ</sup> <sup>مَرَرْتُ</sup>  
*I passed by a man whose young man was goodly* (IH),  
 since the man's *being goodly as to the young man* is a  
 meaning in the *man*, even though it be relative (Jm).  
 This connected, (1) if pronounced with Tanwīn, agrees  
 with the *ant.* in case, without dispute, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>مَرَرْتُ</sup>  
<sup>ضَارِبٍ</sup> <sup>أَبَاةَ</sup> <sup>زَيْدٍ</sup> and <sup>ضَارِبٍ</sup> <sup>أَبَاةَ</sup> <sup>زَيْدٍ</sup>; and the *act.* and *pass.*  
*parts.* governing the direct *obj.* in the *acc.* are then not  
 past [345]: (2) if *pre.*, is (a) an assimilate *ep.*, which  
 must be *pre.* to its *ag.*, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>حَسَنٍ</sup> <sup>الْوَجْدَةِ</sup>, since  
 it has no *obj.*: (b) not an assimilate *ep.*, (a) past, *intrans.*,  
 which is *pre.* to the *ag.*, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>قَاتِمٍ</sup> <sup>الْغُلَامِ</sup> [349];  
 and does not become *det.* because of its prefixion to its  
*reg.* [111]: and *trans.*, which may not be *pre.* to the *ag.*,  
 because, if you prefix it to the *ag.* without mentioning  
 the direct *obj.*, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>ضَارِبٍ</sup> <sup>الْغُلَامِ</sup>, the *ag.* is liable to  
 be mistaken for the *obj.*, so that the *act. part.* is not  
 known to be connected, while, if you mention the direct  
*obj.*, it also is not allowable [345]; and, if *pre.* to the  
 direct *obj.*, must be followed by the *ag.* in the *nom.*, as  
<sup>بِزَيْدٍ</sup> <sup>ضَارِبٍ</sup> <sup>غُلَامَةٍ</sup> <sup>عَمْرٍو</sup> and <sup>بِزَيْدٍ</sup> <sup>ضَارِبٍ</sup> <sup>غُلَامَةٍ</sup> <sup>أَمْسٍ</sup>,  
 since, if we did not mention [the *ag.*], the *act. part.* would  
 be unconnected; and becomes *det.* by reason of the pro-  
 thesis, because *pre.* to a *n.* not its *reg.*: (b) not past,  
 which, according to S, may be made an *ep.* unrestrictedly

like the one pronounced with Tanwīn, whether it be present or future, as <sup>غَدًا</sup> <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>ضَارِبٍ</sup> <sup>غُلَامَةٍ</sup> <sup>زَيْدٍ</sup> <sup>الْآنَ</sup>; and whether it denote *physical action*, i. e. what is *sensible, visible*, like <sup>ضَارِبٍ</sup> and <sup>قَاتِلٍ</sup>, or *other than physical action*, like <sup>عَالِمٍ</sup>, <sup>عَارِفٍ</sup>, <sup>مُخَالَطٍ</sup>, and <sup>مُلَازِمٍ</sup>: but, as Y says, if present, must be in the *acc.* as a *d. s.*, even though it be to an *indet.*, whether it denote *physical action* or not, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>ضَارِبَةٍ</sup> <sup>عَمْرٍو</sup> and <sup>بِزَيْدٍ</sup> <sup>مُخَالَطَةٍ</sup> <sup>دَاوُدَ</sup>; and, if future, must be in the *nom.*, whether it denote *physical action* or not, as being with the subsequent *nom.* a nominal *prop. ep.* of the *indet.*, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>ضَارِبَةٍ</sup> <sup>عَمْرٍو</sup>: while S agrees with him as to the allowability of the *acc.* in the 1st, and *nom.* in the 2nd; but disagrees with him as to their necessity, citing the saying of Ibn Mayyāda

وَنَظَرْتُ مِنْ خَلَلِ السُّتُورِ بِأَعْيُنٍ  
مَرْضَى مُخَالَطَهَا السَّقَامَ صَحَابِ

*And thou gazedst from the chink of the curtains with eyes ailing, that sickness is infecting, sound, where the act. part., denoting unrestrictedness [in time], is in the predicament of the present and future, and saying that the version is مُخَالَطَهَا with the gen., while others cite*

حَمِينَ الْعَرَاقِيبِ الْعَصَا وَتَرَكْنَهُ \* بِهٖ نَفْسٌ عَالٍ مُخَالَطَةً يَهْرَ

They defended the hock-tendons from the encroaching of the horse *Al'Asà*, and left him having in him hard breathing that panting is pervading with the *nom.* of <sup>مُخَالَطَةٌ</sup> *مُخَالَطَةٌ*, which Y might attribute to inchoation: and, as IIU says, if denoting *physical action*, must be in the *nom.* by inchoation, whether it be present or future; and, if denoting *other than physical action*, then, if present, must be in the *acc.* as a *d. s.*, and, if future, must be in apposition with the *ant.*: while S controverts him also as to the necessity, not as to the allowability. All of this is when you intend to make the *act. part.* govern like the *v.*: but, when you do not intend that, and make it a *n.*, only the *nom.* is allowable in every case, as <sup>مَرَرْتُ بِرَجُلٍ مُلَازِمَةٍ رَجُلٍ</sup> *مَرَرْتُ بِرَجُلٍ مُلَازِمَةٍ رَجُلٍ*, i. e. *صَاحِبٍ* *I passed by a man whose attendant was a man*, you treat <sup>مُلَازِمَةٍ</sup> *مُلَازِمَةٍ* like what is not derived from the *v.*, as you treat <sup>صَاحِبَةٍ</sup> *صَاحِبَةٍ* whose companion; and accordingly you say in the *du.* and *pl.* <sup>بِرَجُلٍ مُلَازِمَةِ الزَّيْدَانِ</sup> *بِرَجُلٍ مُلَازِمَةِ الزَّيْدَانِ* and <sup>مُلَازِمَةٌ بَنُو قُلَانٍ</sup> *مُلَازِمَةٌ بَنُو قُلَانٍ*. The following [*eps.*] other than the *act. part.*, *pass. part.*, and assimilate *ep.*, occur connected, (1) regularly, vid. the *rel. n.*, as <sup>بِرَجُلٍ مِصْرِيٍّ حِمَارَةٍ</sup> *بِرَجُلٍ مِصْرِيٍّ حِمَارَةٍ*, by a man whose ass was Egyptian, because, being i. q. <sup>مَنْسُوبٍ</sup> *مَنْسُوبٍ*, it governs with its government: (2) by hearsay, badly, vid. (a) <sup>سِوَاءٍ</sup> *سِوَاءٍ* and <sup>بِرَجُلٍ سِوَاءٍ هُوَ وَالْعَدَمِ</sup> *بِرَجُلٍ سِوَاءٍ هُوَ وَالْعَدَمِ*, as <sup>بِرَجُلٍ سِوَاءٍ هُوَ وَالْعَدَمِ</sup> *بِرَجُلٍ سِوَاءٍ هُوَ وَالْعَدَمِ* by a man such that he and non-existence, and

his father and his mother, were equal or alike, the chaste, well-known construction being to put سَوَاء into the nom. [as a prepos. enunc. (K, B on II. 5.)] by inchoation, according to which it is bad [though allowed by Z and B] that اِنَّ الَّذِيْنَ كَفَرُوْا سَوَاءٌ اَلَيْهِمْ اَنْذَارُكَ وَعَدْمَةٌ in the place of the nom. should be ag. of سَوَاء in اِنَّ الَّذِيْنَ كَفَرُوْا سَوَاءٌ اَلَيْهِمْ اَنْذَارُكَ وَعَدْمَةٌ II. 5. *Verily they that disbelieve, alike etc.* [28] on the ground that سَوَاء alone is in the nom. as pred. of اِنَّ الَّذِيْنَ كَفَرُوْا سَوَاءٌ اَلَيْهِمْ اَنْذَارُكَ وَعَدْمَةٌ were said (K, B), as you say مَرَرْتُ بِرَجُلٍ اِنَّ زَيْدًا مَخْتَصِمٌ اَبُوهُ وَاَبْنُ عَمَةٍ (K); and as مَرَرْتُ بِرَجُلٍ اِنَّ زَيْدًا مَخْتَصِمٌ اَبُوهُ وَاَبْنُ عَمَةٍ I passed by a man whose dirham was complete, i. e. تَامٌ, so that it requires one ag., contrary to the 1st, because, being i. q. مَسْتُورٌ, it is between two and upwards; (b) [رَجُلٌ and حَسْبٌ in] your saying رَجُلٌ حَسْبُكَ by a man whose bounty was sufficient for thee and whose father was a man, i. e. كَامِلٌ perfect; (c) the quantities, as رَجُلٌ عَشْرَةُ غُلَامَةٍ by a man whose young men were 10 and رَجُلٌ طَوْلُهَا ذِرَاعٌ by a serpent whose length was a cubit; (d) the generic substantive denoting what the thing is made of, as رَجُلٌ خَزٌّ صَفْتُهُ by a saddle whose covering was silk and رَجُلٌ خَاتَمَةٌ by a book whose binding was gold.

by a letter whose seal was clay; (e) the generic substantive

notorious for some idea, as <sup>بِرَجُلٍ</sup> <sup>أَسَدٌ</sup> <sup>غَلَامَةٌ</sup> by a man

whose young man was a lion, i. e. <sup>جَرِيءٌ</sup> bold; (f) [مِثْلُ]

and <sup>أَبٍ</sup> in] your saying <sup>أَبُوهُ</sup> <sup>مِثْلِكَ</sup> <sup>بِرَجُلٍ</sup> and <sup>أَبِي</sup> <sup>بِرَجُلٍ</sup>

<sup>أُمِّهِ</sup> <sup>عَشْرَةَ</sup> <sup>أَبُو</sup> by a man whose father was like thee and

whose mother's father was a father of 10. These are all

are among the *prims.* that occur as *eps.* not in accordance with analogy [142] (R).

§ 146. As the *ep.* agrees with the qualified in its inflection, so does it agree with it in number, determinateness and indeterminateness, and gender: except when it is (1) [denotative of] the act of what is connected with the qualified, for it agrees with the qualified in inflection and determinateness and indeterminateness, but not in anything else; (2) an *ep.* wherein the *masc.* and *fem.* are alike, as <sup>فَعُولٌ</sup> [i. q. <sup>فَاعِلٌ</sup>] and <sup>فَعِيلٌ</sup> i. q. <sup>مَفْعُولٌ</sup> [269];

(3) a *fem.* applied to the *masc.*, as <sup>رَبْعَةٌ</sup> and <sup>لَامَةٌ</sup> [265] (M). [See also § 143 and § 356.] The *ep.* follows the qualified (IA, Sh, ML), as inflectionists say, in four out of ten things (Sh, ML), which is the case only in the proper *ep.* (ML); but really (Sh) in [two out of five, vid. one of the three cases of (Sh)] inflection, and [one of (Sh)] determinateness and indeterminateness, [as <sup>مَرُوتٌ</sup>

<sup>بِقَوْمٍ</sup> <sup>كَرَمَاءَ</sup> and <sup>بِزَيْدٍ</sup> <sup>الْكَرِيمِ</sup> (IA)]. In number and gender

its predicament is that of the *v.* [that would occupy its place in that sentence (Sh) : and therefore, if it govern in the *nom.* a latent *pron.*, it agrees with the qualified unrestrictedly, as <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> زَيْدٌ رَجُلٌ حَسَنٌ, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَلْهِنْدَانِ, هِنْدٌ اَمْرَاةٌ حَسَنَةٌ, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَلْهِنْدَانِ, اَلْهِنْدَاتُ نِسَاءٌ حَسَنَاتٌ; so that it agrees in gender and number. as the *v.* would agree if you put a *v.* in the place of the *ep*, and said <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> رَجُلٌ حَسَنٌ, <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اِمْرَاةٌ حَسَنَةٌ, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> رِجَالٌ حَسَنُونَ, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> نِسَاءٌ حَسَنَاتٌ: while, if it govern in the *nom.* an explicit *n.*, it agrees in gender with that explicit *n.*, but in number is *sing.*; so that it follows the course of the *v.* when governing an explicit *n.* in the *nom.* (IA)], as <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَمَةٌ حَسَنَةٌ [and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَبُوها] (Sh)], like <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَمَةٌ (IA, Sh) and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَبُوها, whence رَبَّنَا اَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا IV. 77. *Our Lord, deliver us out of this city whose inhabitants are wrong-doers*, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَبَاوَةٌ and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> رِجَالٌ حَسَنُونَ (Sh), and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> رِجَالٌ حَسَنُونَ and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اِمْرَاةٌ حَسَنَةٌ, like <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَبَاوَةٌ and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَبَاوَةٌ (IA), not <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> حَسَنِينَ and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> اَكْلُونِي الْبَرَاغِيثَ, save according to the *dial.* of الْبَرَاغِيثَ, حَسَنِينَ,

[21]; except that the Arabs, treating the broken *pl.* like the *sing.*, allow as chaste <sup>قَعُودٌ</sup> <sup>غُلْمَانُهُ</sup> <sup>بِرَجُلٍ</sup> <sup>مَرَرْتُ</sup>, as you say <sup>قَاعِدٌ</sup> <sup>غُلْمَانُهُ</sup> (Sh). The result, therefore, is that (IA) the [1st (145) (IH)] *ep.* [qualifying by the state of the qualified (R), (and) governing a *pron.* in the *nom.* (IA),] follows the qualified in [four out of ten things, one of the three cases of (R, IA)] inflection; and [one of (R, IA)] determinateness and indeterminateness, [though some of the KK allow the *indet.* to be qualified by the *det.* in what contains praise or blame, citing <sup>وَيْلٌ</sup> <sup>لِكُلِّ</sup> <sup>هَمْزَةٍ</sup> CIV. 1. 2. *Woe unto every slanderer, back-biter, who hath amassed wealth!*, and Akh allows the qualified *indet.* to be qualified by the *det.*, saying that <sup>فَإِنْ</sup> <sup>عُثِرَ</sup> <sup>عَلَى</sup> (R) in <sup>أَخْرَانِ</sup> <sup>يَقُومَانِ</sup> <sup>مَقَامَهَا</sup> <sup>الْأُولَيَانِ</sup> is *ep.* of <sup>أَنْهَمَا</sup> <sup>اسْتَحَقَّا</sup> <sup>أَيْضًا</sup> <sup>فَأَخْرَانِ</sup> <sup>يَقُومَانِ</sup> <sup>مَقَامَهَا</sup> <sup>مِنَ</sup> <sup>الَّذِينَ</sup> <sup>اسْتَحَقُّ</sup> <sup>الْأُولَيَانِ</sup> <sup>عَلَيْهِمْ</sup> V. 106 *And if it be discovered that they have incurred a sin, then the testimony shall be the testimony of two others, that shall stand in their place, of them that it hath been incurred against, i. e. the heirs, the meetest for testimony, by reason of their kinship and their knowledge*]; and [one of (R, IA)] the three numbers, [though <sup>أَكْسَارٌ</sup> <sup>بِرَمَّةٍ</sup> <sup>أَعْشَارٌ</sup> and <sup>أَكْسَارٌ</sup> <sup>أَكْسَارٌ</sup> <sup>أَكْسَارٌ</sup> *A cooking-pot of pieces, and fragments, joined together, ثَوْبٌ <sup>أَسْمَالٌ</sup> *A worn out garment, and نَطْلَقَةٌ <sup>أَمْشَاجٌ</sup> *mixed semen* are said, because the**



*cooking pot* is joined together from the *pieces* and *fragments*, and the *garment* made up of cuttings every one of which is *worn out*, and the *semen* compounded of things every one of which is *mixed*, and they are emboldened to that by the fact that <sup>٩٨٤</sup>أفعال, being a *pl.* of paucity, is in the predicament of the *sing.*, as <sup>٩٨٤</sup>نَسَقِيكُمْ مِمَّا فِي بُطُونِهِ, XVI. 68. *We give you to drink of what is in their bellies*, the *pron.* belonging to <sup>٩٨٤</sup>الأنعام, and, S says, is a *sing.*, not a *pl.*, though <sup>٩٨٤</sup>لَحْمٍ خَرَادِيلُ <sup>٩٨٤</sup>تَمِيصُ شِرَازِمُ a *tattered shirt* and <sup>٩٨٤</sup>لَحْمٍ خَرَادِيلُ <sup>٩٨٤</sup>تَمِيصُ *minced meat* occur (R); and [one of (R, IA)] the two genders (IH, IA), except when it is an *ep.* wherein the *masc.* and *fem.* are alike, like <sup>٩٨٤</sup>فَاعِلٌ i. q. <sup>٩٨٤</sup>فَاعِلٌ or <sup>٩٨٤</sup>فَاعِلٌ i. q. <sup>٩٨٤</sup>مَفْعُولٌ, or is a *fem. ep.* applied to the *masc.*, like <sup>٩٨٤</sup>عَلَامَةٌ (Jm): while the [2nd (IH), connected (R, ML)] *ep.* [qualifying by the state of the belonging (R), (and) governing an explicit *n.* in the *nom.* (IA),] follows [the qualified (IH, IA)] in [only (ML) two out of (R, IA, ML) the first (IH)] five, [one of the {three (R, DM)} cases of inflection, and one of determinateness and indeterminateness (R, IA, ML)]; being like the *v.* [governing an explicit *n.* in the *nom.* (IA)] in (IH, IA, ML) the [five (k, IA)] remaining ones (IH, IA), the three numbers and two genders (R, IA, ML); so that, whether the *ag.* be *sing.*, *du.*, or *pl.*, it is *sing.* (R, IA), even if the qualified be different from that (IA), except that the *ep.* governing

a [broken (DM)] *pl.* in the *nom.* may in chaste [usage] be a *sing.* or broken [*pl.*] (ML); and, whether the *ag.* be *masc.* or *fem.*, it agrees therewith (R, IA), even if the qualified be *fem.* or *masc.* (IA), or is *masc.* when the *ag.* is improperly *fem.* or proper but separated (R). Hence قَامَ رَجُلٌ قَاعِدٌ غُلْمَانَةٌ is good, [as يَقْعِدُ غُلْمَانَةٌ is good; and قَاعِدَةٌ غُلْمَانَةٌ also, because the *ag.* is an improper *fem.*, as يَقْعِدُ غُلْمَانَةٌ is good (R)]: and قَاعِدُونَ غُلْمَانَةٌ is weak, [because it is equivalent to يَقْعِدُونَ غُلْمَانَةٌ; but less weak than يَقْعِدُونَ غُلْمَانَةٌ, because the *ل* and *و* in the *v.* are mostly *ags.*, contrary to the *ل* and *و* in the *du.* and *pl.* of the *n.*, for they are *ps.* applied as signs of the *du.* and *pl.* (R)]: and قَعُودٌ غُلْمَانَةٌ is allowable (IH), because, when you break the *n.* resembling the *v.*, it becomes literally excluded from its commensurability with, and affinity to, the *v.*, because the *v.* is not broken; so that قَعُودٌ غُلْمَانَةٌ does not contain a semblance of combination of two *ags.*, as قَاعِدُونَ غُلْمَانَةٌ does, because of its resemblance to يَقْعِدُونَ غُلْمَانَةٌ, in which two *ags.* are apparently combined unless the *و* be excluded from the quality of *n.* to that of *p.*, or the explicit *n.* be made a *subst.* for the *pron.*, or the *v.* be made an *enunc.* preceding the *inch.* (R): and the broken *pl.* is [pronounced by some to be (Sh)] pre-

ferable (Sh, ML) to the *sing.* (Sh, DM), which opinion I hold (Sh), as

بَكَرْتُ عَلَيْهِ بُكَرَةً فَوَجَدْتُهُ \* قَعُودًا لَدَيْهِ بِالصَّرِيمِ عَوَازِلَهُ

[by Zuhair, I came to him in the early morning, and found him to be such that his upbraiders were sitting beside him in the detached sand-heaps (DM)], this verse being adducible in evidence because this predicament holds good also in the *enunc.* and *d. s.* (ML); while the sound *pl.* is said only by him that says أَكْلُونِي الْبَرَاعِيثُ (Sh). And, if you rightly considered, you would find the 1st *ep.* also to be like the *v.* in the five remaining ones, because its *ag.* is then the *pron.* covert in it relating to its qualified, and the *v.*, when attributed to the *pron.*, has the ا affixed to it in the *du.*, the , in the rational *pl. masc.*, and the ى in the *pl. fem.*, and is femininized in the *sing.*

*fem.*; for which reason you say بِرَجُلَيْنِ, بِرَجُلٍ ضَارِبٍ, بِامْرَأَتَيْنِ, بِامْرَأَةٍ ضَارِبَةٍ, and بِرَجَالٍ ضَارِبِينَ, ضَارِبِينَ, يَضْرِبَانِ, يَضْرِبُ, as you say يَضْرِبُونَ, يَضْرِبُونَ, and يَضْرِبُونَ, يَضْرِبُونَ, and يَضْرِبُونَ (R). In

سُبِّحَ اسْمُ رَبِّكَ الْأَعْلَى LXXXVII. 1. Glorify thou the most high name of thy Lord, or the name of thy Lord the Most High اسْمُ الْأَعْلَى may be *ep.* of the [pre. (DM)] or [post. (DM)] رَّبِّ : but in زَيْدٌ الظَّرِيفُ : رَّبِّ

*The clever young man of Zaid came to me* the *ep.* belongs to the *pre.*, not to the *post.*, except by reason of indication, because the *post.* is put only for particularization, not for its own sake, [whereas the *post.* in the text is intended by the predicament of the *pre.*, i. e. the glorification (DM)]; and conversely in *كُلُّ فَتًى يَتَّقِي فَائِزٌ* *Every youth that is pious is fortunate* the *ep.* belongs to the *post.*, because the *pre.* is put only for generalization, not for the sake of passing judgment upon it (ML). [But] in XXX. 31. [117] *فَرِحُونَ* may be [in the *nom.* as (K)] *ep.* of *كُلُّ* (K, B), like

*وَكُلُّ خَلِيلٍ غَيْرِ هَاضِمٍ نَفْسُهُ \* فَبِالْصَدِّ وَالْأَعْرَاضِ عَنْهُ جَدِيرٌ*  
(K), by AshShammākh, *And every friend other than the breaker of his heart for the sake of his friend is worthy of being shunned and turned away from* : AH says that *صَالِحٌ* in *كُلُّ رَجُلٍ صَالِحٌ* may be in the *gen.* as *ep.* of *رَجُلٍ*, which is the more frequent, as *جَادَتْ عَلَيْهَا النَّحْبُ* [117]; or *nom.* as *ep.* of *كُلُّ* (N): [and] in Ka'b's saying

*وَقَالَ كُلُّ خَلِيلٍ كُنْتُ أَمَلُهُ \* لَا إِلَهِيَنَّكَ إِنِّي عَنْكَ مَشْغُولٌ*  
*And said every friend that I was wont to hope for (the beneficence, or aid, of), i. e. أَمَلٌ خَيْرٌ or مَعُونَةٌ*, because substances are not hoped for, *Assuredly I will not divert thee (from thy plight, by lightening it to thee and com-*

*forting thee; wherefore fend for thyself*) : verily, or because  
 [520], *I am so busied as to be distracted from thee* كُنْ  
 and its two regs. are an ep. of خَلِيلٌ or كُلٌّ, so that their  
 position is that of a gen. or nom.; but the 1st is better,  
 because كُلٌّ is prefixed only to import *generality*, the real  
 subject being its gen. (BS). Therefore وَكُلٌّ أَخٌ لِّكَ [90]  
 is of weak authority (BS, ML), because كُلٌّ is qualified;  
 whereas its gen. ought to be qualified, because it is the  
 intended (BS), and إِلَّا الْفَرَقْدَيْنِ ought to be said, with the  
 gen as ep. of أَخٌ (DM). There is no harm in our men-  
 tioning some of the predicaments of the ep. neglected by  
 [Z and] III. The 1st is the union of eps. with separa-  
 tion of qualifieds. When the ep. is single, and has two  
 regs., (1) if they agree in inflection, (a) if because of cou-  
 pling, then, (a) if they agree in determinateness and inde-  
 terminateness, their eps. may be separated, as جَاءَنِي زَيْدٌ  
 الطَّرِيفُ وَعَمْرُو الطَّرِيفِ The clever Zaid and the clever  
 'Amr came to me; or united, as جَاءَنِي زَيْدٌ وَعَمْرُو الطَّرِيفَانِ  
 The clever Zaid and 'Amr came to me, the masc. then  
 prevailing over the fem., as رَأَيْتُ رَجُلًا وَامْرَأَةً طَرِيفَيْنِ I saw  
 a clever man and woman, and the rational over the irra-  
 tional, as مَرَرْتُ بِالزَّيْدَيْنِ وَفَرَسَهُمَا الْمُقْبِلَيْنِ I passed by the  
 advancing two Zaid and their horse, as likewise is the  
 case in the enunc. and d. s., as الزَّيْدَانِ وَالْحِمَارَةُ مُقْبِلُونَ

*The two Zaid and the she-ass are advancing* and جَائِنِي  
 زَيْدٌ وَهِنْدٌ وَالْحِمَارُ مُسْرِعَيْنِ *Zaid and Hind and the he-ass*  
*came to me making haste*; (b) if they differ in determi-  
 nateness and indeterminateness, their *eps.* cannot be united,  
 so that you do not say هَذِهِ نَاقَةٌ وَفَصِيلُهَا الرَّاتِعَانِ nor  
 رَاتِعَانِ, because difference of the *cp.* and qualified in  
 determinateness and indeterminateness is disallowed; and  
 therefore they are either separated or united in an anaco-  
 luthic *ep.*, as جَائِنِي رَجُلٌ وَزَيْدٌ الظَّرِيفَيْنِ *A man and Zaid (I*  
*mean) the two clever ones came to me*: (b) if not because of  
 coupling, as اَعْطَيْتُ زَيْدًا اَبَاً *I gave Zaid his father*,  
 their *eps.* may not be united, but are separated or united  
 in an anacoluthic *cp.*, because the *appos.* is in the predi-  
 cament of the *ant.* as to inflection, and one *n.* is not 1st  
*obj.* and 2nd: (2) if they differ in inflection, then, (a) if  
 they differ in sense also, their *eps.* may not be united,  
 so that they are either separated or united in an anaco-  
 luthic *cp.*, because the *appos.* is in the predicament of  
 the *ant.* as to inflection, and one *n.* [as *appos.* of the  
 2nd *reg.*] is not *obj.* of [itself as *appos.* of] the 1st;  
 and, if separated, the *ep.* of each one of them should  
 properly be beside it, as لَقِيَ زَيْدٌ الظَّرِيفُ عَمْرًا الظَّرِيفَ  
*The clever Zaid met the clever 'Amr*, though they may be  
 put together, as لَقِيَ زَيْدٌ عَمْرًا الظَّرِيفُ الظَّرِيفَ, the *ep.*

of the 2nd being beside it, and the *ep.* of the 1st after the *ep.* of the 2nd, because, when separation of the *ep.* and its qualified is unavoidable, separation of one from its companion is better than separation of both together, as in the *d. s.* [74]: (b) if they agree in sense, as ضَارَبَ زَيْدٌ <sup>٩٨</sup> <sup>٩٨</sup> *Zaid fought with 'Amr*, their state is similar according to the BB; while Hsh and 'Th allow their *eps.* to be united, from regard to the sense, since each of them is *ag.* and *obj.* in respect of the sense, except that Hsh, giving preponderance to the side of the *ag.*, because it is the essential of the sentence, puts the *ep.* into the *nom.*, as ضَارَبَ زَيْدٌ <sup>٩٨</sup> <sup>٩٨</sup> *عَمْرًا الظَّرِيفَانِ*, while Th makes the *nom.* and *acc.* equal, because of their equality in sense. If the *op.* [of the two *regs.*] be not single. then, (1) if it be repeated for corroboration, the *eps.* may be united, as ضَارَبَ زَيْدٌ <sup>٩٨</sup> <sup>٩٨</sup> *وَقَامَ عَمْرُو الظَّرِيفَانِ*: (2) if it be not repeated for corroboration, then, (a) if the two *ops.* be of one sort, i. e. both [*ns.*, *vs.*, or *ps.*] governing the *nom.* or *acc.*, or both *ns.* [or *ps.*] governing the *gen.*, or both *inchs.* or *enuncs.*, (a) when one of them is coupled to the other, and the two *regs.* share in one name, as when they are both *ags.*, *objs.*, *enuncs.*, or *inchs.*, their *eps.* may be united, according to S and Khl, when the two [*regs.*] agree in determinateness and indeterminateness, as ضَرَبْتُ زَيْدًا <sup>٩٨</sup> <sup>٩٨</sup> *وَأَكْرَمْتُ بَكْرًا* and قَامَ زَيْدٌ <sup>٩٨</sup> <sup>٩٨</sup> *وَقَعَدَ عَمْرُو الظَّرِيفَانِ*

and جَانَنِي غَلَامٌ زَيْدٌ and أَبُو عَمْرٍو الطَّرِيفِي and الطَّرِيفِي and whether الطَّرِيفَانِ be *ep.* of the two *inchs.* or two *enuncs.* ; but Mb, Zj, and many of the moderns disallow that, except when the two *ops.* agree in sense together with the conditions mentioned, as جَلَسَ أَخُوكَ وَقَعْدَ أَبِيكَ الْكَرِيمَانِ Thy generous brother and father sat ; and Mb disallows such as هَذَا رَجُلٌ وَذَلِكَ أَمْرًا مُنْطَلِقَانِ, because of the difference of the two *dem.* in nearness and remoteness, contrary to the opinion of S, who treats their *enuncs.* like the *ags.* of two different *vs.* : (b) when one of the two *ops.* is not coupled to the other, or the two *regs.* do not share in a particular name, or do not agree in determinateness and indeterminateness, their *eps.* may not be united ; so that you do not say هَذِهِ جَارِيَةٌ أَخَوِي ابْنَيْي on the supposition that كَرَامٌ is *ep.* of أَخَوِي and كَرَامًا together, but كَرَامًا by anacoluthon, because one of the two *ops.* [110] is not coupled to the other ; nor هَذَا رَجُلٌ وَفِي الدَّارِ آخَرُ كَرِيمَانِ, because one *reg.* is an *inch.* and the other an *enunc.* ; nor جَانَنِي زَيْدٌ وَذَهَبَ رَجُلٌ, but use anacoluthon, because of the difference of the two *regs.* in determinateness and indeter-



minateness : (c) some of the moderns hold anacoluthon to be unconditionally necessary upon difference of the two *ops.*, because, the *op.* of the *ep.* and qualified being correctly one thing [131], the *ep.* would [otherwise] be a *reg.* of two *ops.*: (b) if the two *ops.* be not of one sort, as <sup>هَذَا لَعْلَامٌ زَيْدٌ</sup> and <sup>ضَرَبْتُ زَيْدًا وَأَمْرًا قَائِمًا</sup>, the majority disallow union of the *eps.* of their *regs.*, but some allow such as <sup>لَعْلَامٌ زَيْدٌ الظَّرِيفِيُّ</sup>; while, if the two *ops.* and the government differ, the majority hold anacoluthon of the common *ep.* to be necessary, except Ks, who allows union of *eps.* upon approximation of sense, as <sup>ضَرَبْتُ زَيْدًا وَالْمَهَانَ عَمْرًا الظَّرِيفِيَّ</sup>, because *Zaid and 'Amr are insulted together* (R). When two *regs.* of two *ops.* united in sense and government are qualified, the *ep.* is put in apposition with the qualified in the *nom.*, *acc.*, and *gen.*, as <sup>زَيْدٌ وَانْطَلَقَ عَمْرًا الْعَاقِلَانِ</sup> and <sup>مَرَرْتُ بِزَيْدٍ وَجَزْتُ</sup> and <sup>حَدَّثْتُ زَيْدًا وَكَلَمْتُ عَمْرًا الْكَرِيمَيْنِ</sup> : but, if the sense or government of the two *ops.* differ, anacoluthon is necessary, as <sup>جَاءَ زَيْدٌ</sup> [or <sup>الْعَاقِلَانِ</sup>] with the *acc.* or *nom.* by subaudition of a *v.* or *inch.*, i. e. <sup>هُمَا أَعْنَى الْعَاقِلَيْنِ</sup> or <sup>هُمَا</sup>, <sup>الظَّرِيفَانِ</sup> or <sup>انْطَلَقَ زَيْدٌ وَكَلَمْتُ عَمْرًا الظَّرِيفِيَّ</sup> and <sup>الْعَاقِلَانِ</sup>, i. e. <sup>مَرَرْتُ بِزَيْدٍ</sup> and <sup>هُمَا الظَّرِيفَانِ</sup> or <sup>أَعْنَى الظَّرِيفَيْنِ</sup>

الْكَاتِبِينَ or الْكَاتِبَانِ (IA). Such as مَنْ عَبْدُ اللَّهِ وَهَذَا زَيْدُ الرَّجُلَيْنِ الصَّالِحَيْنِ, however, is not allowable by anacoluthon, because you may not amalgamate him that you know with him that you know not. The 2nd is the separation of *eps.* with union of qualifieds. When the qualified is an aggregate having different *eps.*, (1) if the *eps.* be on a par with it in number, apposition and anacoluthon to the *nom.* as *enunc.* or *inch.* of a suppressed *inch.* or *enunc.* are allowable, as مَرَرْتُ بِثَلَاثَةٍ وَرَجُلٍ شَاعِرٍ وَكَاتِبٍ وَبَزَازٍ, i. e., when you put the *nom.*, مِنْهُمْ شَاعِرٌ وَكَاتِبٌ or بَعْضُهُمْ شَاعِرٌ وَبَعْضُهُمْ كَاتِبٌ وَبَزَازٍ or مِنْهُمْ شَاعِرٌ وَمِنْهُمْ كَاتِبٌ وَبَزَازٍ : but, if the qualified and *eps.* differ in determinateness and indeterminateness, anacoluthon of the *ep.* to the *nom.* is better, if the *d. s.* have no meaning there, as بِالرَّجُلَيْنِ قَصِيرٍ وَطَوِيلٍ, while anacoluthon to the *acc.* also as a *d. s.* is allowable, if the *d. s.* have a meaning, as بِالرَّجُلَيْنِ ضَاحِكًا وَبَاكِيًا ; and in either case apposition as a *subst.* is not disallowed [154] : anacoluthon to the *nom.* is allowable in the *pred.* of the annullers of inchoation also, as

فَلَا تُجْعَلِي ضَيْفِي ضَيْفٌ مُقَرَّبٌ  
وَأَخْرُ مَعْرُوضٌ عَنِ الْبَيْتِ جَانِبٌ

Then make thou not my two guests to be such that (of them is) a guest brought near, and (of them is) another set apart from the tent, shunned, i. e. <sup>مَنْهَا ضَيْفٌ مُقَرَّبٌ</sup> مِنْهَا ضَيْفٌ مُقَرَّبٌ, and <sup>وَمِنْهَا آخَرٌ آتٍ</sup> وَمِنْهَا آخَرٌ آتٍ,

فَاصْبِرْ فِي حَيْثُ التَّقِينَا شَرِيدَهُمْ  
طَلِيقٌ وَمَكْتُوفٌ الْيَدَيْنِ وَمَزْعَفٌ

And their routed became, wherever we met, such that (of them were) a party let go free, and a party having the two hands tied behind the back, and a party slain upon the spot, i. e. <sup>مِنْهُمْ طَلِيقٌ</sup> : (2) if the *eps.* be fewer [than it in number], only the *nom.* by anacoluthon is allowable, as <sup>رَأَيْتُ ثَلَاثَةَ رِجَالٍ كَاتِبٍ وَشَاعِرٍ</sup> رَأَيْتُ ثَلَاثَةَ رِجَالٍ كَاتِبٍ وَشَاعِرٍ; though some allow qualification of some exclusively of others, citing as proof

كَانَ حَمُولُهُمْ لَمَّا اسْتَقَلَّتْ \* ثَلَاثَةُ أَكْلَبٍ يَتَصَارَدَانِ

As though their laden camels, when they rose, were three dogs, two of which were attacking each other (R). When the *non-sing.* is qualified, the *eps.*, if different, must be separated by coupling [539], as <sup>مَرَرْتُ بِالزَيْدِيِّ الْكَرِيمِ</sup> مَرَرْتُ بِالزَيْدِيِّ الْكَرِيمِ; and, if the same, are put in the *du.* or *pl.*, as <sup>مَرَرْتُ بِرَجُلَيْنِ كَرِيمَيْنِ</sup> مَرَرْتُ بِرَجُلَيْنِ كَرِيمَيْنِ and <sup>مَرَرْتُ بِرَجُلٍ شَاعِرٍ كَاتِبٍ بَزَازٍ</sup> مَرَرْتُ بِرَجُلٍ شَاعِرٍ كَاتِبٍ بَزَازٍ (IA). If, however, the qualified be single, and the *eps.* numerous, as

apposition is better; and anacoluthon is allowable, i. e. <sup>هُوَ شَاعِرٌ</sup>. And the 3rd is anacoluthon of the *ep.* in the *nom.* or *acc.* (R). When the qualified is known without the *ep.*, as <sup>مَرَرْتُ بِأَمْرِ الْقَيْسِ الشَّاعِرِ</sup> *I passed by Imra al-Kais the poet*, or (*he is*, or *I particularize or mean*,) *the poet*, apposition is allowable in the *ep.*, so that [in the *ex.* mentioned] it is governed in the *gen.*: and anacoluthon, with the *nom.* by subaudition of <sup>هُوَ</sup>; and *acc.* by subaudition of a *v.*, which must be <sup>أَعْنَى</sup> or <sup>أَخْصَ</sup> in the *ep.* of manifestation, as in the *ex.* mentioned, <sup>أَمْدَحُ</sup> in the *ep.* of praise, as in the saying <sup>الْحَمْدُ لِلَّهِ أَهْلُ الْحَمْدِ</sup> *Praise be to God: (I laud) the Worthy of praise!*, and <sup>أَذِمُّ</sup> *أَذِمُ* in the *ep.* of blame, as CXI. 4. [57], read among the Seven [by 'Āṣim (B)] with the *acc.* by subaudition of <sup>أَذِمُّ</sup> *أَذِمُ*, and *nom.* by apposition or subaudition of <sup>هِيَ</sup> (Sh). In such as <sup>هُدًى لِلْمُتَّقِينَ الَّذِينَ</sup> II. 1. 2. *Guidance for the pious, who, or (I mean, or praise, or they are) those who* and <sup>مَرَرْتُ بِالرَّجُلِ الَّذِي فَعَلَ</sup> the conjunct may be an *appos.*, or [in the *acc.* or *nom.*] by subaudition of <sup>أَعْنَى</sup> *أَعْنَى* or <sup>أَمْدَحُ</sup> *هُوَ*; and, if an *appos.*, is an *ep.*, not a *subst.*, except when the former is impossible, as in CIV. 1. 2., [<sup>الَّذِي</sup> *him that* being a *subst.* for <sup>كُلِّ</sup> (K, B),] because the *indet.* is not qualified by the *det.* (ML). Allowability



thon with need. Anacoluthon with the , indicative of disconnection and separation is (1) the most known in the *indet.*, since, the exterior of the *indet.* being in need of qualification, the anacoluthon is strengthened by the , as <sup>57</sup>وَيَارِي أَخ [57]; (2) allowable in the *det.*, as 'in the saying of Khirnik

لَا يَبْعَدُنْ قَوْمِي الَّذِينَ هُمْ \* سَمِ الْعِدَاةِ وَافَّةُ الْجَزْرِ  
النَّازِلُونَ بِكُلِّ مَعْتَرِكٍ \* وَالطَّيِّبِينَ مَعَاذَ الْأَزْرِ

*Let not my people perish, who are the poison of the aggressors and the bane of the camels for slaughter, the alighters in every place of battle—and (I praise) the clean, or pure, as to the places of tying of the waist-wrappers, i. e. continent, chaste ;* (3) sometimes found in the 1st ep. when the train of the qualified is long,

as Zj says on <sup>172</sup>وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي  
الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي  
II. 172. الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ

*But piety is (the piety of) the one that [126] believeth in God and the last day and the angels and the Scripture and the Prophets, and giveth wealth notwithstanding [507] love of it unto the needy of the kinsfolk and the orphans and the poor and the wayfarer and the beggars and in freeing the necks, and performeth prayer, and*

giveth the poor-rate—and (they are) the fulfillers of their covenant that <sup>الموفون</sup> is *ep.* of <sup>من آمن</sup> [147]. The , in the anacoluthic *ep.*, *acc.* or *nom.*, is parenthetic. The anacoluthic *ep.* may differ [from the qualified] in determinateness and indeterminateness, as CIV. 1. 2. (R), <sup>الذي</sup> being a vituperative *acc.* (*I blame*) him that (K, B), or *nom.*, (*he is*) he that (B). When there are many *eps.* [of a known thing (R), the qualified being manifest without them all (IA)], they may [all (IA)] be in apposition or anacoluthic (R, IA); or some may be in apposition, not others, provided that apposition precede, since apposition after anacoluthon is bad (R). If, however, the qualified be particularized by means of some, not others, the former must be in apposition; while the latter may be in apposition or anacoluthic: and, if it do not become manifest save by means of them all, they must all be in apposition, as <sup>مررت بزيد الفقيه الشاعر الكاتب</sup> (IA). Every anacoluthic *ep.* is oftenest [denotative of] praise, blame, or commiseration, as <sup>الحمد لله الحميد</sup> [57], <sup>مررت بزيد الفاسق</sup>, and <sup>بعمرو المسكين</sup>; and sometimes [of] defamation, as <sup>يزيد الغاصب حقي</sup>. We have mentioned the state of these *accs.* and *noms.* in the *voc.*, [saying, “The *cat.* of particularization is *orig.* vocation, being transferred from the *cat.* of vocation because of an *is* participation between the two *cats.*, since the *voc.* also is

particularized by the allocution from among its likes. The state of the exterior of <sup>و</sup>أَي as to Damm, and of its *ep.* as to inseparability of the *nom.*, is like their state in vocation ; but the aggregate of such as أَيُّهَا الرَّجُل in the *cat.* of particularization is in the place of the *acc.*, because of its occurrence in the position of the *d. s.*, i. e. <sup>مختصا</sup>مختصا sometimes <sup>و</sup>أَي is replaced by a *n.* in the *acc.* indicative of what is meant from the *pron.* mentioned, and either synarthrous or *pre.*, seldom a proper name. IH says, The synarthrous is not transferred from vocation, because the *voc.* is not synarthrous : but such as أَيُّهَا الرَّجُل is transferred from it decidedly : and the *pre.* admits of being transferred from the *voc.* and governed in the *acc.* by the supplied <sup>يَا</sup>يَا, as in أَيُّهَا الرَّجُل, or of being governed in the *acc.* by a supplied *v.*, like <sup>أخص</sup>أخص, <sup>أعني</sup>أعني, or <sup>أمدح</sup>أمدح ; and, says he, transfer being contrary to the *o. f.*, should rather be governed in the *acc.* in the same way as <sup>العرب</sup>العرب. But it should rather be said that the whole are transferred from vocation, and governed in the *acc.* in the same way as the *voc.*, in order that the *cat.* of particularization may be treated uniformly ; but that they allow the *acc.* and prefixion of the <sup>نَحْنُ</sup>ل in <sup>نَحْنُ</sup>نَحْنُ because it is not really a *voc.*, and because the *voc.*



*p.*, combination of which with the *ل* is disliked, is not expressed in the *cat.* of particularization. And they say, If the particularization with the *ل* or prothesis be after the *pron.* of the 3rd *pers.*, as *مَرَرْتُ بِهِنَّ الْفَاسِقِ*, or explicit *n.*, as *الْحَمْدُ لِلَّهِ* (57), or if the particularized be *indet.*, it is not of this *cat.*; but is an *acc.* of praise, as *الْحَمْدُ لِلَّهِ*, or blame, as CXI. 4., or commiseration as

لَنَا يَوْمٌ وَلِلْكَرْدِ يَوْمٌ \* تَطِيرُ الْبَائِسَاتُ وَلَا نَطِيرُ

We have a day, and the partridges have a day: they (*I* commiserate) the wretches fly, and we fly not and *وَيَارِي آلَهِ* (57), governed by a *v.* that is not expressed, i. e. *اعْنَى* or *أَخَصَّ* in the whole, or *أَمَدَحَ*, *أَذَمَ*, or *أَتَرَحَّمَ*, each in its own position. But, if the whole were said to be transferred from the *voc.*, it would not be improbable, because the whole contain the sense of *particularization*, so that we should be treating this *cat.* uniformly"]. *Y* holds apposition to be necessary in commiseration, as an *ep.* where it is possible; and as a *subst.* where it is not, as *رَأَيْتُهُ الْبَائِسَ* and *مَرَرْتُ بِهِنَّ الْمُسْكِينِ* [147]: but *Khl* allows anacoluthon with the *nom.* or *acc.*, as in praise and blame. If, however, the *ep.* do not imply any of the meanings mentioned, it may not be anacoluthic, as *بَزِيدٍ* *بِزِيدٍ* by *Zaid the clothier*; except after *بَلْ* and *لَكِنْ*, for

what is after them may be an anacoluthic *nom.*, whether the meanings mentioned be intended or not, and whether the coupled be an *ep.* or not, because, being *ps.* denoting *digression* and *emendation*, they notify disconnection, as <sup>قَاعِدٌ</sup> <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ قَائِمٍ</sup> <sup>بَلْ</sup> <sup>قَاعِدٌ</sup> *I passed by a man standing: nay,* (he was) *sitting* and <sup>قَاعِدٌ</sup> <sup>بَلْ</sup> <sup>قَائِمًا</sup> [108, 545], or <sup>قَاعِدٌ</sup> <sup>لَكِنْ</sup> <sup>قَاعِدٌ</sup>. These conditions of the anacoluthic *ep.* are respected only when apposition as an *ep.* is also allowable; not when it is not allowable, as in [some of] the *exs.* mentioned in the union of *eps.* with separation of qualifieds (R). The *ep.*, when anacoluthic, is governed in the *nom.* or *acc.* by subaudition of an *inch.* or *v.*, as <sup>مَرَرْتُ</sup> <sup>بِزَيْدٍ الْكَرِيمِ</sup>, i. e. <sup>هُوَ</sup> <sup>الْكَرِيمِ</sup> or <sup>أَعْنَى</sup> <sup>الْكَرِيمِ</sup>, which, says IM, must be understood, and may not be expressed [29, 57]: and this is right when the *ep.* denotes *praise*, as <sup>مَرَرْتُ</sup> <sup>بِزَيْدٍ الْكَرِيمِ</sup>; or *blame*, as <sup>مَرَرْتُ</sup> <sup>بِعَمْرٍو الْخَبِيثِ</sup>; or *commiseration*, as <sup>مَرَرْتُ</sup> <sup>بِخَالِدٍ الْمُسْكِينِ</sup>: but, when the *ep.* denotes *particularization*, subaudition is not necessary, as <sup>مَرَرْتُ</sup> <sup>بِزَيْدٍ الْخِيَامِ</sup>, where, if you will, you express [the *inch.* or *v.*], saying <sup>هُوَ</sup> <sup>الْخِيَامِ</sup> or <sup>أَعْنَى</sup> <sup>الْخِيَامِ</sup> (IA). In I. 6. 7. [498] <sup>غَيْرِ</sup> may be *ep.* of [the *det.* (K)] <sup>الَّذِينَ</sup>, [though it does not become *det.*, even if *pre.* to *dets.* (K), by treating the conjunct as *indet.*, since something known is not intended by it (B).] like

[the synarthrous in (B)] وَلَقَدْ أَمَرْنَا آلَ خِثْيَانَ [144]. In فَاضْرِبْ <sup>فَاضْرِبْ</sup> XX. 79. And make thou for them a dry path in the sea <sup>يَبْسًا</sup> is also read; which may be pl. of <sup>يَابَسَ</sup>, like [صَاحِبٌ and (K)] <sup>صَحْبٌ</sup>, the sing. being qualified by it [for corroboration (K) (and) for intensification (B)], like

كَأَنَّ قَتُونَ رَحْلِي حِينَ ضَمَّتْ \* حَوَالِبَ غُرَزَا وَمَعَى جِيَاعَا  
(K, B), by AlKutāmi, *As though the timbers of my camel-saddle, when she drew together sources of milk having little milk and a ravenous gut (N), where he makes it, because of the excess of its hunger, like a hungry multitude (K).*

§ 147. The *pron.* is not qualified, [because the *prons.* of the 1st and 2nd *pers.* are the most *det.* of *dets.*, and the original *ep.* of *dets.* denotes *manifestation* (140), and manifestation of the manifest is production of the existing; while the *ep.* importing *praise* or *blame* is not used, because the original *ep.* is disallowed: and because the *pron.* of the 3rd *pers.*, its exponent being mostly *lit.*, becomes manifest by its means; or because it is made to accord with the *prons.* of the 1st and 2nd *pers.*, as being homogeneous with them (R)]: nor does it qualify (M, IH), because the qualified, being among the *dets.* [146], ought to be more particular or equal [148]; whereas there is none more particular than the *pron.*, nor any equal to it (R). The proper name does not

qualify, [because it is applied to denote only the individual substance, not an idea in a substance (R)]: but is qualified by the [two (R)] vague [*ns.* (262)], by the synarthrous, and by the *pre.* [to the *det.* (M), (*vid.*) to the proper name, to one of the two vague *ns.*, or to the synarthrous, not by the *pre.* to the *pron.* (262), because it is more *det.* than the proper name (R), as مَرَّتْ بِزَيْدٍ مَرَّتْ بِزَيْدٍ by the generous Zaid, and هَذَا بِزَيْدٍ هَذَا بِزَيْدٍ by the generous Zaid, and صَاحِبُ عَمْرٍو صَاحِبُ عَمْرٍو by Zaid, the companion of 'Amr or صَدِيقُكَ صَدِيقُكَ thy friend or رَاكِبُ الْأَدْهَمِ رَاكِبُ الْأَدْهَمِ the rider of the black. The vague is qualified by the synarthrous, substantive or *ep.*, its qualifiability by the generic substantive (142) being what it is singular in, exclusively of the rest of the *ns.*, as أُولَئِكَ الْقَوْمُ أُولَئِكَ الْقَوْمُ See thou that man and أَبْصُرْ ذَاكَ الرَّجُلَ أَبْصُرْ ذَاكَ الرَّجُلَ those people, يَا هَٰذَا الرَّجُلُ يَا هَٰذَا الرَّجُلُ (51), and يَا أَيُّهَا الرَّجُلُ يَا أَيُّهَا الرَّجُلُ (51) (M). The *dem.* is qualified by only the synarthrous and the conjunct (148). The only conjuncts that occur as *eps.* are such as have the *ل* in their beginning, like اَلَّذِي , اَلَّتِي , etc., because of their resemblance literally to the assimilate *ep.* in being of 3 letters and upwards, contrary to مَنْ and مَا ; while the conjunct اَلَّذِي does not occur as an *ep.*, because, it being mostly *cond.* and *interrog.*, seldom conjunct, that most frequent (usage) is observed; and the Tā'ī ذُو qualifies, even though it be of 2 letters,

only because of its resemblance to the **ذَر** applied to qualification by generic substantives, as **رَجُلٌ ذَرٌ مَالٍ** (142): and I know no decisive *ex.* of the conjunct's occurrence qualified, though Zj says that **الْمَوْفُونَ** II. 172. (146) is *ep.* of **مَنْ أَمِنَ**; and apparently it is enabled by the *conj.* to dispense with the *ep.* (R)]. The synarthrous is qualified by its like, [by the conjunct (148) (R),] and by the *n. pre.* to its like (M, R). The *n. pre.* to the *det.* is qualified by what the proper name is qualified by (M). If we make the *pre. n.* qualified [146], we say that the *pre.* to the *pron.* is qualified by each of the 2 vague *ns.*, by the synarthrous, and by the *pre.* to the *pron.*, to the proper name, to each of the two vague *ns.*, or to the synarthrous; the *pre.* to the proper name by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to the proper name, to each of the two vague *ns.*, or to the synarthrous; the *pre.* to the *dem.* by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to one of these three; and the *pre.* to the synarthrous and to the conjunct by the synarthrous and by the *pre.* to it. Al' of this is according to the opinion of S, with which the majority concur [262] (R). The *ep.* of the *dem.* [148] and of **أَيَّ** in vocation must be made *det.* by the generic **ل**: and Z's saying on the reading of Ibn 'Abla **إِنَّ ذَلِكَ لَحَقٌّ تَخَاضَمَ أَهْلُ النَّارِ** XXXVIII. 64. *Verily that is true, the wrangling of the*

*inmutes of the fire*, with تَخَاصُم [155] in the acc. [as a subst. for ذَلِك (B)], that it is an ep. of the dem. [ ذَلِك Verily that wrangling &c. is true, because dems. are qualifiable by generic substantives (K)], is a mistake; [and, says Shm, entails separation of the dem. and its ep. by the pred., which is not allowable (DM)]. Some ns. must be (1) qualified, whence (a) the gen. of رَب [505], when explicit, [as IHsh mentions, which is the opinion of Mb, F, IS, and most of the moderns, but is disputed by Akh, Fr, Zj, ITr, and IKh (DM)]; (b) اِي in vocation [51]; (c) الْجَمَاء in their saying جَاؤُوا الْجَمَاء in their saying [78]; (d) the subsidiary enunc. or pred., d. s. [74], and ep., as زَيْدٌ رَجُلٌ صَالِحٌ Zaid is a good man, [ جَاؤَنِي Zaid came to me, being a good man (K, B on XXXIX. 29.),] and مَرَرْتُ بِزَيْدِ الرَّجُلِ الصَّالِحِ I passed by Zaid, the good man, whence بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ XXVII. 48. But ye are a people that shall be tried, وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ قُرْآنًا XXXIX. 28. 29. And assuredly We have propounded for men in this Kur'an of every parable—peradventure they will become admonished—being an Arabic Kur'an, [where قُرْآنًا عَرَبِيًّا is a d. s. to هَذَا (B),] and

اَلْاَكْرَمُ مِنْ لَيْلَى عَلَى قَتْبَتَغَى  
بِهَ الْجَلَالَةِ اَمْ كُنْتُ اَمْرًا لَا اُطِيعُهَا

[by Kais Ibn AlMulawwih, the Majuūn of Lailā al'Āmiriyya, *What!* is that intercessor of Lailā's nobler than Lailā herself to me, so that she seeks by means of him dignity in my sight? *Nay, have I been a man such that I obey her not?*, where <sup>لَا اَطِيعُهَا</sup> is *ep.* of the *pred.* of <sup>كُنْتُ</sup> (Jsh)]: and herce F disproves the dependence of the *adv.* [مِنْ] in <sup>مَعَشَرٍ</sup> (DM) in <sup>رَبِّ رِفْدٍ اَلْحِ</sup> [505] upon <sup>اَسْرَى</sup>, lest what is coupled to the [explicit (DM)] *gen.* of <sup>رَبِّ</sup> be devoid of *ep.*, [the predicament of the coupled being that of the *ant.* (538) (DM)]; saying that in <sup>فِيَا رَبِّ يَوْمِ اَلْحِ</sup> [505] the *ep.* of the 2nd is suppressed, indicated by the *ep.* of the 1st, which is not feasible here: (2) not qualified, whence (a) the *ags.* of <sup>نَعَم</sup> and <sup>بُنْسَى</sup>; (b) the *ns.* far-gone in resemblance to the *p.* [159], except the *indef.* <sup>مَرَرْتُ بِمَنْ مَعْجَبٍ</sup> and <sup>مَا مِنْ</sup>, which are qualified, as <sup>بِمَا مَعْجَبٍ لَكَ</sup> [180], while Akh coordinates <sup>اِى</sup> with them, as <sup>مَرَرْتُ بِاِى مَعْجَبٍ لَكَ</sup> [184], which is strong in analogy, because <sup>اِى</sup> is *infl.*, [and the *infl.* is not far-gone in resemblance to the *p.* (DM)]; whence the *p. n.* (ML). Ks, however, allows qualification of the *pron.* of the 3rd pers. (R., ML) in such as

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ III. 4. *There is no God but He, the Mighty, the Wise* and مَرَرْتُ بِأَلْمَسْكِينِ (R, DM), [i. e.] if the *ep.* denote *something else than manifestation* [156], as XXXIV. 47. [523] and لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ II. 158. *There is no God but He, the Compassionate, the Merciful*, construing عَلَامٌ to be *ep.* of the *pron.* latent in يَقْدِفُ, and الرَّحْمَنُ الرَّحِيمُ to be *eps.* of هُوَ (ML); but the majority attribute the like to the *subst.* (R, DM): and others than F and IS, [as IM says in the Tashil, but, as IHsh objects in his gloss upon it, F and IS themselves (DM),] allow qualification of the *ags.* of نَعَمْ and بَشَى on the authority of

نَعَمْ الْفَتَى الْمُرِّي أَنْتَ إِذَا هُمْ  
حَضَرُوا لَدَى الْحَجَرَاتِ نَارَ الْمَوْقِدِ

[by Zuhair, praising Sinūn Ibn Abī Ḥāritha alMurri, *Most excellent is the Murri youth, thou, when they are present in the years of dearth at the fire of the kindler!* (Jsh) and بَشَى الْبَرْدُ الْمَرْفُودُ XI. 101. (DM) *Most evil is the holpen help, (their help)!* (473) (K, B)]; but F and IS [or rather the majority (DM)] attribute it to the *subst.*: and Z and AB [and B] say on وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ أَحْسَنَ أُنثَاءَ ذُرِّيَّتِي XIX. 75. *And how many a genera-*



tion have *We destroyed before them, that were goodlier in household stuff and look!* that the *prop.* [هُم أَحْسَنُ (K, B, DM)] is [in the place of the *acc.* as (K)] *ep.* of كَم; but correctly it is *ep.* of قَرِي, [because كَم is far-gone in resemblance to the *p.* (DM),] the *pron.* being pluralized by syllepsis, like the *ep.* of جَمِيع in XXXVI. 32. [525]. Some *ns.* may be qualified (1) in one place exclusively, not in another, like (a) the *op. qual.* [*act* or *pass. part.* (DM)] and *inf. n.*, which are qualified not before, but after government; (b) the conjunct, which is qualified not before, but after completion of the *conj.*: (2) universally, which is the prevalent case. And the saying of some on

أَزْمَعْتُ يَاسَا مُبِينًا مِنْ نَوَالِكُمْ \* وَلَنْ تَرَى طَارِدًا لِلْحَرِّ كَالْيَاسِ

by AlḤuṭai'a, [i. e. Jarwal Ibn Aus (Nw, Jsh) Ibn Mālik al'Absī, surnamed Abū Mulaika (Nw), *I decided upon plain despair, (I despaired) of your bounty: and thou wilt not see a driver away of the free like despair* (Jsh)] that مِنْ depends upon يَاسَا is a mistake; the correct view being that its dependence is upon يَكُنْتُ suppressed, because the [*op.*] *inf. n.* is not qualified before its *reg.* comes, [and, if مِنْ were made dependent upon يَاسَا, the *inf. n.* يَاسَا would be qualified by مُبِينًا before its government (DM)]: and AB [as also B] says on وَلَا أَمِينٍ

فَصَلَّاءُ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا V. 2. *Nor* [people (K)] *repairing to the Sacred House seeking recompense* that [the *prop.* (B)] يَبْتَغُونَ is not *ep* of آمِينَ, because [آمِينَ is *op.*, and (B)] the *act. part.*, when qualified, does not govern in a case of choice, but that it is [in the position of (B)] a *u. s.* to [the (*pron.*) covert in (B)] آمِينَ; which is a weak saying, the right view being that qualification after government is allowable (ML).

§ 148. According to the majority of GG (Sh), the [*det.* (Jm)] qualified is more [particular (M, IH), i. e. (Jm) *det.* (Sh, Jm), than the *ep.* (M, Sh, Jm), as مَرُوتٌ, the proper name being more *det.* than the synarthrous (Sh)]; or equal (M, IH, Sh) to it (M, Sh, Jm), as مَرُوتٌ بِالرَّجُلِ الْفَاعِلِ, both being synarthrous: but not less than it, as مَرُوتٌ بِالرَّجُلِ صَاحِبِكُ; so that صَاحِبِكُ is a *subst.* according to them, not an *ep.*, because the *n. pre.* to the *pron.* ranks with the *pron.* or proper name [262], either of which is more *det.* than the synarthrous (Sh). Their meaning by this is not that such individuals as the qualified expression is applicable to ought to be fewer than, or equal to, such as the qualifying expression is applicable to, for this is not uniformly true either in *dets.* or *indets.*; but that such of the five *dets.*, i. e. the *prons.*, proper names, vague *ns.*, synarthrous, and *n. pre.* to one of them, as are qualifiable are

not qualified by such of them as are qualificative unless the qualified be more particular, i. e. more *det.*, than its *ep.*, or like it in determination: and accordingly their saying "The qualified is more particular or equal" is peculiar to the *det.* If, then, you find the more particular in any opinion [262] to be an *appos.* to the less particular, it is a *subst.* according to the holder of that opinion, not an *ep.*; so that the *dem.* in هَذَا بَرِيءٌ is a *subst.* according to IS, an *ep.* according to others. The *ep.* may not be more particular than the qualified, because wisdom requires that the speaker should begin with what is more particular: then, if the person addressed be satisfied with it, no *ep.* is needed; but, if not, such an *ep.* as will increase the person addressed in knowledge is added to it (R). Therefore the synarthrous is not qualified (M, IH) by the vague *n.*, nor by the *n. pre.* to the anarthrous [*det.*], because they are both more particular than it (M); [nor] by anything except its like [or the conjunct (R, Jm), which also is like the synarthrous, because of their equality in determination, as الرَّجُلُ الَّذِي كَانَ عِنْدَكَ or جَاءَنِي الرَّجُلُ الْفَاضِلُ<sup>٨٤</sup> (Jm),] or the *n. pre.* to its like [without a medium, as جَاءَنِي الرَّجُلُ صَاحِبُ الْفَرَسِ<sup>٨٥</sup>, or with one, as جَاءَنِي<sup>٨٦</sup> (Jm)]. The *cat.* of هَذَا [147], however, [which ought to be qualifiable by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to one of the three (R),] is qualified by only the synarthrous

[and the conjunct, as *بِهَذَا الرَّجُلِ* and *بِهَذَا الَّذِي قَالَ كَذَا* and *بِهَذَا ذُو قَالَ كَذَا* according to the *Tā'i dial.* (R)], because of the vagueness : [for the *dem.*, being vague in substance, cannot be individuated by means of another vague *n.* like itself ; and the determination of the *pre.* is by means of the *post.*, whereas the course most consistent with wisdom is for the vagueness of the vague to be removed by what is individuated in itself, like the synarthrous, not by the thing that acquires determination from another *det.*, and that the vague *n.* would then acquire its borrowed determination from : so that the choice is restricted to the synarthrous ; with which the conjunct is made to accord, because it with its *conj.* is i. q. the synarthrous, *الَّذِي ضَرَبَ* being i. q. *الضَّارِبُ* , and also because the conjunct that occurs as an *ep.* (147) has a *ل* , even if it be *red.* (599), except the *Tā'i ذُو* (R): some, however, say that the synarthrous is a *synd. expl.* (142) (R, Jm) to the *dem.* (R), and some that it is a *subst.* for the *dem.* (Jm)]: and, for the same reason, [vid. that the *ep.* of the vague is meant to explain the nature of the substance demonstrated (R),] *بِهَذَا الْأَبْيَضِ* *مَرَّتْ* is of weak authority, [because *white* is general, not peculiar to one species exclusively of another, like man, horse, ox, &c. (R)]; but *بِهَذَا الْعَالِمِ* is good (IH), because, *learned*

being peculiar to one species of animal, it is as though you said <sup>أَصْنَافُ</sup>بِهَذَا الرَّجُلِ الْعَالِمِ (R).

§ 149. The property of the *ep.* is to accompany the qualified, except when the latter is so apparent that its mention can be dispensed with In that case (M), [i. e.] if known (R), when indicated (IA), the qualified is [often (R) allowed to be (M, IA)] suppressed (M, R, IA, ML), its place being occupied by the *ep.* (M, IA), (1) if not qualified by an *adv.* or *prop.* (R), as <sup>وَعِنْدَهُمْ قَاصِرَاتُ</sup>عِنْدَهُمْ قَاصِرَاتُ XXXVII. 47. *And beside them will be* (Houris) *confining the eye to their spouses, large-eyed* (M, R, ML), i. e. [ <sup>النَّحْرِ</sup>حُورٌ قَاصِرَاتُ (ML),

<sup>وَعَلَيْهِمَا مَسْرُودَتَانِ قَضَاهُمَا \* دَاوُدُ أَوْ صَنَعَ السَّوَابِغَ تَبِعَ</sup>وَعَلَيْهِمَا مَسْرُودَتَانِ قَضَاهُمَا \* دَاوُدُ أَوْ صَنَعَ السَّوَابِغَ تَبِعَ  
[by Abū Dhu'aib, *And upon them were two (coats of mail) perforated in their rings, that David or the cunning workman of the ample (coats of mail), Tubba', had wrought* (AAz)], and

<sup>رَبَّاءُ شِمَاءٍ لَا يَأْوِي لِقَلَّتْهَا \* إِلَّا السَّحَابُ وَالْأَلُوبُ وَالسَّبِيلُ</sup>رَبَّاءُ شِمَاءٍ لَا يَأْوِي لِقَلَّتْهَا \* إِلَّا السَّحَابُ وَالْأَلُوبُ وَالسَّبِيلُ  
[by AlMutanakhkhil alHudhali, *A frequent climber of a lofty (crag), to the summit whereof not aught resorts, except the clouds and except the bees and the rain, i. e. قَلْعَةٌ* <sup>وَالذَّلَّةُ</sup>وَالذَّلَّةُ (N)], which is a vast cat. (M), whence <sup>وَالذَّلَّةُ</sup>وَالذَّلَّةُ XXXIV. 10. [*And We softened*

for him iron, (*We commanded him,*) saying, *Work/thou ample (coats of mail) (B)*], i. e. *دُرُوعًا سَابِغَات* (IA, ML), *فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا* IX. 83. *Wherefore let them laugh with little (laughing), and let them weep with much (weeping)*, i. e. *ضَحَكَ قَلِيلًا* and *بَكَأَ كَثِيرًا*, as is said, about which there is a discussion to come below, [some transmitting from S that *قَلِيلًا* (as also *كَثِيرًا*) is in the acc. as a d. s. to the pron. of the inf. n. of the v., i. e. *فَلْيَضْحَكُوا* and *وَالْيَبْكُوا*, *Wherefore let them laugh (with it, i. e. laughing, in the state of its being) little, and let them weep (with it, i. e. weeping, in the state of its being) much (DM)*], *وَذَلِكَ دِينُ الْقِيَمَةِ* XCVIII. 4. *And that is the religion of the orthodox (faith,)* i. e. *الْمِلَّةُ الْقِيَمَةُ*, [the prefixion of *دِينُ* to *الْمِلَّةُ* being expl. (DM)], *وَلَدَارُ الْآخِرَةِ خَيْرٌ* XII. 109. *And assuredly the abode of the last (hour or life) is better*, i. e. *السَّاعَةُ الْآخِرَةُ* says Mb, or *الْحَيَاةُ الْآخِرَةُ* says ISh. [or *الْحَالُ الْآخِرَةُ* of the last (state) (K, B)], and *وَحَبَّ الْحَصِيدِ* L. 9. *And the grain of the reaped (plant)*, i. e. *النَّبْتُ الْحَصِيدُ* (ML): (2) if qualified by one of them, but not so often as in the 1st case, because what occupies the place of the thing ought to be like it, whereas the prop. is different from the single term, which is the

qualified, as likewise are the *adv.* and *prep.* [and *gen.*], because constructively a *prop.* according to the soundest [opinion]; and only upon condition that it be part of a preceding *gen.* governed by <sup>أ</sup>مِنْ or <sup>فِي</sup> (R), as مَا <sup>فِي</sup> <sup>أ</sup>مِنْ <sup>أ</sup>مَاتَ حَتَّى رَأَيْتُهُ فِي حَالٍ كَذَا وَكَذَا *There was not of them two (one) that died until I saw him in such and such a state* heard by S [from one of the trustworthy Arabs, i. e. <sup>أ</sup>وَاحِدٌ مَاتَ (M)],

لَوْ قُلْتَ مَا فِي قَوْمِهَا لَمْ تَيْتُمْ بِمِثْلِهَا فِي حَسَبٍ وَمِيسَمٍ  
[If thou saidst, *There is not among her people (one) that excels her in nobility and stamp of beauty, thou wouldst not do wrong* (AAz), i. e. <sup>أ</sup>مَا فِي قَوْمِهَا أَحَدٌ (M), <sup>أ</sup>وَمِنْهُمْ  
VII. 167. *And of them are (men) below that* {quality (K), i. e. <sup>أ</sup>نَاسٌ دُونَ ذَلِكَ (K, B)},  
وَمَا مِنَّا إِلَّا لَهُ <sup>أ</sup>مَكَانٌ مَعْلُومٌ XXXVII. 164. *Nor is there of us any save*  
(an angel) that hath a known station, i. e. <sup>أ</sup>مَلَكٌ لَهُ آتَانٌ,

وَمَا الدَّهْرُ إِلَّا تَارَاتِي فَمِنْهُمَا  
أَمُوتُ وَآخِرِي أَبْتَغِي الْعِيشَ الْكَدَّ

[by Tamīm Ibn ‘Akīl, *And fortune is not aught but two times : and of them is (a time) that I die (in), and another that I seek livelihood (in), toiling (N)*], i. e. <sup>أ</sup>تَارَةً

أَمُوتَ فِيهَا (R)]; and [not otherwise, except in poetry (R),] as

كَانَكَ مِنْ جَمَالِ بَنِي أَقَيْشٍ \* يَقْقَعُ خَلْفَ رِجْلَيْهِ بَشْرٌ

[by AnNābigħa {adhDhubayānī, *As though thou wert (a he-camel) of the he-camels of the Banū Uḡaiṣh, behind whose two hind legs a clatter is made with a worn-out water-skin* (AAz)}, i. e. جَمَلٌ مِنْ جَمَالِهِمْ (M),] and

مَا لَكَ عِنْدِي غَيْرَ سَهْمٍ وَحَجَرٍ \* وَغَيْرَ كِبْدَاءٍ شَدِيدَةٍ الْوَتَرِ

جَادَتْ بِكَفَى كَانَ مِنْ أَرْمَى الْبَشَرِ

(M, R) *There is not for thee near me any portion save an arrow and a stone, and save a bow large in the handle, strong in the string, that has done excellently in the two hands (of a man) that has been of the most skilful shooters of mankind, meaning himself* (N, Jsh), i. e. بَكَفَى رَجُلٌ (M), whence

وَاللَّهِ مَا لَيْلِي بِنَامٍ صَاحِبُهُ \* وَلَا يُخَالِطُ الْكَلِيَانَ جَانِبُهُ

(N), *By God, my night is not (a night) whose fellow, meaning himself, has slept; nor does his side mingle with softness*, i. e. بَلِيلٌ نَامٌ (Jsh), and

أَنَا ابْنُ جَلَا وَطَّلَاعِ الثَّنَائِيَا \* مَتَى أَضْعُ الْعِمَامَةَ تَعْرِفُونِي

(M, R, ML), by Suhaim (ML) Ibn Wathīl arRiyāḥī, *I am*



son (of a man) that displayed great (affairs), and went to ascend mountain-roads: when I lay down the turban, ye know me (Jsh), i. e. [ <sup>صَدَّاعُ</sup>الْأُمُور (ML)] رَجُلٌ جَلَّا (M, ML), as is said (ML); being often suppressed upon the condition mentioned only because it is then so strongly indicated by the previous mention of what comprises it that it is as it were mentioned (R). In Ka'b's saying

وَمَا سَعَادُ غَدَاةِ الْبَيْتِ إِذْ رَحَلُوا  
إِلَّا أَغْنَىٰ غَضِيفُ الطَّرَفِ مَكْحُولُ

Nor is *Su'ād* on the morning, or at the time, of the departure, when they have journeyed, aught but like [1] (a gazelle) having in its voice a pleasant sound proceeding from the nose, downcast as to the eye, dark-browed <sup>أَغْنَىٰ</sup>أَغْنَىٰ is *ep.* of a suppressed <sup>طَلَبِي</sup>طَلَبِي: for, though many GG say that the qualified is not suppressed unless the *ep.* be peculiar to its genus, as رَأَيْتُ كَاتِبًا <sup>أَعْدَ</sup>أَعْدَ I saw a writing (man) and رَكِبْتُ صَاهِلًا <sup>أَعْدَ</sup>أَعْدَ I rode a neighing (horse), while <sup>أَعْدَ</sup>أَبْصَرْتُ أَيْبُضَ <sup>أَعْدَ</sup>أَبْصَرْتُ and رَأَيْتُ طَوِيلًا <sup>أَعْدَ</sup>أَعْدَ are disallowed, the truth is that the condition is only existence of indication; and peculiarity of the *ep.* to the qualified is among the indications, but is not an obligatory condition, as you see from XXXIV. 10., i. e. <sup>أَعْدَ</sup>دُرُوعًا سَابِغَاتِ <sup>أَعْدَ</sup>أَعْدَ, where the qualified is suppressed notwithstanding that the *ep.* is not peculiar to it, but the previous mention of *iron* notifies it (BS).

There is a dispute as to the [n.] supplied with the *prop.* in such as <sup>مَنَا طَعْنُ وَمَنَا أَقَامَ</sup> *Of us was* (a party, or he) *that journeyed, and of us was* (a party, or he) *that abode*, our school [the BB (DM)] supplying a qualified, i. e. <sup>فَرِيقُ</sup>, and the KK a conjunct, i. e. <sup>الَّذِي</sup> or <sup>مَنْ</sup>; but what we supply is more conformable with analogy, because the attachment of the conjunct to its *conj.* is stronger than that of the qualified to its *p.*, on account of their inseparability: and like it are <sup>مَا مِنْهُمَا مَاتَ حَتَّى</sup> *we supplying* <sup>أَحَدُ</sup>, and they <sup>مَنْ</sup>; and <sup>وَأَنْ مِنْ</sup> *IV. 157. And not (one) [550] of the people of Scripture is aught but (a man, or he) that shall assuredly believe in him, i. e. <sup>أَلَّا</sup> or <sup>أَلَّا</sup> <sup>أَنْسَانُ</sup> or <sup>أَلَّا</sup> <sup>أَنْسَانُ</sup>, though Fr transmits from some of their [the KK's (DM)] ancients that the juratory *prop.* is not a *conj.*, which he refutes by <sup>وَأَنْ مِنْكُمْ لَعْنٌ لِيَبْطِئَنَّ</sup> *IV. 74. And verily of you are they that, (I swear by God,) will assuredly hold back, [i. e. <sup>لَعْنٌ</sup> <sup>أَقْسَمَ</sup> <sup>بِاللَّهِ</sup> <sup>لِيَبْطِئَنَّ</sup>, the oath and its correl. being the *conj.* of <sup>مَنْ</sup> (K, B)]. Inflectionists say on <sup>وَكُلًّا مِنْهَا رَغَدًا</sup> *II. 33. And eat ye two of it with plentiful (eating) that رَغَدًا* is *ep.* of a suppressed *inf. n.*, like which are <sup>وَأَذْكُرْ رَبَّكَ كَثِيرًا</sup> *III. 136. And remember***

*thou thy Lord with much (remembrance)* and <sup>وَأَشْتَعَلُ</sup> <sup>أَلْفُ</sup> <sup>وَأَشْتَعَلُ</sup>  
 [498], i. e. <sup>وَأَشْتَعَلُ</sup> <sup>أَلْفُ</sup> <sup>وَأَشْتَعَلُ</sup> and <sup>وَأَشْتَعَلُ</sup> <sup>أَلْفُ</sup> <sup>وَأَشْتَعَلُ</sup> and <sup>وَأَشْتَعَلُ</sup> <sup>أَلْفُ</sup> <sup>وَأَشْتَعَلُ</sup>.  
 The opinion of S and critical judges, however, is said to  
 be on the contrary that the *acc.* is a *d. s.* to the [*acc.*  
 (DM)] *pron.* of the *inf. n.* of the *v.*, the *o. f.* being <sup>وَأَشْتَعَلُ</sup> <sup>أَلْفُ</sup> <sup>وَأَشْتَعَلُ</sup>  
 and <sup>وَأَشْتَعَلُ</sup> <sup>أَلْفُ</sup> <sup>وَأَشْتَعَلُ</sup>, i. e. <sup>وَأَشْتَعَلُ</sup> <sup>أَلْفُ</sup> <sup>وَأَشْتَعَلُ</sup> and <sup>وَأَشْتَعَلُ</sup> <sup>أَلْفُ</sup> <sup>وَأَشْتَعَلُ</sup>, as  
 proved by the saying <sup>سِيرَ عَلَيْهِ طَوِيلًا</sup> *It*, i. e. *journeying*,  
*was journeyed upon him long*, [the *pro-ag.* being the *pron.*  
 of the *inf. n.*, and <sup>طَوِيلًا</sup> a *d. s.* to it (DM),] not <sup>طَوِيلٌ</sup>,  
 which, if it were an *ep.* of the *inf. n.*, would be allowable,  
 [it being known that, when the *pro-ag.* is made to be the  
*inf. n.* (438), then upon its suppression its *ep.* is *pro-ag.*  
 (DM)]; and by the fact that the qualified is not  
 suppressed except when the *ep.* is peculiar to its  
 genus, as <sup>رَأَيْتُ كَاتِبًا</sup> [above], not <sup>رَأَيْتُ طَوِيلًا</sup>, because  
*writing* is peculiar to the genus *man*, not *tallness*. But  
 in my judgment what they [i. e. S and the critical judges  
 (DM)] adduce as argument requires consideration, (1)  
 because the preventive of the *nom.* [of <sup>سِيرَ أَلْفُ</sup> in <sup>طَوِيلٌ</sup>  
 (DM)] may be [not its quality of *d. s.*, as they argue,  
 since it is an *adv.*, as will be seen, but] dislike of the  
 combination of two irregularities, suppression of the  
 qualified and making the *ep.* to become an *obj.* [i. e. *pro-ag.*  
 (DM)] by extension [66]; for which reason they say

دَخَلْتُ الدَّارَ [64] by suppression of *فِي* by extension, but disallow دَخَلْتُ الْأَمْرَ, because attachment of *entering* to abstractions is a trope, and ellipse of the *prep.* is an irregularity: [the truth of] which [conjecture] is made manifest by the fact that they do so, [i. e. put the *nom.* (DM),] in the *ep. of times*, saying سِيرَ عَلَيْهِ زَمَنٌ طَوِيلٌ *A long time was journeyed upon him*, [because it does not entail combination of two irregularities (DM)]; but, when they suppress the *time*, say طَوِيلًا with the *acc.*, [not with the *nom.* (DM),] because of what we have mentioned (ML): [for, say Z and R on the adverbial *obj.*,] the *ep. of times* [that occupies their place (R)] is inseparable from adverbiality, preferably (M, R) according to others than S, necessarily according to S (R), as سِيرَ عَلَيْهِ طَوِيلًا and سِيرَ عَلَيْهِ قَلِيلًا and قَدِيمًا and حَدِيثًا (M), whence

أَلَا قَالَتْ الْعَصْمَاءُ يَوْمَ لَقِيتُهَا \* أَرَأَيْكَ حَدِيثًا نَاعِمَ الْبَالِ أَفْرَعًا

[Now *Al'Asmá* said on the day I met her, I know thee to have been recently cheerful of heart, having a full head of hair, حَدِيثًا being in the *acc.* as an *adv.* (T)], i. e. حَدِيثًا *in recent (time)*; though he allows plasticity in the two words مَلِي Long and قَرِيب Short exclusively, as قَرِيبٌ and سِيرَ عَلَى الْفَرَسِ مَلِيٌّ مِنَ الدَّهْرِ or مَلِيًا and

قَرِيبًا : the *acc.* being preferable or necessary only in order that it may be more indicative of its qualified, which is the *adv.* governed in the *acc.* (R): (2) because the truth is that suppression of the qualified rests upon existence of indication, not upon peculiarity [of the *ep.* to the genus of the qualified (DM)], as is proved by XXXIV. 10., i. e. دُرُوعًا سَابِغَات [above]. And another objection to their saying [that رَغَدًا &c. are *ds. s.* (DM)] is the occurrence of such as اِشْتَمَلَ الصَّمَاءُ [40], i. e. اِشْتَمَلَ الصَّمَاءُ الشَّمْلَةَ الصَّمَاءُ ; [so that الصَّمَاءُ is *ep.* of a suppressed *inf. n.*, not a *d. s.* (DM),] the quality of *d. s.* being impossible, because of its determination [78] (ML). Sometimes the qualified is so extremely apparent that they reject it altogether, as <sup>س / ا ه ا</sup>الاجرع *The smooth place intermixed with sand*, <sup>س / ا ه ا</sup>الابطح *The wide water-course, wherein are fine pebbles*, <sup>ا</sup>الفارس *The horseman*, <sup>ا</sup>الصاحب *The companion*, <sup>ا</sup>الراكب *The camel-rider*, <sup>س / ا ه ا</sup>الاردق *The pigeon*, and <sup>س / ا ه ا</sup>الاطلس *The wolf* (M). [Thus] الصَّالِحَةُ is like <sup>ا</sup>الحَسَنَةُ *The good act* in being [one of the prevalent *eps.*, which are (B)] treated like the substantive, as says AlḤuṭai'a

كَيْفَ الْهَجَاءُ وَمَا تَنْفَكُ صَالِحَةٌ  
مِنْ آلِ لَامٍ بَطْهَرِ الْغَيْبِ تَاتِينِي

(K, B on II. 23. in § 514.) *How shall satire be, when a benefit from the family of Lām ceases not in absence* (the <sup>ظَهَرَ</sup> being pleonastically interpolated, because the *absent* is as it were behind the *back*) *to be coming to me?* (N); and is made *fem.* as being renderable by <sup>الْخَصْلَةُ</sup> or <sup>الْخَلَّةُ</sup> (B): <sup>وَجِفَانِي كَالْجَوَابِ</sup> in <sup>الْجَوَابِي</sup> XXXIV. 12. *And bowls like huge watering-troughs*, [like

<sup>تُرُوحٌ عَلَى آلِ الْمُحَلِّقِ جَفْنَةٌ \* كَجَابِيَةِ الشَّيْخِ الْعِرَاقِيِّ تَفْهَقُ</sup>  
(K), by AlA'shā, *A bowl like the huge watering-trough of the 'Irākī chief, that is full to overflowing, returns at evening to the family of AlMuḥallik* (N).] is one of the prevalent *eps*, like <sup>الدَّابَّةُ</sup> *The beast*: and <sup>ذَاتِ الْخِ</sup> in <sup>وَحَمَلْنَا عَلَى ذَاتِ الْوَاحِ وَدُسِرَ</sup> LIV. 13. *And We carried him upon a possessor of planks and nails* [meaning *vessel* (K)] is an *ep* [for the <sup>سَفِينَةٌ</sup> (B)] that occupies the place of the qualified (K, B), like those in

<sup>مِفْرَشِي صُهْوَةَ الْحِصَانِ وَلَكِنِّي قَمِيصِي مَسْرُودَةٌ مِنْ حَدِيدٍ</sup>  
[*My couch is the place where the rider sits on the back of the stallion; but my shirt is a perforated of iron* (N)], meaning *coat of mail*, and

<sup>وَأَنِّي لَأَسْتَوْفِي حَقُوقِي جَاهِدًا \* وَلَوْ فِي عِيُونِ النَّازِيَاتِ بِاِكْرَعِ</sup>  
[*And verily I discharge mine obligations in full, diligently, even though my camels be so emaciated that their*

forms are seen in the eyes of the jumpers with slender shanks (N)], meaning locusts (K). The *ep.* is [likewise (IA)] suppressed (R, IA, ML), because known (R), when indicated (IA), as

أَلَا أَيُّهَا الطَّيْرُ الْمَرْبَّةُ بِالضَّحَى  
عَلَى خَالِدٍ لَقَدْ وَقَعْتَ عَلَى لَحْمٍ

[by the Hudhālī (K, B on II. 4.), bewailing Khālīd Ibn Zuhair (N),] *Now, O ye birds, biding in the early forenoon upon Khālīd, assuredly ye have lighted upon flesh, (what flesh!), i. e. أَيُّ لَحْمٍ (R); but seldom (IA), whence* قَالُوا الْآنَ جِئْتَ بِالْحَقِّ II. 66. *They said, Now hast thou*

*uttered the (plain or manifest) truth, i. e. (IA, ML) الْبَيِّنِ (IA) [or] الرَّاضِحِ, otherwise its sense [vid. that before "now" he was false (DM)] would be unbelief (ML). يَا نُوحُ إِنَّكَ لَيْسَ مِنْ أَهْلِكَ XI. 48. O Noah, verily he [Noah's son Canaan (K, B), or, as is said, Yām (K), who was drowned in the Flood,] is not of thy family (that are to be saved), i. e. النَّاجِينَ (IA), يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (IA),*

XVIII. 78. *Seizing every (sound) vessel by force, i. e. صَالِحَةً, as proved by the fact that it is so read [by Ubayy and 'Abd Allāh (K)], and that the rendering it unsound [conducive to its not being seized (DM)], not excluding it from being a vessel, contains no material sense [when the*

ep. is not supplied (DM)], تَدْمِرُ كُلَّ شَيْءٍ XLVI. 24.

*Destroying everything (that it hath been made to prevail over), i. e. سَلَطَتْ عَلَيْهِ*, as proved by مَا تَذَرُ مِنْ شَيْءٍ

لِي. 42. *Leaving not aught that it came upon,*

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا XLIII. 47. *And We show them not any miracle, but it is greater than its fellow (preceding) and*

وَقَدْ كُنْتُ فِي الْحَرْبِ ذَا تَدَرٍ \* فَلَمْ أُعْطَ شَيْئًا وَلَمْ أَمْنَعْ

[by Al'Abbās Ibn Mirdās asSulamī, *And assuredly I was in the battle possessed of power to repel the foe; and I was not given aught (valuable), nor refused (Jsh)*] and

وَلَيْسَ لِعَيْشِنَا هَذَا مَهَاءٌ \* وَلَيْسَتْ دَارُنَا هَاتَا بِدَارٍ

[by 'Imrān Ibn Hittān asSadūsī, *And this our life has not freshness and beauty, nor is this our abode a (long) abode (Jsh)*], i. e. طَائِلَةٌ and طَائِلًا and السَّابِقَةُ

the contradiction in them, قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ

شَيْءٍ V. 72. *Say thou, O people of Scripture, ye are not conforming to aught (profitable), i. e. نَافِعٌ, and أَنْ نُنْظِرَ*

XLV. 31. *We think not save a (weak) thought,*

i. e. ضَعِيفًا (ML). The ep., if suitable for the op. to be in contact with it, may be prepos., the qualified being made



a *subst.* for it, as <sup>أَلَمْ</sup> <sup>يَكُنْ</sup> <sup>الْمُؤْمِنِ</sup> <sup>أَلَمْ</sup> [121]: but, if not, is not *prepos.*, except by poetic license; and is meant to be understood as *postpos.*, as <sup>أَنَّ</sup> <sup>رَجُلًا</sup> <sup>أَنَّ</sup> <sup>ضَرَبَكَ</sup> <sup>رَجُلًا</sup> for <sup>أَنَّ</sup> <sup>رَجُلًا</sup> <sup>أَنَّ</sup> <sup>ضَرَبَكَ</sup> <sup>رَجُلًا</sup> *Verily a man that beat thee is in the house.* When the *indet.* is qualified by a single term and an *adv.* or *prop.*, the single term is put first, and the other last, prevalently, as <sup>وَهَذَا</sup> <sup>ذِكْرٌ</sup> <sup>مُبَارَكٌ</sup> <sup>أَنْزَلْنَاهُ</sup> XXI. 51. *And this Kur'ān is a blessed admonition that We have sent down;* but not necessarily, as <sup>وَهَذَا</sup> <sup>كِتَابٌ</sup> <sup>أَنْزَلْنَاهُ</sup> <sup>مُبَارَكٌ</sup> VI. 72. *And this is a Scripture that We have sent down, blessed,* <sup>فَسَوْفَ</sup> <sup>يَأْتِي</sup> <sup>اللَّهُ</sup> <sup>بِقَوْمٍ</sup> <sup>يُحِبُّهُمْ</sup> <sup>وَيُحِبُّونَهُ</sup> <sup>أَذَلَّةٌ</sup> V. 59. *God will bring a people in their stead that He loveth, and that love Him, lowly, and*

<sup>كَلِّينِي</sup> <sup>إِهِمَّ</sup> <sup>يَا</sup> <sup>أُمِيمَةً</sup> <sup>نَاصِبٍ</sup> \* <sup>وَلَيْلٍ</sup> <sup>أَقَاسِيَةٍ</sup> <sup>بَطْلِيٍّ</sup> <sup>أَلَكْوَابِ</sup>

[by AnNābigha adhDhubyānī, *Leave thou me to a grief, O Umāima, wearisome, and a night that I endure, slow of stars* (Jsh), <sup>أُمِيمَةً</sup> being pronounced with Fath of the *ā* by alliteration to the Fatha of what precedes it, according to IM (WN): (for,) says S, every (*voc.*) *n.* ending in *ā* has the *ā* oftener elided from it in the speech of the Arabs, whether the *n.* with the *ā* be (of) three or more (letters), and whether it be a proper name or not; and from the prevalence of curtailment in it, sometimes has the final of its uncurtailed (form) treated like (that of)

the curtailed, i. e. pronounced with Fath of the  $\eth$ , as in  $\text{كَلَيْنِي النِّح}$ , so that there are two pronounciations in the uncurtailed *voc.*, Damm and Fath of the  $\eth$  (R on curtailment)]. The *ep.* must be repeated after  $\text{لَا}$  and  $\text{أَمَّا}$ , like the *d. s.* [74], as  $\text{أَنْتَ بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ}$  II. 63. *Verily she is a cow not old nor young* [547] and  $\text{لَقَيْتُ رَجُلًا أَمَّا عَالِمًا وَأَمَّا جَاهِلًا}$  *I met a man either learned or ignorant.* The *post. n.* is sometimes qualified literally, while the *ep.* belongs to the *pre.*, when there is no ambiguity, which is called the *gen.* by vicinity [130. A.], because of the attachment existing between the *pre.* and *post. ns.*, so that what is *ep.* of the 1st in sense is made *ep.* of the 2nd in letter; like as the *post.* is prefixed in letter to what the *pre.* ought to be prefixed to, as  $\text{هَذَا جَحْرٌ ضَبِّي}$  and  $\text{حَبٌّ مَنَانِي}$  *This is my lizard-hole and my pomegranate-stone*, when what is yours is the *hole* and *stone*, not the *lizard* and *pomegranate*: but Khl, prescribing agreement of the *pre.* and *post. ns.* in number and gender as a condition of the *gen.* by vicinity, allows only  $\text{هَذَانِ جَحْرَانِ ضَبٍّ خَرَبَانِ}$  *These are two deserted holes of a lizard*, not  $\text{خَرَبَيْنِ}$ , contrary to the opinion of B, who cites

$\text{فَيَاكُمْ وَحَيَّةٌ بَطْنِي وَأَنْ * هَمُوزُ النَّابِ لَيْسَ لَكُمْ بِشَيْءٍ}$

*Then be ye ware of a serpent of a bottom of a valley,  
sharp as to the fang, that is of no good to you with the  
gen. of ٢٢٥ (R)*

§ 150. The *subst.* is an *appos.* [reference to which is (Jm)] intended by [the reference of (Jm)] what is referred to the *ant.*, exclusively of the latter (IH): i. e. reference to the *ant.* is not initially intended by the reference of what is referred to it; but the reference to it is subsidiary [151] to reference to the *appos.*, whether what is referred be an attribute or not, as <sup>جائزہ</sup> <sup>زید</sup> زید

فَرِيتْ زَيْدَا اَخَاكُ Zaid, *thú brother, came to me* and اَخُوکُ

*I beat Zaid, thy brother.* If it be said that this definition

does not include the *subst.* after **أَلَا** [38], as **فَأَمَّ أَحَدُ** **أَلَا**

زید *Not one stood except Zaid.* زید being a subst. for احد ,

though the *not standing* referred to the latter is not intended to be referred to *Zaid*, we say that what is referred to the *ant.* here is *standing*, which is referred to it negatively, and to the *apps.* affirmatively (Jm). The

*subst.* is the *appos.* intended by the predicament without a medium (IM, Sh). It is (1) the *suost.* of the whole

[for the whole (M, IA, Sh), i. e. a *subst.* that is the whole of the *ant.* (Jm), which is the *subst.* corresponding with

the *ant.*, co-equal with it in sense (IA), as أَهْدَى السَّبِيلِ

المستقيم I. 5. 6. *Direct Thou us to the straight way, the way of them that (M, Sh), the 2nd way,*

being the 1st *way* itself (Sh)]: (2) the *subst.* of the part [for the whole (M, IA, Sh), i. e. a *subst.* that is part of the *ant.* (Jm), as <sup>أَكْثَرُهُمْ</sup> رَأَيْتَ قَوْمَكَ <sup>أَكْثَرُهُمْ</sup> I saw thy people, most of them and <sup>ثَلَاثِيهِمْ</sup> two thirds of them (M), whence <sup>وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا</sup> III. 91. And men owe unto God the pilgrimage of the House, he (of them) (154) that is able to find a way to it, the able to find being part, not the whole, of men (Sh)]: (3) the *subst.* of implication (M, IH, IA, Sh), as <sup>يَسْأَلُونَكَ عَنِ الشَّهْرِ</sup> يسألونك عن الشهر II. 214. They will ask thee about the Secret Month, fighting in it, fighting not being the month itself, nor part of it, but concerned with it, because occurring in it (Sh); which is the *subst.* indicative of a meaning in its *ant.*, as <sup>زَيْدٌ عِلْمُهُ</sup> أعجبني زيد, his knowledge pleased me (IA): (4) the *subst.* of blunder (M, IH), i. e. the *subst.* whose utterance is caused by the blunder in the mention of the *ant.*, the *subst.* itself not being the blunder (R), [vid] the *subst.* distinct from the *ant.* (IA), which is of three kinds (R), (a) the *subst.* of digression (IA, Sh) and the *subst.* of (IA) afterthought (R, IA), as in the Prophet's saying <sup>إِنَّ الرَّجُلَ لَيُصَلِّيُ الصَّلَاةَ مَا كُتِبَ لَهُ نَصْفُهَا</sup> ان الرجل ليصلي الصلاة ما كتب له نصفها <sup>وَالرَّجُلُ لَيُصَلِّيُ الصَّلَاةَ مَا كُتِبَ لَهُ ثُلُثُهَا</sup> Veri'y the man prays the prayer, what has been prescribed for him, its half, its third, its fourth, to the tenth (Sh), where you mention the *ant.* inten-

tionally and purposely, but afterwards make believe that you are blundering, because the 2nd is extraneous [to the 1st], which is often the resource of poets for the sake of intensiveness and variety, its condition being that it should ascend from the lower to the higher, as <sup>هَندَ نَجْمَ</sup> <sup>هَندَ</sup> <sup>نَجْمَ</sup>

<sup>هَندَ</sup> *Hind is a star, a full moon*, where, though you did intend to mention the *star*, you as it were tax yourself with blundering, and make known that you at first intended only to compare her to the *full moon* (R); (b) the *subst.* of (IA, Sh) sheer veritable (R) blunder (R, IA, Sh) and forgetfulness [below] (IA), as when you intend to say <sup>جَاوَنِي حَمَارَ</sup> <sup>جَاوَنِي</sup> <sup>حَمَارَ</sup>, but your tongue then runs ahead of

you to <sup>رَجُلَ</sup> <sup>رَجُلَ</sup>, and afterwards you amend the blunder, and say <sup>جَاوَنِي رَجُلَ</sup> <sup>جَاوَنِي</sup> <sup>رَجُلَ</sup> [ <sup>جَاوَنِي رَجُلَ</sup> ] (R); (c) the *subst.* of (Sh) forgetfulness (R, Sh), where you intend the mention of what is a blunder, and your tongue does not run ahead of you to the mention of it, but you forget the intended, and afterwards amend it by mentioning the intended (R), as

<sup>زَيْدَ عَمْرَ</sup> <sup>زَيْدَ</sup> <sup>عَمْرَ</sup> <sup>جَاوَنِي</sup> <sup>زَيْدَ</sup> <sup>عَمْرَ</sup> when at first you intend to mention *Zaid*, but afterwards, the wrongness of your intention becoming plain, you mention '*Amr.*' The best construction is to couple these three by <sup>بَلَّ</sup> (Sh). The *subst.* of [pure (R)] blunder (M, R, ML) or of forgetfulness (R, ML) does not occur in what proceeds from consideration and intelligence (M. R); and therefore (R), as some of the ancients assert (ML), is not [allowable (ML)] in poetry

(R, ML) at all (R), because this mostly occurs from consideration and thought (ML).

§ 151. The *subst.* is what is intended by the discourse, the 1st being mentioned only for a sort of subsidiariness, and in order that an exuberance of corroboration and explanation that is not in single [*ns.*] may be imported by the aggregate of the two: S says after his mentioning the *ars.* of the *subst.* "he means رَأَيْتُ أَكْثَرَ قَوْمٍ [150] and ثَلَاثِي قَوْمٍ, but doubles the *n.* for corroboration." Their saying that it is in the predicament of removal of the 1st is a notification from them that it is independent by itself, and differs from the *corrob.* and *ep.* in their being supplements of what they are in apposition with, not that the 1st is meant to be disregarded and rejected: you say زَيْدٌ رَأَيْتُ غُلَامَهُ رَجُلًا صَالِحًا Zaid, I saw his young man, a good man; whereas, if you were to disregard the 1st, [i. e. غُلَامَهُ, ] your sentence would not be correct [27] (M). The GG differ about the *ant.*: Mb says that it is in the predicament of rejection ideally, upon the ground that the one intended by the predicament is the *subst.*, not the *ant.*; whereas it is plainly not so, except in the *subst.* of blunder [156]. There is no gainsaying that the *ant.* is not in the predicament of rejection literally in the partial *subst.* and *subst.* of implication, because the *pron.* must relate to it [154]; and in the total *subst.* also, when the *ant.* is an indispensable *pron.*, as ضَرَبْتُ الَّذِي مَرَرْتُ

بِأَخِيكَ I beat him that I passed by, thy brother, or connected with such a pron., as أَخَاهُ زَيْدًا كَرِيمًا He whose brother, Zaid, thou beatest is generous: and the 1st is sometimes literally regarded exclusively of the 2nd, as

إِنَّ السُّيُوفَ عُدُّهَا وَرَدَّاحَهَا  
تَرَكْتَ هَوَازِنَ مِثْلَ قَرْنِ الْأَعْصَبِ

Verily the swords, their plying in the morning and their plying in the evening, left Hawāzin like the horn of the ram having the inner part of the horn broken; whereas, if it were in the predicament of rejection literally, it would not be regarded exclusively of the 2nd (R).

§ 152. What indicates that the *subst.* is independent by itself is that it is in the predicament of repetition of the *op.*, as is proved by the occurrence of that [repetition] clearly in الَّذِينَ اسْتَضَعِفُوا لِمَنْ آمَنَ مِنْهُمْ VII. 73. To them that were accounted feeble, to them that believed of them and لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سَقْفًا مِنْ فِضَّةٍ XLIII. 32. We would have made for them that disbelieve in the Compassionate, for their houses ceilings of silver [131].

§ 153. The *subst.* and *ant.* need not correspond in determinateness and indeterminateness; but you may make whichever of the two sorts you please a *subst.* for

the other, as <sup>صِرَاطٌ مُسْتَقِيمٌ</sup> <sup>إِلَى صِرَاطٍ مُسْتَقِيمٍ</sup> <sup>إِلَهِ</sup> XLII. 52. 53. To

a straight way, the way of God and <sup>لِنَسْفَعُ بِالنَّاصِيَةِ</sup> <sup>نَاصِيَةٍ</sup>

<sup>كَذِبَةٍ</sup> XCVI. 15. 16. We will surely seize the forelock, a

lying forelock (M). They are [in the case of all four

substs. (R)] (1) both *det.*, [as I. 5. 6. (150) (Sh)]: (2) both

*indet.*, [as <sup>لِلْمُتَّقِينَ</sup> <sup>مَفَازًا</sup> <sup>حَدَائِقِ</sup> LXXVIII. 31. 32.

Verily for the pious is a place of escape, gardens of fruit-

trees (Sh)]: (3) different one from the other (IH, Sh), the

subst. being *det.* and the *ant. indet.*, [as XLII. 52. 53.

(Sh)]; or the converse (R, Sh), as XCVI. 15. 16. and

<sup>لَا تَقْلُوبُهَا</sup> <sup>وَأَدْلُوا</sup> <sup>دَلِيلًا</sup> \* <sup>إِنْ</sup> <sup>مَعَ</sup> <sup>أَيُّومٍ</sup> <sup>إِخْلَافًا</sup> <sup>غَدْرًا</sup>

(Sh) Drive ye two her not hard, and drive her gently:

verily with to-day is its brother to-morrow, <sup>غَدْرًا</sup>, like

<sup>فَلَسَ</sup>, being the o. f. of <sup>غَدْرًا</sup> (N). But an *indet.* made a

subst. for a *det.* ought to be qualified, as XCVI. 15. 16.

(M, IH), in order that the intended may not be more

deficient than the non-intended in every respect (Jm).

That holds good, however, not unrestrictedly, but in the

case of the total subst.: and F says, which is the truth,

that qualification of the *indet.* made a subst. for the *det.*

may be omitted when the subst. imports what is not in

the *ant.*, as <sup>طُورٍ</sup> <sup>بِالْوَادِ</sup> <sup>الْمُقَدَّسِ</sup> XX. 12. In the sancti-

fied valley, a valley whose sanctification is two-fold, when

<sup>طُورٍ</sup> is not held to be the name of the valley, but is like



حَطَمٌ and خَتَعَ from طَى folding, because the valley being twice sanctified, is as it were folded by the sanctification, and as

أَنَا وَجَدْنَا بَنِي جِلَّانَ كُلَّهُمْ \* كَسَاعِدِ الْأَسْبِ لَا طُولٍ وَلَا قَصْرٍ

Verily we found the Banu Jillan, all of them, to be like the fore arm of the lizard, not (possessed of) length, and not (possessed of) shortness, i. e. لَا نِي طُولٍ وَلَا نِي

قَصْرٍ, and

فَلَا وَابَيْكَ خَيْرٌ مِنْكَ أَنِّي \* لِيُوْذِنِي التَّحْمَمُ وَالْأَصْهِيلُ

Then no, by thy father, a (man) [156] better than thee, verily the whinnying and neighing annoy me; but not it the *indet.* import only what the 1st imports, because it would be a making vague after expounding, as رَجُلٍ in which there is no material sense (15).

§ 154. The *subst.* and *ant.* are both explicit *ns.*, both *prons*, or different one from the other (111, Sh); but an explicit *n.* is not made a total *subst.* for a *prona*, except of the 3rd *pers.*, as ضَرَبْتُ زَيْدًا *I beat him, Zaid* (111). The explicit *n.* is made a *subst.* for the explicit *p.* (R, 1A, Sh), unrestrictedly, as previously exemplified (1A): the *prona* is made a *subst.* for the *prona*, [as لَقِيتُهمْ أَيَّاهُمْ *I met them, them*, when أَخَوْتُكَ and الزَّيْدُونَ precede, and *The Zaid*

are *thy brothers*, as in جَانِي الزَيْدُونَ أَخَوْتُكَ ; whereas

the GG adduce such as ضَرَبْتَهُ أَيَا <sup>٥٨٨</sup> I beat him, him, which is a *lit.* corroboration, because both *prons.* relate to one thing (R)]: the *pron.* is made a *subst.* for the explicit *n.*

(M, R, Sh), as أَخَوْتُ لَقَيْتُ زَيْدًا أَيَا <sup>٥٨٨</sup> Thy brother, I met

Zaid, him, on the assumption that Zaid is Thy brother,

which also, if زَيْدًا related to أَيَا <sup>٥٨٨</sup>, would be a *lit.* corroboration, because it would be like رَأَيْتُ زَيْدًا زَيْدًا <sup>٥٨٨</sup> (R):

and the explicit *n.* is made a *subst.* for the *pron.* (M, R, IA, Sh), (1) of the 3rd pers. (M. IA, Sh), unrestrictedly

(IA, Sh), as وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنِ <sup>٥٨٨</sup> أَذْكُرُهُ XVIII.

62. Nor did any but the Devil make me to forget it, that I should mention it, أَذْكُرُهُ <sup>٥٨٨</sup> أَنِ being a *subst.* of implication

for the 8 in أَنْسَانِيهِ <sup>٥٨٨</sup>; and similarly وَنَرْتُهُ مَا يَقُولُ <sup>٥٨٨</sup> XIX.

83. And We shall inherit it, what he saith and

عَلَى حَالَةٍ لَوْ أَنَّ فِي الْقَوْمِ حَاتِمًا <sup>٥٨٨</sup>

عَلَى جَوْدَةٍ لَضَوَّ بِالْمَاءِ حَاتِمٌ <sup>٥٨٨</sup>

[by AlFarazdak, In a state such that, if it had been the case that Hātim had been among the people, notwithstanding the munificence of him, Hātim, he would have been niggardly of the water, حَاتِمٌ being a *subst.* for the 8 of جَوْدَةٍ (BS)], except that these are total *substs.* (Sh): (2)

of the 1st or 2nd pers., if the *subst.* be (a) a partial *subst.* or a *subst.* of implication [or blunder (R), unrestrictedly (Sh)], as

أَوْعَدَنِي بِالسَّجْنِ وَالْأَسْرِ \* رَجُلِي رَجُلِي شَتْنَةُ الْمَنَامِ

[by Al-Udail Ibn Al-Farkh {al-'Ijli (II)}], *He threatened me, my leg, with the gaol and fetters: well, my leg is thick in the soles* (Jsh), رَجُلِي being a partial *subst.* for the ي in أَوْعَدَنِي (IA, Sh),] and

ذَرِينِي إِنْ أَمَرَكَ لَنْ يُطَاعَا \* وَمَا الْفَيْتَنِي حِلْمِي مُضَاعَا

[by 'Adī Ibn Zaid al-'Ibādī, *Leave thou me alone: verily thy bidding shall not be obeyed. Nor hast thou found me, mine intelligence, to be lost* (J), حِلْمِي being a *subst.* of implication for the ي in الْفَيْتَنِي; (b) a total *subst.* denoting comprehension {and universal inclusion (IA)}, as اَوَّلُنَا وَآخِرُنَا V. 114. *That shall be to us a festival, to our first and our last* (IA, Sh), اَوَّلُنَا being a *subst.* for the pron. governed in the gen. by the ل, i. e.

نَا (IA)]: but not if it be a total *subst.* (R, IA, Sh) not denoting comprehension, as [قَمْتُ زَيْدٍ and (Sh)] رَأَيْتَكَ (IA, Sh), though Akh and the KK allow that on the authority of

بِكَمْ قَرِيشٍ كُنِينَا كُلَّ مَعْضَلَةٍ \* وَأَمَّ نَهْجٍ الْهَدَى مَنْ كَانَ ضَلِيلًا

*By you, Kurash, have we been made safe from every strait, and has he that was far astray betaken himself to the high road of right direction* (Sh). The partial *subst.* and *subst.* of implication, [when explicit *ns.* (R),] must have a [*cop.*, which is only the (ML)] *pron.* (R, ML) relating to the *ant.*, in order that their dependence upon the 1st, and their not being the *subst.* of blunder, may be known; but the *pron.* may be omitted when the dependence of the 2nd upon the 1st is notorious, as قَتَلَ اصْحَابَ الْاُخْدُودِ النَّارِ LXXXV. 4. 5. *Cursed were* [577] *the fellows of the trench, of the fire (in it).* because it is notorious that they filled the trench with fire (R): [thus the *pron.* is] expressed, as V. 75. [21] and II. 214. [150]; or supplied, as III. 91. [150], i. e. مَنَعَمَ, LXXXV. 4. 5., i. e. فِيهِ, and AlA'sh's saying

لَقَدْ كُنْ فِي حَوْلٍ ثَرَاءٌ ثَوِيَّتُهُ \* تَقْضَى لِبَانَاتٍ وَيَسَامُ سَائِمٌ  
 [Assuredly there were in a year, in a sojourn that I sojourned (in it), an accomplishment of wants, and (that) a loather should loathe (418. A.) (Jsh)], i. e. ثَوِيَّتُهُ فِيهِ, the 8 of ثَوِيَّتُهُ, an unrestricted *obj.*, being the *pron.* of ثَوَاءٌ, because the *prop.* is *ep.* of ثَوَاءٌ and the 8 the *cop.* of the *ep.* [144], and the supplied *pron.* being a *cop.* for the *subst.* [of implication (DM)] ثَوَاءٌ to the *ant.* حَوْلٍ. And therefore in such as مَرَرْتُ بِثَلَاثَةِ زَيْدٍ وَعَمْرٍ I passed by three,

(of whom were) *Zaid* and *ʿAmr*, [i. e. when the individuals of the aggregate are not detailed in full (DM),] anacoluthon by supplying <sup>أَمْ</sup> مِنْهُمْ [as an *enunc.* (DM)] is necessary; because, if it were in apposition, it would be a partial *subst.* without a *pron.* (ML): but the *subst.* is sometimes said to be correct, <sup>أَمْ</sup> مِنْهُمْ being supplied as a *cop.* (DM). The KK say that the *J* may supply the place of the *pron.*, as <sup>أَمْ</sup> مَعْلَرْنَا السَّهْلَ وَالْجَبَلَ, i. e. *Our land* (by suppression of the *pre. n.*) *was rained upon, its plain and its mountain.* But some *substs.* importing the sense of the expressions of *universal inclusion* [137], are sometimes treated as *corrobs.*, as <sup>أَمْ</sup> ضَرَبَ زَيْدٌ ظَهْرَهُ وَبَطْنَهُ *Zaid was beaten, his back and his belly* or <sup>أَمْ</sup> يَدَهُ وَرِجْلَهُ *his arm and his leg*, orig. partial *substs.*, and afterwards, the sense of <sup>أَمْ</sup> كَلَّةٌ being imported from the coupled and *ant.* together, allowed to be put into the *nom.* as *substs.* or *corrobs.*; and similarly <sup>أَمْ</sup> مَطَارُنَا سَيْلَانَا وَحَبْلَانَا or <sup>أَمْ</sup> زَرْعُنَا وَشِرْعَانَا *our seed produce and our udder*, i. e. *beasts*, and <sup>أَمْ</sup> مَطَرٌ قَوْمِكَ لَيْلَهُمْ وَنَهَارَهُمْ (The times of) *thy people were rained in, their night and their day*, orig. *substs.* of implication, and then treated as *corrobs.*, because, the sense being *Our places*, or *possessions*, were rained upon, and *Their times were rained in*, all of them, they may be put into the *nom.* as *corrobs.*:

and, since they are treated like <sup>اجمع</sup> [137], the *pron.* may be suppressed from them; so that <sup>ضرب زيد الظهر</sup> *ضرب زيد الظهر* or <sup>مطرنا السهل</sup> *مطرنا السهل* or <sup>اليد والرجل</sup> *اليد والرجل* [599] or <sup>الزرع والضرع</sup> *الزرع والضرع* and <sup>الليل والنهار</sup> *الليل والنهار* are said (R). The total *subst.* does not need a *cop.* only because it is the *ant.* itself in sense, as the *prop.* that is the *inch.* itself does not need a *cop.* [in addition to the *prop.* itself (DM)] to that [*inch.*] (ML). The [*interrog.* (IA)] Hamza must be prefixed to the *subst.* for the *interrog. n.*, [to explain that it is a *subst.* for an *interrog.* (R), as <sup>من ذا</sup> *من ذا* <sup>ما تفعل اخيرا</sup> *ما تفعل اخيرا* <sup>اسعيد ام على</sup> *اسعيد ام على* *Who is this, Sa'id or 'Alī?* <sup>متى تاتينا</sup> *متى تاتينا* <sup>ام شرا</sup> *ام شرا* *What dost thou, good or evil?* and <sup>اغدا ام بعد غد</sup> *اغدا ام بعد غد* *When wilt thou come to us, to-morrow or the day after to-morrow?* (IA)]. The *v.* is made a *subst.* for the *v.*, [like the *n.* for the *n.* (IA), when the 2nd is preponderant in plainness over the 1st (R),] as <sup>ومن يفعل</sup> *ومن يفعل* <sup>ذلك ياق اثاما يضاعف لك العذاب</sup> *ذلك ياق اثاما يضاعف لك العذاب* XXV. 68. 69. *And whoso doeth that, he shall meet with a requital of sin, doubled shall be for him the punishment,* [<sup>يضاعف</sup> *يضاعف* being a *subst.* for <sup>متى تاتنا</sup> *متى تاتنا* <sup>تلمم الخ</sup> *تلمم الخ* (424) (K, B),] and therefore *infl.* with its inflection, i. e. apocopation (IA),] and [similarly (IA)]

أَبْنِ عَلَى اللَّهِ أَنْ تَبَايَعَا \* تَوَخَّذْ كَرَهَا أَوْ تَجِبْ طَائِعًا

(R, IA) *Verily incumbent upon me, (by) [655] God, is that thou shouldst swear allegiance, shouldst be seized unwillingly, or come obediently, the v. (J) تَوَخَّذْ being a subst. [of implication (J)] for [the v. (J)] تَبَايَعْ, [a subst. of a single term for a single term (J),] and therefore governed in the subj. (IA); whereas, if the 2nd were exactly in the sense of the 1st, it would be a corrob., not a subst., as*  
 أَنْ تَنْصُرَ تَعْنِ أَنْصُرَكَ *If thou help, aid, I will help thee,*  
 of which I know not any instance. The detail of a men-

tioned [aggregate], if co-extensive with the numbers in the mentioned, may be in apposition [as a subst.] or in the nom. by anacoluthon, as قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتَيْنِ الَّتِي تَنَاقَرَتَا

III. 11. *Verily there was for you a sign in two hosts that encountered on the day of Badr, (whereof one was) a host fighting in the cause of God, and another unbelieving, i. e. مِنْهُمَا فِتْنَةٌ,*

[where فِتْنَةٌ {as likewise كَافِرَةٌ أُخْرَى (K)} is also read with the gen. as a subst. for فِتْنَتَيْنِ (K, B),] and وَكُنْتَ الْخَوَّلُ [42], where رَجُلٌ is related with the nom. and gen.; but, if

not co-extensive, must be in the nom., as مَرَرْتُ بِرِجَالٍ رَجُلٌ : and sometimes the co-extensive occurs in

the *acc.* by subaudition of <sup>اعني</sup> [or as a *d. s.*], as in the *ep.* [146], [III. 11. being read with the *acc.* as a particularization or as a *d. s.* to the *pron.* in <sup>التفتا</sup> (K, B)]. When the *apposs.* are combined, the *ep.* is put first, then the *corrob.*, then the *subst.*, then the coupled; but IK puts the *corrob.* before the *ep.* (R). As regards suppression of the *ant.*, it is said that in <sup>ولا تقولوا لما تصف</sup> XVI. 117. And say ye not because of what your tongues describe, the lie and <sup>كما ارسلنا فيكم</sup> II. 146. Like what We have sent among you, an Apostle of yourselves <sup>الكذب</sup> is a *subst.* for the suppressed *obj.* of <sup>تصف</sup>, i. e. <sup>لما تصف</sup>, and similarly <sup>رسولا</sup> [for the suppressed *obj.* of <sup>ارسلنا</sup> (DM)] upon the ground that <sup>ما</sup> in <sup>كما</sup> is a conjunct *n.*; and that in <sup>لا اله الا الله</sup> XXXVII. 34. No god (is in existence) but God <sup>الله</sup> is a *subst.* for the *pron.* of the suppressed *pred.* [37] (ML).

§ 155. Syndesis is of 2 kinds, serial [157] and *expl.* (IA). The *synd. expl.* is an *appos.*, [not an *ep.* (IH, Sh); *prim.* (IA, KN), not renderable (by a *deriv.*) (KN); resembling the *ep.* in (IA)] manifesting [its *ant.* (IH, IA, Sh) in the case of *dets.* (J), and particularizing (Sh, KN, J) it (Sh, J) in the case of *indets.* (J), and in lacking independence (IA)], as



اقسم بالله ابو حفص عمر \* ما مسها من نقب ولا دبر

(IH, IA, Sh, KN) *Abū Ḥafṣ · Umar swore by God, not any thinness of the hoof, nor gall upon the foot has affected her* (J), عمر being a *synd. expl.* [to ابو حفص (J)], because it is manifestatory of ابو حفص (IA), and (J)], because it is manifestatory of ابو حفص (IA), and V. 96. Or an expiation, food of poor persons (Sh). “*Prim.*” excludes the *ep.*, because it is *deriv.* or renderable thereby: and what follows excludes the *corrob.* and coupled, because they do not manifest their *ant.*; and the *prim. subst.*, because it is independent [151, 152, 156] (IA). The *synd. expl.* must be a *prim.*: and the saying of Z [and B] that ملك الناس ملك الله CXIV. 2. 3. *The King of men, the God of men*, are *synd. expls.* [to رب الناس CXIV. 1. *The Lord of men* (K, B)] is a mistake, they being correctly *eps.*, [because ملك and الله are *deriv.* (DM)]; but it is sometimes replied that they are treated as *prims.*, since they are used without being applied to a qualified, and *eps.* are applied to them, as الله واحد One God and ملك عظيم A great king (ML). The *synd. expl.*, [being like the *ep.* (IA, KN) in importing *manifestation* and *particularization* of its *ant.* (KN).] agrees with the *ant.*, [like the *ep.* (IA, KN),] in [case (IA, Sh),] determinateness or indeterminateness [156], gender, and number (IA, Sh, KN).

The *synd. expl.* and its *ant.*, as many GG hold, may not be *indets.*; but, [as some, among them IM, hold (IA) correctly (KN),] may be so, whence, as is said, وَيُسْقَى <sup>٩٨</sup>مِنْ مَاءٍ صَدِيدٍ XIV. 19. And he shall be given to drink of water, ichor (IA, KN) and يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ XXIV. 35. It is kindled from a blessed tree, an olive-tree (IA), while F says on V. 96. that طَعَامٌ may be a *synd. expl.* or a *subst.* (KN). The تَخَاصُمٌ [147] is not a *synd. expl.*, because the *synd. expl.* resembles the *ep.*; and therefore, as the *ep.* of the *dem.* is only what contains [the generic (DM)] أَلْ, so likewise is its *synd. expl.*: and for this reason IJ does not allow بَعْلَى in Ibn Mas'ūd's reading وَهَذَا بَعْلَى شَيْخٍ XI. 75. [75] to be a *synd. expl.*, but holds that it must be (1) an *enunc.* [to هَذَا (DM)], شَيْخٍ being a 2nd *enunc.*, an *enunc.* to a suppressed [هُوَ (K, B)], or a *subst.* for بَعْلَى; (2) a *subst.* [for هَذَا (DM)], شَيْخٍ being the *enunc.*: as likewise ISB and IM do not allow the *synd. expl.* to be an *appos.* to the *pron.* [156], because that is disallowed in the *ep.* [147]. But S allows يَا هَذَانِ زَيْدٌ وَعَمْرُوهُ [51] as a *synd. expl.*, [notwithstanding that it may not be an *ep.* (DM)]: while Zd, following him, allows مَرَرْتُ بِهَذَيْنِ الطَّوِيلِ as a *synd. expl.*, and also as a *subst.*; but not الْقَصِيرِ

as an *ep.*, because the *ep.* of the *dem.* is only its match in letter, [whereas هَذَيْنِ is a *du.*, and الطَّوِيلُ 2 *sings.* one of which is an *appos.* to the other (DM)]. S, Mb, and Zj also declare the *ep.* to be disallowed in this [last *ex.*], as is required by analogy : but S's disallowance in it is at variance with his allowance in vocation (ML); for he says that الطَّوِيلُ in الْقَصِيرُ وَالطَّوِيلُ يَا هَذَانِ may be *ep.* of the *dem.*, though not its match in letter (DM).

§ 156. The *synd. expl.* is literally distinguishable from the *subst.* in the like of

أَنَا ابْنُ التَّارِكِ الْبَكْرِيِّ بِشَرْ \* عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَقَوَّعَا

[below] (IH), by AlMarrār alAsadī, *I am the son of the leaver of the Bakrī, Bishr, to be such that the birds were over him, watching him for the purpose of lighting upon him* (J). IH says, I say "in the like of" only to indicate that the difference occurs in other *cats.* also, as in يَا أَخَانَا O our brother, AlHārith, where الْكَارِثُ may not be held to be a *subst.*, because يَا الْكَارِثُ is not allowable [52]; and similarly in يَا غَلَامُ زَيْدٌ or زَيْدًا O young man, Zaid, where, if زَيْدٌ were held to be a *subst.* Damm would be necessary [49](R). Every *n.* that may be a *synd. expl.* [importing *manifestation* or *particularization* (KN)] may be a [total (Sh, KN)] *subst.* [importing *repetition* and *corroboration* of the meaning of the sentence,

because with it the *op.* is meant to be understood as repeated (KN), as ضَرَبْتَ أَبَا عَبْدِ اللَّهِ زَيْدًا (IA)], except (1) [when it may not occupy the place of the *ant.* (Sh, KN),] (a) [when the *appos.* is anarthrous, and the *ant.* synarthrous with a synarthrous *ep. pre.* to it (IA),] as in أَنَا ابْنُ [أَنَا الضَّارِبُ الرَّجُلِ زَيْدٍ] and similarly (IA)] أَنَا ابْنُ [أَنَا الضَّارِبُ] [above], بَشْرٌ not being a *subst.*, because أَنَا ابْنُ بَشْرٍ is not allowable [112] (IA, Sh, KN): (b) when the *appos.* is [synarthrous or] an [anarthrous] *infl.* apothetic *det.*, and the *ant.* is a *roc.*, [whether *infl.*,] as in [يَا غَلَامَ يَعْمَرُ and يَا أَخَا الْحَارِثِ] *O my young man, Ya'mor.* يَعْمَرُ not being a *subst.*, because يَعْمَرُ would then be *uninfl.* upon Damm, since it would be so if يَا were expressed with it [48] (IA); [or *uninfl.*,] as in يَا زَيْدَ الْحَارِثِ *O Zaid, AlHārith,* الْحَارِثُ not being a *subst.*, since يَا الْحَارِثُ would not be allowable [52], and أَنِّي وَاسْطَارِ الْخ [49], the 2nd and 3rd نَصْرٌ not being *substs.*, because يَا نَصْرٌ and يَا نَصْرًا are not allowable (Sh): (c) as in

أَيَا أَخَوَيْنَا عَبْدَ شَمْسٍ وَنُوفَلًا \* أَعِيذُكُمَا بِاللَّهِ إِنِّي تَحَدَّثُ حَرْبًا

[by Tālib Ibn Abī Tālib, *O our two brothers, 'Abd Shams and Nuufal, I bid you seek protection by God (from*

this,) *that ye should produce war* (Jsh)], <sup>عَبْدُ شَمْسٍ</sup> not being a *subst.*, because <sup>أَيَا عَبْدَ الْخ</sup> would not be allowable, since an anarthrous *n.* coupled to the *voc.* must be given what it would be entitled to if it were a *voc.* [49]; and, if <sup>نَوَلَّا</sup> were a *voc.*, <sup>يَا نَوَلٌ</sup> would be said (KN): (2) when its mention is necessary, as in <sup>هَندُ قَامَ</sup> *Hind, Zaid her brother stood*, <sup>زَيْدُ أَخَوَهَا</sup> not being a *subst.*, because, the *subst.* belonging as it were to another *prop.* [below], the enunciative *prop.* would then be devoid of a *cop.* [27]. But <sup>يَا سَعِيدُ كَرَزُ</sup> [49] must be a *subst.*, not a *synd. expl.*, because the predication of the *subst.* in the *cat.* of vocation is that of the independent *voc.*, and <sup>كَرَزُ</sup>, when a *voc.*, is pronounced with Damm without Tanwīn; whereas the aprothetic *synd. expl.* in apposition with an *uninfl.* [*voc.*] may be put into the *nom.* or *acc.*, but not pronounced with Damm without Tanwīn: and similarly the *synd. expl.* is disallowed when the 1st is more manifest than the 2nd; while the learned say on <sup>أَمَّا رَبُّ الْعَالَمِينَ رَبُّ مُوسَى</sup> *We believe in the Lord of the worlds, the Lord of Moses and Aaron*, that it is a *synd. expl.* [below] only because, Pharaoh having laid claim to lordship, if they had restricted themselves to saying <sup>رَبُّ الْعَالَمِينَ</sup>, that would not have been a plain confession of belief in the True Lord (Sh). The *synd. expl.*

and the *subst.* differ in 8 matters:—(1) the *synd. expl.* is neither a *pron.* nor an *appos.* to a *pron.* [155], because it in *prims.* is like the *ep.* in the *deriv.* : Ks indeed allows the *pron.* to be qualified by an *ep.* of *praise*, as in II. 158. [147], XXXIV. 47. [523], and their saying <sup>لَهُمَّ</sup> اَللّٰهُمَّ صَلِّ عَلَيَّهِ الرَّؤْفَ الرَّحِيْمَ O God, bless Thou the pitiful, merciful him [160], or *blame*, as in <sup>مَرَرْتُ بِهٖ الْخَبِيْثِ</sup> مَرَرْتُ بِهٖ الْخَبِيْثِ , or *commiseration*, as in

قَدْ اَصْبَحْتَ بِقَرْقَرَى كَوَانَسَا \* فَلَا تَلْمَ اَنِيْ يَنَامُ الْبَائِسَا

[*Thcy* (i. e. the doe-gazelles) have entered upon the time of morning in *Karḳarā* (the name of a place), hiding in their coverts; wherefore upbraid thou not the wretched him (i. e. the hunter) for that he should sleep (Jsh)]; and Z says on <sup>جَعَلَ</sup> اَللّٰهُ اَلْكَعْبَةَ الْبَيْتَ الْحَرَامَ V. 98. God hath made the *Ku'ba*, the *Sacred House* that <sup>اَلْبَيْتَ الْحَرَامَ</sup> اَلْبَيْتَ الْحَرَامَ is a *synd. expl.* by way of *praise*, as in the *ep.*, not by way of *manifestation*; so that, according to this [language of Z (DM)], the like of that [occurrence after the *pron.* (DM)] is not disallowed in the *synd. expl.* [denoting *praise*, *blame*, or *commiseration* (DM)], according to the saying of Ks: whereas the *subst.* is an *appos.* to a *pron.* by common consent, as XIX. 83. and XVIII. 62. [154]; and is allowed by the GG to be a *pron.* in apposition with a *pron.* or with an explicit *n.*: (2) the *synd. expl.* does not disagree with its *ant.* in determinateness and indeterminateness [below]; while Z's

saying that <sup>١٨</sup>مَقَامُ <sup>٥</sup>أَبْرَهِيْمَ III. 91. *The station of Abraham* is a *synd. expl.* to <sup>٩</sup>آيَاتُ <sup>٤</sup>بَيِّنَاتٍ *Manifest signs* is an inadvertence, as is his saying on <sup>٨٤</sup>أَنَا <sup>٨٥</sup>أَعْظَمُكُمْ <sup>٨٦</sup>بِوَاحِدَةٍ <sup>٨٧</sup>أَنْ <sup>٨٨</sup>تَقُومُوا XXXIV. 45. *I exhort you only to one practice.* that ye should rise up that <sup>٨٩</sup>أَنْ <sup>٩٠</sup>تَقُومُوا [i. e. <sup>٩١</sup>قِيَامِكُمْ (DM)] is a *synd. expl.* to <sup>٩٢</sup>وَاحِدَةٍ : whereas the allowability of that in the *subst.* is not disputed, as XLII. 52. 53. and XCVI. 15. 16. [153] : (3) it is not a *prop.*, contrary to the *subst.*, as XLI. 43. [1], XXI. 3. [1], <sup>٩٣</sup>عَرَفْتُ <sup>٩٤</sup>زَيْدًا <sup>٩٥</sup>أَبُو <sup>٩٦</sup>مَنْ <sup>٩٧</sup>هُوَ I knew Zaid, whose father he was [80] according to the soundest saying, and

لَقَدْ أَذْهَلْتَنِي أَمْ عَمْرٍو بِكَلِمَةٍ  
أَتَصْبِرُ يَوْمَ الْبَيِّنِ أَمْ لَسْتَ تَصْبِرُ

[Assuredly Umm 'Amr distracted me with a word, "Art thou patient on the day of separation from me, or art thou not patient?" (Jsh), where, however, what is meant is the expression, which is equivalent to the single term (DM)] : (1) it is not an *appos.* to a *prop.*, contrary to the *subst.*, as <sup>٩٨</sup>أَتَبِعُوا <sup>٩٩</sup>الرَّسُلَ <sup>١٠٠</sup>أَتَبِعُوا <sup>١٠١</sup>مَنْ <sup>١٠٢</sup>لَا <sup>١٠٣</sup>يَسْأَلُكُمْ <sup>١٠٤</sup>أَجْرًا XXXVI. 19. 20. *Follow ye the Apostles, follow ye him that asketh you not for a recompense,* <sup>١٠٥</sup>أَمْدُكُمْ <sup>١٠٦</sup>بِمَا <sup>١٠٧</sup>تَعْلَمُونَ <sup>١٠٨</sup>أَمْدُكُمْ <sup>١٠٩</sup>بِأَنْعَامٍ <sup>١١٠</sup>وَبَنِينَ XXVI. 132. 133. *That hath provided you with what ye*

*know, that hath provided you with cattle and children, and*  
 اقُولُ لَهُ اَرْحَلْ الْغُ [1]: (5) it is not a *v.* in apposition  
 with a *v.*, contrary to the *subst.*, as XXV. 68. 69. [154]: (6)  
 it is not in the letter of the 1st; whereas that is allowable  
 in the *subst.*, provided that there be with the 2nd an addi-  
 tion of explanation, as in Ya'küh's reading وَتَرَى كُلَّ أُمَّةٍ  
 جَائِيَةً كُلَّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا XLV. 27. *And thou shalt see*  
*every people kneeling, every people summoned to its record*  
 with the 2nd كُلَّ in the *acc.*, since the mention of the  
 cause of the *kneeling* is attached to it, and in

رَوَيْدُ بَنِي شَيْبَانَ بَعْضُ رَعِيدِكُمْ  
 تَلَقَّوْا غَدًا خَيْلِي عَلَى سَفَوَانِ  
 تَلَقَّوْا جِيَادًا لَا تَحِيدُ عَنِ الْوُغَى  
 إِذَا مَا غَدْتُ فِي الْمَازِقِ الْمُتَدَانِي  
 عَلَيْهَا الْكَمَالُ الْغَرَّ مِنْ آلِ مَازِنِ  
 لِيُوْثُ طِعَانٍ عِنْدَ كُلِّ طِعَانِ  
 تَلَقَّوْهُمْ فَتَعْرِفُوا كَيْفَ صَبَرَهُمْ  
 عَلَى مَا جُنْتُ فِيهِمْ يَدُ الْحَدَثَانِ

[by Waddāk Ibn Thumail alMāzinī, *Gently, Banū Shaibān,*  
*(restrain ye) some of your threatening: ye shall meet to-*



*morrow my steeds at Sufuwān : ye shall meet coursers that shy not from the fray, whenever they career in the morning in the contracted strait place of fighting ; that illustrious mailed warriors of the family of Māzin, lions of spearing at every spearing, shall be upon : ye shall meet them, and know, notwithstanding that the hand of calamity has wrought evil among them, how goodly their bearing is !* (T)] : but this difference is only according to IT's opinion that the *synd. expl.* is not of the letter of the 1st, in which IM and his son follow him, their argument being that the thing does not explain itself : (7) it is not meant to be understood as occupying the place of the 1st, contrary to the *subst.*, for which reason the *subst.* is disallowed and the *synd. expl.* obligatory in such as (a) <sup>يَا زَيْدُ الْحَارِثُ</sup> [above] ; (b) <sup>يَا سَعِيدُ</sup> or <sup>كَرَزَا</sup> [49], contrary to <sup>يَا سَعِيدُ</sup> [above] ; (c) <sup>أَنَا الضَّارِبُ الرَّجُلِ زَيْدُ</sup> [above] ; (d) <sup>زَيْدُ</sup> [above] ; (e) <sup>يَا أَيُّهَا الرَّجُلُ غَلَامُ زَيْدٍ</sup> ; [because the *subst.* would import that the *ep.* of <sup>أَيُّ</sup> in vocation was made *det.* by prothesis (147) (DM)] ; (f) <sup>أَيُّ الرَّجُلَيْنِ زَيْدٌ وَعُمَرُو</sup> [because the *subst.* would import that the *ep.* of <sup>أَيُّ</sup> in vocation was made *det.* by prothesis (147) (DM)] ; (g) <sup>جَاكُ</sup> [otherwise <sup>أَيُّ</sup> would be *pre.* to a *det. sing.* without its condition, vid. intention of the parts or repetition

(116) (DM)]: (g) <sup>أَخْوَيْكَ</sup> <sup>زَيْدٌ</sup> <sup>وَعَمْرُو</sup> <sup>كَلَّا</sup> جَاؤُنِي, [otherwise <sup>كَلَّا</sup> would be *pre.* to a separated multiple without poetic license (117) (DM)]: (8) it is not constructively part of another *prop.*, contrary to the *subst.*, for which reason the *subst.* is disallowed and the *synd. expl.* obligatory in such as (a) <sup>أَخْوَاهَا</sup> <sup>عَمْرُو</sup> <sup>قَامَ</sup> <sup>هَنْدٌ</sup> [above]; (b) <sup>أَخُوهُ</sup> <sup>عَمْرُو</sup> <sup>قَامَ</sup> <sup>بِرَجُلٍ</sup> <sup>مَرَرْتُ</sup>, [otherwise the *prop.* of the *cp.* would be devoid of a *pron.* relating to the qualified (144) (DM)]; (c) <sup>أَخَاهُ</sup> <sup>عَمْرُو</sup> <sup>ضَرَبَتْ</sup> <sup>زَيْدًا</sup> [62] (ML). To me, however, no clear difference between the total *subst.* and the *synd. expl.* is yet apparent: nay, I hold the *synd. expl.* to be nothing but the *subst.*, as appears to be the language of S, since he does not mention the *synd. expl.* [131]. The differences between them are said to be (1) that the *subst.* is the one intended by the predicament, exclusively of its *ant.*, contrary to the *synd. expl.*; for the *expl.* is subordinate to the explained, and, but for the explained, would not be uttered, so that the intended is the 1st: but the reply is that we do not admit the one intended by the predicament in the total *subst.* to be the 2nd only, nor in the rest of the *substs.* except the *subst.* of blunder [151], in which it is obvious that the 2nd is the one intended, exclusively of the 1st; because the 1st in the three *substs.* is outwardly referred to, and there must be in the mention of it a material sense that would not be realized if it were not mentioned, to preserve the language

of chaste speakers from surplusage, and especially the word of God and the speech of his Prophet: and [the evidence of <sup>أَنَا ابْنُ التَّارِكِ النَّحْ</sup> c. is not conclusive, because] the *subst.* is mostly a *prim.*, so that, if you suppressed the 1st, the 2nd would be independent, nor need an *ant.* before it in sense, while, if it be not a *prim.*, as in <sup>قَلَّا</sup> رَجُلٌ خَيْرٌ [153], the qualified is supplied, i. e. <sup>وَأَيُّكَ النَّحْ</sup> ; contrary to the *ep.*, since, if you suppressed the 1st in <sup>جَاءَنِي زَيْدُ الْعَالِمِ</sup> [131], the 2nd would need a supplied *ant.*, because the *qual.* must have a qualified, for which reason the 2nd is said to be a *subst.* in <sup>الْعَائِدَاتِ</sup> الطَّيْرِ [121, 149], and an *ep.* in <sup>الطَّيْرِ</sup> الْعَائِدَاتِ ; and contrary to the *corrob.*, since, even if it be a *prim.*, still the fact that its meaning would be intelligible from its *ant.*, if the latter were paused upon, prevents it from being regarded as independent: and therefore, since the *subst.* is not [indicative of] a meaning in the *ant.*, so that it should need the *ant.*, as the *qual.* does, nor is its meaning intelligible from the *ant.*, as that of the *corrob.* is, it may be regarded as literally independent, i. e. suitable for occupying the place of the *ant.*, as <sup>يَا زَيْدُ أَخُ</sup> O Zaid, brother and <sup>يَا أَخَانَا زَيْدُ</sup> O our brother, Zaid both *uninfl.*, [while, the *synd. expl.* being, as I hold, the *subst.*, the predica- ment of the *subst.* applies uniformly to it, as <sup>يَا عَالِمُ زَيْدُ</sup> O philosopher, Zaid and <sup>يَا ذَا الْمَالِ بَكْرُ</sup> O possessor of pro-

*perly*, *Bukr* with *Damm* in both (R on the *appos.* of the *voc.*)] ; or, since its inflection is through apposition with the 1st, it may be regarded as not independent, as <sup>٩٨</sup>يَا غَلَامَ <sup>٩٨</sup>بَشْرًا or <sup>٩٨</sup>بَشْرًا *infl.* with the two cases, <sup>٩٨</sup>يَا أَخَانَا <sup>٩٨</sup>زَيْدًا with the *acc.*, and similarly <sup>٩٨</sup>أَنَا ابْنُ <sup>٩٨</sup>التَّارِكِ <sup>٩٨</sup>آخ with the *gen.*: and similarly the coupled may for the same cause be held to be independent, as <sup>٩٨</sup>يَا زَيْدَ <sup>٩٨</sup>وَعَمْرُو [49,538] ; or not independent, as <sup>٩٨</sup>يَا زَيْدَ <sup>٩٨</sup>وَعَمْرُو *O Zaid and AlHārith*, while <sup>٩٨</sup>يَا زَيْدَ <sup>٩٨</sup>وَعَمْرُو is not allowable, as <sup>٩٨</sup>يَا غَلَامَ <sup>٩٨</sup>بَشْرًا or <sup>٩٨</sup>بَشْرًا is in the *subst.*, only because the *con.* is like the *voc. p.*, and the coupled is suitable for the latter to be in contact with it [52]: (2) that the *subst.* is in the predicament of repetition of the *op.* [152]: but, even if we admit that where the *op.* is apparently repeated [131], the person addressed has no means of knowing that where it is not repeated; and we may assert that in what they name *synd. expl.*, while admitting it in the *subst.*: (3) that agreement of the *subst.* and *ant.* in determinateness and indeterminateness is unnecessary [153], contrary to the *synd. expl.* [155]; but the reply is that the disagreement is allowed in the [*subst.*] named *synd. expl.* also [above] (R). Such as VII. 118. 119. admits of the total *subst.* and of the *synd. expl.* [above]; and like it are <sup>٩٨</sup>نَعْبُدُ <sup>٩٨</sup>الْهَكَ <sup>٩٨</sup>وَالْهَ <sup>٩٨</sup>أَبَائَكَ <sup>٩٨</sup>إِبْرَاهِيمَ <sup>٩٨</sup>وَالْهَ <sup>٩٨</sup>إِسْمَاعِيلَ <sup>٩٨</sup>وَالْهَ <sup>٩٨</sup>إِسْحَاقَ II. 127. *We will worship thy God, and the God of thy fathers Abraham and Ishmael and Isaac*

and <sup>اَنَا دَمَرْنَاهُمْ</sup> فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ XXVII. • 52.

*Then etc.* [450], that *We destroyed them* as read [by the

KK and Ya'kūb (B)] with Fath of the Hamza (ML). In

<sup>أَعْجَبَنِي مِنْ زَيْدٍ عِلْمُهُ</sup> (Something) of (the qualities of)

*Zaid, his knowledge, pleased me*, the 2nd is as it were a

*synd. expl.*, the o. f. being <sup>أَوْصَافِ زَيْدٍ عِلْمُهُ</sup> شَيْءٍ مِنْ; and

similarly in <sup>كَسَرْتُ مِنْ زَيْدٍ يَدَهُ</sup> *I broke (a limb) of Zaid,*

*his arm*, i. e. <sup>أَعْضَاؤُهُ</sup> مِمَّا يَدُهُ : the *ant.* being suppressed,

and its place occupied by the *synd. expl.*; as the *g. t.* is

suppressed, and its place occupied by the excepted in

<sup>مَا جَاءَنِي إِلَّا زَيْدٌ</sup> [88] (R).

§ 157. The coupled is an *appos.*, [reference of which to a thing, or of a thing to which, is (Jm)] intended by the reference [occurring in the sentence (Jm)], together

with its *ant.*, [as <sup>جَاءَنِي زَيْدٌ وَعَمْرُو</sup> *Zaid and 'Amr came to*

*me* (538) (Jm). The coupled by <sup>أَوْ</sup> , <sup>أَمَّا</sup> , <sup>أَمْ</sup> , <sup>بَلْ</sup> , <sup>لَا</sup> , and

<sup>لَكِنِ</sup> is {said to be (Jm)} excluded by "together with its

*ant.*," because the intended by the reference with them is

one of the coupled and *ant.* (R, Jm): but it is replied that

the *ant.*'s being intended by the reference means that it

is not mentioned in order to be subsidiary to mention of

the *appos.*, while the *appos.*'s being intended by the refer-

ence means that it is not like a branch of the *ant.* with-

out independence; and there is no doubt that the coupled by these six *ps.* and the *ant.* are together intended by the reference in this sense (Jm)]. One of the 10 *ps.* [538] intervenes between it and its *ant.* (IH). IH says, I have not contented myself in the definition with saying "The coupled is an *appos.* between which and its *ant.* one of the 10 *ps.* intervenes" because some *eps.* are coupled to others, as

إِلَى الْمَلِكِ الْقَرْمِ وَأَبْنِ الْهَمَامِ \* وَلَيْتَ الْكَتَيْبَةِ فِي الْمَزْدَحِ

[I drive my riding-beast towards the monarch august and the son of the hero and the lion of the squadron in the place of conflict (Jsh)] and

يَا لَهْفَ زِيَابَةَ لِلْحَارِثِ الصَّابِحِ فَالْغَانِمِ فَالْآئِبِ \*

[540] (R), by Ibn Zayyāba [at Taimī (T)], *O the grief of Zayyāba for AlHārith making a raid (upon my people) in the morning, then taking booty, then returning (safe)! (T, Jsh).*

§ 158. When the attached *nom. pron.*, [prominent or latent (Jm),] is coupled to, it is (IH. IA, Sh) (1) corroborated (IH, Sh), [and] separated from what is coupled to it (IA), by the detached [*pron.*, often (IA)], as XXI. 55. *He said, Assuredly ye have been, ye and your fathers, in manifest error (IA, Sh), because, the attached nom. pron. being like part of what it is attached to, literally, as*

being inseparably attached (160), and ideally, as being an *ag.*, which is like part of the *v.* (20), if it were coupled to without a *corrob.*, some of the letters of the word would be as it were coupled to ; while the coupling may not be to this *corrob.*, because, the coupled being in the predicament of the *ant.* (538), this coupled also would be a *corrob.* of the attached, which is absurd (R)]: (2) separated (IH, IA, Sh) from what is coupled to it (Jm) by something else than the *pron.*, like the direct *obj.*, [*adv.*, *prep.* and *gen.*,] and *neg.* لَا (IA), as جَنَّاتٌ عَدْنٍ [adv., prep. and gen.,] and *neg.* لَا (IA), as يَدْخُلُونَهَا وَمِنْ صَلَاحٍ XIII. 23. Gardens of abiding that they shall enter, and they that are righteous (IA, Sh) and مَا أَشْرَكْنَا وَلَا آبَاؤُنَا VI. 149. We should not have been polytheists, nor our fathers (IA): in which case the *corrob.* may be omitted, as ضَرَبْتُ يَوْمَ وَزَيْدٍ (IH), whether the separative be before the *con.*, as

فَلَسْتُ بِنَازِلٍ إِلَّا أَلَمْتُ \* بِرَحْلِي أَوْ خَيَّالَتَهَا الذَّنُوبُ

[And I alight not, but she that I love visits my lodging, or her false apparition (T)], or after it, as VI. 149.; but is sometimes put, as فَكَبِكْبُوا فِيهَا هُمْ وَالْغَاوُونَ XXVI. 94. And they shall be hurled down in it, they and the misguided and مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا XVI. 37. We should not have worshipped besides Him anything, we, nor our fathers : the two matters being equal ; and omission being allowable only because length

of the sentence sometimes enables one to dispense with what is necessary, and *a fortiori*, therefore, with what is not necessary, but preferable, since the coupling without corroboration or separation is allowed by the BB, while deemed bad, and by the KK without being deemed bad (R) : and the latent [attached] *nom. pron.* is like the [prominent] attached in that [need of separation], as <sup>سَأْكُنُ</sup> <sup>أَنْتَ</sup> <sup>وَزَوْجُكَ</sup> <sup>الْجَنَّةَ</sup> II. 33. *O Adam, dwell thou, thou* [165] *and thy wife, in the garden* (IA) : (3) not [corroborated nor (Sh)] separated, [which occurs in prose seldom (IA),] as in the saying [transmitted by S (IA)] <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>سَوَاءٍ</sup> <sup>وَالْعَدَمِ</sup> *I passed by a man such that equal, or alike, were he and non-existence*, <sup>الْعَدَمِ</sup> being coupled to the *pron.* latent in <sup>سَوَاءٍ</sup> (IA, Sh) relating to <sup>رَجُلٍ</sup>, and the sayings of the Prophet <sup>كُنْتُ</sup> <sup>وَأَبُو</sup> <sup>بَكْرٍ</sup> *كنت وأبو بكر* <sup>فَعَلْتُ</sup> <sup>وَأَبُو</sup> <sup>بَكْرٍ</sup> <sup>وَعُمَرُ</sup> *I and Abū Bakr and Umar were and did* (Sh) ; and in poetry often, as

قُلْتُ إِذَا اقْبَلَتْ وَزَهْرٌ تَهَادَى \* كُنْعَاجُ الْفَلَا تَعَسْفُنِ رَمَلًا

(IA), by ‘Umar Ibn Abī Rabī‘a, *I said, when she and fair-faced women approached, They walk with an elegant swinging of the body in their gait* (orig. <sup>تَهَادَى</sup>), *like the wild cows of the deserts when they have wandered at random in a tract of sand* (J) : but this is not regular, [according to the BB (J),] contrary to the opinion of the KK (Sh, J). The detached *nom. pron.* does not need



separation, as <sup>زَيْدٌ مَا قَامَ إِلَّا هُوَ وَعَمْرُو</sup> *Zaid, not any one has stood, but he and 'Amr*; and similarly the attached or detached *acc. pron.*, as <sup>زَيْدٌ ضَرَبْتَهُ وَعَمْرًا</sup> *Zaid, I beat him and 'Amr* and <sup>مَا أَكْرَمْتُ إِلَّا إِيَّاكَ وَعَمْرًا</sup> *I have not honoured any one, but thee and 'Amr* (IA). When the *gen. pron.* is coupled to, the genitival *op.* is repeated (IH, IA, Sh), as <sup>فَقَالَ لَهَا وَالْأَرْضِ</sup> XLI. 10. *And said to it and to the earth*, <sup>قُلِ اللَّهُ يَنْجِيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ</sup> VI. 64. *Say thou, God delivereth you from them and from every trouble*, and XXIII. 22. [498] (Sh), because, the *gen. pron.* being more strongly attached to its *op.* than the attached *ag.*, since the *ag.*, if not an attached *pron.*, may be detached, whereas the *gen.*, whether a *pron.* or explicit *n.*, is not detached from its *op.* [161], coupling to it is disliked, since it would be like coupling to some of the letters of the word; for which reason also, when you couple the *pron.* to the *gen.*, only repetition of the *op.* is allowable, as <sup>مَرَرْتُ بِزَيْدٍ وَبِكَ</sup> *I passed by Zaid and by thee* and <sup>الْمَالُ بَيْنِي وَبَيْنَكَ</sup> *The property is between Zaid and thee*: and, there being no detached *pron.* for the *gen.*, so that it might be first corroborated thereby, and afterwards coupled to, as is done in the case of the attached *nom.*, nothing remains but repetition of the 1st *op.*, whether it be a *n.*, as <sup>الْمَالُ بَيْنِي وَبَيْنَ زَيْدٍ</sup> *The property is between me and Zaid*; or a *p.* (R), as <sup>مَرَرْتُ بِكَ</sup>

<sup>وَبَزِيدٍ</sup> *I passed by thee and by Zaid* (IH, IA), not <sup>بِكَ</sup> *بِكَ* (IA): but the nominal *op.* is repeated only when there is no doubt that it is imported only for this object, and that it has no meaning, as in <sup>بَيْنَكَ وَبَيْنَ زَيْدٍ</sup> *بَيْنَكَ وَبَيْنَ زَيْدٍ*, since, it being impossible that there should be two *betweens* here, one with reference to *Zaid* alone, and another with reference to *the person addressed* alone, because the quality of *between* is a matter that necessarily involves 2 sides [115], we know that the repetition of the 2nd is for this object only; whereas, if the repetition produce ambiguity, as in <sup>جَارَنِي غُلَامٌ وَغُلَامٌ زَيْدٍ</sup> *جَارَنِي غُلَامٌ وَغُلَامٌ زَيْدٍ*, when you mean one *young man* common to the two, it is not allowable, though it would be if a context existed indicative of the intended. After repetition of the *op.* it is better to say that the *gen.* is coupled to the *gen.* than to say that the *op.* and *gen.* are coupled to the *op.* and *gen.*, because in <sup>أَمَّا بَيْنِي وَبَيْنَكَ</sup> *أَمَّا بَيْنِي وَبَيْنَكَ*, since the 2nd *pre.* has no meaning, coupling of the *pre.* to the *pre.* is impossible, because the sense would be vitiated; while in <sup>مَرَرْتُ بِكَ</sup> *مَرَرْتُ بِكَ*, although the 2nd *ب* can have a meaning, still, since we know it to be imported for the same object as the 2nd <sup>بَيْنِي</sup> *بَيْنِي*, the *gen.* must be judged to be coupled to the *gen.* here, as in the case of <sup>بَيْنِي</sup> *بَيْنِي*: and, this being established, we may say that the coupled is governed in

the *gen.*, notwithstanding the repetition of the *op.*, by what it was governed in the *gen.* by before its repetition, i. e. by the 1st *op.*, because the existence of the 2nd is for a *lit.* matter, while, as regards the sense, it is like the non-existent, as S says on <sup>لَا أَبَا لَزِيدٍ</sup> that its *gen.* is governed by prothesis, not by the expressed ل [101, 504]; but it is better to attribute its being governed in the *gen.* to the repeated *op.* since it is not less [*op.*] than the *red. ps.*, as in <sup>كَفَى بَزِيدٍ</sup> [503], which are not made *inop.* notwithstanding their redundance (R). This [repetition of the *op.*, which is necessary {in a case of choice (R)}], according to {the majority of (IA)} the {BB (R, J)} GG (R, IA),] is, however, not necessary [in a case of necessity, according to the n. as <sup>فَا لَيَوْمَ الْخ</sup> (below); nor in a case of choice (R), according to the KK (R, IA) and Y, Akh, Ktb, and Shl (J), which opinion is adopted by IM (IA)], on the evidence of Ḥamza's reading <sup>وَاتَّقُوا اللَّهَ الَّذِي</sup> *IV. 1. And fear ye God, by Whom and the ties of kindred ye ask one of another*, [orig. <sup>تَتَسَاءَلُونَ</sup>, read {by 'Āṣim, Ḥamza, and Ks (B)} with rejection of the 2nd ت, and (K, B) by Ḥamza (B)] with the *gen.* (R, IA, Sh) of <sup>الْأَرْحَامِ</sup> (IA, Sh), which Ḥamza appears to have founded upon the KK's opinion, because he was a Kūfī (R), and of Ktb's citation <sup>مَا فِيهَا</sup> *Not another than he and his horse is in it* (Sh),

and of poetry (R, IA), which is no evidence, since the omission is induced by necessity, with which there is no dispute (R), whence

فَالْيَوْمَ قَدْ بَتَّ تَهْجُونَا وَتَشْتَمُنَا  
فَاذْهَبْ فَمَا بَكَ وَالْأَيَّامُ مِنْ عَجَبٍ

[*And to-day thou hast become such that thou satirizest us and revilest us : wherefore go thou away, for there is not any wonder at thee and the days (J)*] cited by S (IA).

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## NOTES.

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MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

*Ed.* means edition, *vol.* volume, *ch.* chapter, *p.* page, *pp.* pages, *col.* column, *l.* line, *ll.* lines, *l. l.* last line, *ibid.* ibidem (in the same place), *cf.* confer (compare), *delc* obliterate, *b.* born, *a.* ascended the throne, *r.* reigned, *d.* died, *k.* killed.

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P. II, l. 6. The *op.* [whether it be *lit.* or *id.* (Jm)] is what the meaning requiring the inflection is constituted by (IH): thus in <sup>زَيْدٌ</sup> <sup>جَارٌ</sup> *Zaid* came <sup>جَارٌ</sup> is an *op.*, since the meaning of *quality of ag.*, for which the *nom.* is made a sign [19], is constituted by it in <sup>زَيْدٌ</sup> [110] (Jm).

P. X, l. 16. "if not" means "if thou depart not, but abide with us" (FD).

P. XII, l. 20. Insert "(I)" after "really-existing"—l. 22. Insert "(I, ML)" after "p."

P. XIII, l. 16. Read "al'Jlī"—l. 22. After "Aus" insert "alMuzani."

P. XIV, l. 6. By <sup>لَا تَأْرِي</sup> he means *the Hanū Kura'i Ibn 'Auf*, who had slandered him to AnNu'mān (ABk): he restores <sup>أَقْرَعَ</sup> <sup>قَرِيعٌ</sup> to <sup>أَقْرَعَ</sup> [291], and then pluralizes it (T).

P. XV, l. 14. Read <sup>أَتَأْنِيهَا</sup> — l. 15. An Islāmi poet (T) — l. 20. Read <sup>أَلْ</sup>.

P. XVI, l. 3. By the brother of one Zaid addressing Khālid Ibn 'Abd Allāh [alBajālī alKasrī, governor of the 2 'Irāqs, k. 125 or 126 (IKhm)]. The story is that Zaid, being in love with a woman, was found in the house of some people, who charged him with theft, in consequence of which Khālid ordered his hand to be cut off, whereupon Zaid's brother composed these verses, and sent them to Khālid (Jsh) — l. 4. The Jsh renders <sup>أَوَّلَاتٍ عَشْوَةٍ</sup> <sup>كُورِي</sup> <sup>كَمَ زِدَدٌ</sup> <sup>دَر كُورِي</sup> *Thou hast taken a step in blind-*

ness. <sup>أوطأ</sup> being doubly *trans.*, one would expect <sup>أُوطِئْتُ</sup>; but perhaps <sup>نَفْسُكَ</sup> is understood.

P. XIX, l. 8. Cited by some as evidence of that (I) — l. 12. Since the o. f. is <sup>فَمَنْ نَفْسُهُ نَفْسُكَ</sup> (DM).

P. XX, ll. 21—22. The restriction that the *prop.* should be capable of being dispensed with, excludes the *conj. prop.*, the enunciative *prop.*, the *prop.* imitative of a saying, and the like (ML).

P. XXI, l. 20. Read “Even”.

P. XXII, l. 11. Read “[565, 639]” — l. 16. ‘Abid (Nw, IKhn, Dh, KF, Is, FA). See p. 60 of the Notes to the IBd. Read “‘Abid”.

P. XXIV, ll. 8—11. Read “*Evil is the similitude of the people who have treated the signs of God as lies, (the similitude of these), or Evil is the similitude of the people, (the similitude of) those who have treated the signs of God as lies.* not that the full phrase is *Evil*”. Z in § 475 suggests 2 alternative constructions in LXII. 5: — (1) the *pre. n.* <sup>مَثَلُ</sup> is suppressed before <sup>الَّذِينَ</sup>, in which case <sup>الَّذِينَ</sup> is in the place of a *nom.*, as occupying the place of the suppressed *pre. n.* [126]; (2) the particularized by blame <sup>مَذْمُومٌ</sup> is suppressed at the end of the sentence, in which case <sup>الَّذِينَ</sup> is in the place of a *gen.* as being *op.* of <sup>الْقَوْمِ</sup>: and both of these constructions, in which the *ag.* is <sup>مَثَلُ الْقَوْمِ</sup>, and the particularized is either <sup>الَّذِينَ</sup>, i. e. <sup>مَثَلُ الَّذِينَ</sup>, or the suppressed <sup>مَذْمُومٌ</sup>, are here approved by IHsn, who mentions a 3rd construction <sup>بِشَسِّ الْمَثَلِ مَثَلُ الْقَوْمِ النَّجِسِ</sup>, which he disapproves, because it involves suppression of the *ag.* [21]. The 2 first constructions apply equally to AlJahdārī's reading of VII. 176., which should therefore be translated *Evil is the similitude of the people, (the similitude of) those who have treated Our signs as lies, or Evil is the similitude of the people who have treated Our signs as lies, (their similitude)*: and in the ordinary reading also

there are 2 constructions [475], in which the *ag.* is a latent *pron.* [160, 469], <sup>أَصْحَابُ</sup>مَثَلٍ or <sup>أَصْحَابُ</sup>مَثَلٍ is the *sp.*, and <sup>مَثَلُ</sup>الْقَوْمِ or <sup>مَثَلُ</sup>الْقَوْمِ is the particularized, so that the translation should be *Evi' is it as a similitude, (the similitude of) the people who etc, or Evil is it, i. e. the genus possessors of a similitude, as (possessors of) a similitude, the people who etc* : but here the homogeneity of the *ag.* and particularized is demonstrated from the homogeneity of the *sp.* and particularized, because the *sp.* is homogeneous with the *ag.* [469]. The translations in § 475 should be corrected accordingly — l. 14. Read “XVI. 32. [45]” — l. 20. It was said to him “O Apostle of God, there is not in the valley any water, that we may alight by.” Then the Apostle of God (God bless him and give him peace!) drew forth an arrow from his quiver, and gave it to a man of his companions, who went down into one of those wells, and stuck it into the hollow thereof, whereupon the well overflowed with sweet water, so that the people quenched their thirst from it, and abode there. And some of the learned have told me, on the authority of some men of Aslam, that he that went down into the well with the arrow of the Apostle of God was Nājiya Ibn Jundub [alAslamī (AGh)], the driver of the sacrificial camels of the Apostle of God (SR). See Muir's Life of Mahomet, *Ed. I, Vol. IV, p. 27*. The girl was addressing Nājiya — l. 21. The Anṣār are [the 2 tribes of (IATH)] AlAus and AlKhazraj (SR, IKb, ID, IATH).

P. XXV, ll. 16—17. Read “that the BB do not allow [the *pre. u.* in] <sup>أَسْهًا</sup> to be” — l. 18. Because putting it in the *nom.* involves (1) preparing <sup>حَتَّى</sup> or <sup>أَكَلْتُ</sup> to government together with cutting it off therefrom; and (2) making the weaker *op.* govern, vid. inchoation, because it is *id.*, while it is possible to make the stronger *op.* govern, vid. <sup>حَتَّى</sup> or <sup>أَكَلْتُ</sup>, because it is *lit.* (DM) — l. 20. Read “the BB and Hsh” — l. 23. Read “and that the BB say”.

P. XXVI, l. 11. Read “speech, the 1st, [i. e. contravention of the 2 conditions (Dm),] as in” — l. 14. The suppression of this *pron.* con-

duces, to preparing <sup>تَعَدُّ</sup> to govern <sup>خَالِدٌ</sup> in the *acc.* as an *obj.*, while it is cut off therefrom, and <sup>خَالِدٌ</sup> is governed in the *nom.* by inchoation, so that the 2 matters are combined (Dm) — l. 23. Read “and the 2nd, [i. e. contravention of one condition,] as in <sup>بِعَظَا</sup>”.

P. XXVII, l. 6. The version <sup>غَوَّاهُمْ</sup> <sup>أَخ</sup> <sup>عَمَّتْهُمْ</sup> [501], if authentic, is an instance of the 1st sort of anomaly (ML), in which the requirement of the 2 conditions is contravened (DM).

P. XXVIII, l. 5. The things that need a *cop.* are 11 in number, (1) the enunciative *prop.* [27]; (2) the epithetic *prop.* [144]; (3) the *prop.* that [conjunct] *ns.* are conjoined with [177]; (4) the *prop. d. s.* [80]; (5) the *prop. expos.* of the [supplied] *op.* of the *n.* that the [expressed] *op.* is distracted from governing [62]; (6—7) the partial *subst.* and the *subst.* of implication [154]; (8) the *reg.* of the assimilate *op.* [348]; (9) the *correl.* of the *cond. n.* governed in the *nom.* by inchoation [206]; (10) the 2 *ops.* in the *cut.* of contest [22]; (11) the expressions of first corroboration [137] (ML).

P. XXIX, l. 2. After “like” insert “<sup>دَعْنِي</sup> <sup>مِنْ</sup> <sup>تَمَرَاتَانِ</sup> [below],” — l. 5. Atṭirimmāh Ibn Ḥakīm (SR, AGh) atṭā’i (SR), great-grandson of Kais Ibn Jahdar atṭā’i, who came to the Prophet (AGh)\* — l. 6. One of the Banū Asad Ibn Khuzaima, contemporary with AlḤuṭai’a (Mb. 133). Read “Khāzim” — l. 16. Read “with the *acc.* (K) of <sup>الرَّحِيلِ</sup> (D, N) as an” — l. 20—21. Read “the *gen.* (K) by means” — l. 22. After “and” insert “the saying of the people of AlḤijāz <sup>مِنْ</sup> <sup>زَيْدًا</sup> in interrogating him that says <sup>رَأَيْتُ</sup> <sup>زَيْدًا</sup> [183], and”.

P. XXX, l. 1. <sup>الْحَمْدُ</sup> seems required by the context (see Mb. 217, l. 15): but Flügel, Fleischer, and Redslob all give <sup>الْحَمْدُ</sup> (see the verse in l. 4, where the metre requires <sup>النَّاسُ</sup>) — l. 11. The Egyptian edition of the A adds to the legend on the ring-stone <sup>صَلَّى</sup> <sup>اللَّهُ</sup> <sup>عَلَيْهِ</sup> <sup>وَسَلَّمَ</sup>



bless him, and give him peace :—l. 12. I. e. The Prophet's ring-stone: (Su). This [sort, vid. imitation of a *prop.*,] is universal (A)—l. 13. An-Nadr is Kuraish; and Fihir Ibn Malik is said to be Kuraish (SR)—l. 21. See P. I. 197 and Md. II. 13—l. 1. She was Dukhtanūs, daughter of Laḳīṭ Ibn Zurāra (Md).

P. XXXI, l. 11. Known as Al-Akawwak, a freedman, b. 160, d. 213 (IKhn)—l. 20. Al-Khuzāʿi, d. about 220 (FW). He composed this verse when he entered the presence of ʿAbd Allāh Ibn Tāhir al-Khuzāʿi al-Miṣṣīṣī, governor of Khurāsān, d. [228 or (IKhn)] 230 (ITB)—l. 25. فَخَاشَاكَ (H, FD): فَخَاشَاكَ (W).

P. XXXII, l. 19. Ibn ʿAbis (BS, FA, Jsh) al-Kindī (AGh) as-Ṣaḥābī, according to ID and others (FA); not Ibn Hujr (BS, FA) al-Kindī, as in the Book of the Six Poets (FA). ʿAbis (ID, IATH, AGh, BS, KF, Is): ʿAnīs (FA, Mr, FD, Jsh) with a ن before the س (FA). He composed this ode when he received the news of the death of his father ʿAnīs, whose surname was Abu-l-Aswad (Jsh)—l. 20. *Enallage* is the expression of one meaning now by the *pron.* of the 1st or 2nd *pers.*, and now by the explicit *n.* or the *pron.* of the 3rd *pers.*; but Sk says that *enallage* is either that expression or expressing by one of them what ought to be expressed by another: thus the verse تَطَاوَلَ لَيْلُكَ آتَحَ contains an *enallage* according to the exposition of Sk, since the obvious meaning requires that تَطَاوَلَ لَيْلِي *My night was long* should be said; but not according to the ordinary exposition, since تَطَاوَلَ لَيْلِي has not been previously mentioned. *Enallage*, then, appears to be of 6 kinds, (1) from the 1st *pers.* to the 2nd, as وَأَمْرُنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ وَأَنْ VI. 70. 71. *And we etc* [111], *and to be earnest in prayer*; (2) from the 1st to the 3rd, as XLVIII. 1. 2. [111], *orig.* لِنَغْفِرَ لَكَ *in order that We may forgive thee*; (3) from the 2nd to the 1st, which does not occur in the Kur; (4) from the 2nd to the 3rd, as X. 23., *orig.* بِكُمْ *with you*; (5) from the 3rd to the 2nd, as وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا XIX. 91. *And they have said "The Compassionate hath gotten offspring."* Assuredly ye have done an abominable thing, orig. لَقَدْ جَاءُوا Assuredly they have done; (6) from the 3rd to the 1st, as وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزِينَا XLI. 11. *And He revealed unto each heaven its business. And We adorned (KIF).*

P. XXXIV, l. 21. By Abu-ṭ-Tamahān [Ḥanzala Ibn Ash-Sharḥī (AKh, IKhn)] al-Kainī (Mb, FD), a Ḥamāsī, [one of the heathen poets (IKhu),] praising the Banū Lām Ibn 'Amr (FD) Ibn Ṭarīf, of Ṭayyī (ID).

P. XXXVI, l. 1. لَقَاتَلَتْ murderous (IY, FD): لَقَاتَلَتْ speaking (BS).

P. XXXVII, l. 2. Al'Absī (ISk), a heathen poet (KA).

P. XXXVIII, l. 14. The ف seems to be red. [540].

P. XL, l. 1. الْفَنَيْتِ (KIF): الْفَنَيْتِ (FD, Jsh), which agrees with the explanation of the word given in the KIF.

P. XLI, l. 21. A heathen poet (P. II. 280, 294 and Md. II. 53, 64).

P. 2, l. 12. The expression "أَلْ" is better than (1) the expression "the | and ج," because in the case of هَلْ one does not say "the ه and ج", nor in that of بَلْ "the ب and ج" (Sh); (2) the expression "the ج", because the ج applies to the ج of inception, and the ج in the correl. of لَوْلَا [599] (MAI)—l. 19. Read "[177]".

P. 3, ll. 2—7. See P. I. 223 and Md. I. 113—l. 9. Read "LXII."

P. 4, l. 6. "ep." here means "general ep." [140], i. e. adjective.

P. 6, l. 1. 'Alī Ibn Al-Ḥusain al-Ḥashimī al-Madanī, the Follower, known as Zain Al-'Abidin, l. 33 or 50, d. 92 or 94 (Nw)—l. 3. Auf An-Nāka is the cognomen of Ja'far Ibn Ḳuraī', father of a clan of Sa'd (MKh)—l. 9. Ru'ba Ibn Al-'Ajjāj Ibn Ru'ba at-Tamīmī (Jsh)—l. 10. قَزِيد in the MSS of the M: but (IY), as IY says (FA), properly قَزِيد, i. e. *Tazīd* Ibn Ḥulwān (IY, FA), father of a clan (IY) in Kuḏā'a; or *Tazīd* Ibn Jusham, who, says Rsh, is among the Auṣār (FA).

P. 7, l. 6. I. c. in the 2nd member, the 1st keeping to Fatḥ or quiescence, as likewise is the case in such as سَيِّدِيَّة when so *infl.* (MKh)—l.

8. I. c. Fatḥ of both members (MKh)—l. 9. The 2nd member being always governed in the *gen.*; while the 1st is declined through the three cases of inflection, except that the Fatha does not appear, like the other vowels, in [the *acc.* of the 1st member of] such as مَعْدِي كَرِب

[215] (MKh).—l. 18. An instance of the *coined* is the [name] made to deviate, as عَمْر [18], زَنْر and زَحْل, because it is not made to deviate except in the state of determination (IY)—l. l. As having a counterpart in their language (IY).

P. 8, l. 1. By analogy مَحَب [731], مَوْهَب [361], مَكَازَة [703, 712], and حَيَّة [747] (IY)—l. 2. The *transferred* is more common (IY, R)—l. 8. (4) transferred from a *prop.* [verbal or nominal (MKh)], like زَيْد قَائِم and زَيْد قَائِم, the predicament of which is to be imitated, as جَانَنِي زَيْد قَائِم and رَأَيْت زَيْد قَائِم and مَرَرْتُ بِزَيْد قَائِم; and this is one of the *comp.* proper names, [for which reason it is included by Z under the 6th kind] (IA). IM says in the Tashīl that the use of the nominal [*prop.*] as a [proper] name has not been heard, and that the GG only add it by analogy to the verbal. The *ag.* of this [verbal *prop.*] is (1) explicit, as exemplified: (2) a *pron.*, (a) prominent, as in أَطْرَقَا [below]; (b) latent, as in نَبِئْتُ أَخَوَالِي بَنِي يَزِيد [above]: and all of this is imitated, as IA says; so that its inflection is supplied because of the imitation, as YS relates; and it is not *uninfl.* As for the [kind] transferred from the *v.* alone, it is *infl.* as a diptote, because of the quality of proper name and the measure of the *v.* [18], whether it be a *pret.*, like شَمِر: or an *aor.*, like يَشْكُر: or an *imp.*, like اَصْبِت the name of a desert, because the traveller in it says to his companion اَصْبِت Be silent from fright, the م, says R, being pronounced with Kasr, though

the *z* belongs to the *conj.* of نَصْرُ, because proper names are often changed upon transfer : and the Hamza being made *disj.*, because اَصْمِتُ becomes a *n.*, and is therefore treated like *us*. (MKh). اَطْرَقَا may be regarded as an *imp.*, or as a *prop.* ; and Z cites it here as an *imp.* : but, if he had cited it among the *comps.*, as a *prop.*, it would have been allowable (IY)—*l.* 11. Salūk is a town in AlYaman, to which [the Salūki (ZJ) *swords* and (IY)] *dogs* are related (ZJ, IY)—*l.* 15. Abū Dhū'ayb Khuwailid Ibn Khālid alHudhali, a heathen, then a Muslim, who died in the Khilāfa of [ʿUmar or (SM)] ʿUthmān (FΔ)—*l.* 19. بَيْتٌ was a *sound* to which his mother [Hind Bint Abi Sufyān alUmayyā, sister of Muʿāwiya (Is),] used to dandle him when he was a boy, saying

لَا تُنْكَحَنَّ بَيْتَ \* جَارِيَةَ خَدْبِهِ  
مَكْرَمَةً مُحَبَّه \* تَحِبُّ أَهْلَ الْكَعْبَةِ

(IY) *Assuredly I will wed Babba to a plump maid, honored, loved, that surpasses the people of the Ka'ba, [i. e. the women of Quraysh (ID),] in beauty (FΔ)—l.* 20. alQurashī alHāshimī, *b.* 2 years before the death of the Prophet, *d.* [83 (ITB) or] 84 (AGh)—*l.* 1. because the cognomen is more distinct and notorious than the name (R on the *gens*).

*P.* 9, *l.* 5. Bāṭ Sharyān is the name of the place in which ʿAmr was buried (J)—*l.* 7. Or, if the 1st of them be a single word (R on the *gens*)—*l.* 10. *Delete* the comma after تَرَجُّزٌ—*l.* 11. As a *synd. expl.* (R)—*ll.* 12—15. If both, or the 1st, of them be prothetic (R)—*l.* 16. As a *synd. expl.*, because it is more notorious (R)—*ll.* 18—20. Whether both be single words, or both be prothetic, or one be a single word, but not the other (R)—*l.* 1. There is no order between the surname and any thing else (A). whether name or cognomen (Su).

*P.* 10, *l.* 6. AlKhirmīk Bint Hiflān alKaisiya, of the Banū Kais Ibn Thakaba (Mb)—*l.* 13. اَعْوَجٌ belonged to Ghant ; and, as they say, to the Banū Kilāb, which is not disapproved, because Ḥabība Bint Riyāḥ

alGhanawiya bore the Banu Ja'far Ibn Kilab, so that perhaps he may have passed to the Banu Ja'far Ibn Kilab from Ghanf (Mb).

P. 12, l. 7. Read "AshShanfarà [alAzdi (T)] says".

P. 13, l. 2. Cited by IAR as by Dāmra Ibn Dāmra, [of the Banu Nahshal, a heathen (ID)]; and by ID as by AnNamir Ibn Taulab [al'Ukli, a convert (AGh, Nw)], about the Banu Sa'd, who were his maternal uncles, and had made a raid upon his camels (IY)—l. 5.

غَاوٍ مِنْ تَنُوحٍ *a misguided man of Tamūkh* (ID, IY, AAz), which is a *clan* of

AlYaman (AAz): غَاوٍ مِنْ مَعَدٍّ (Dw of AlFarazdaq)—l. 6. By 'Amr Ibn

Alḥmar Ibn Al'Amarrad (ID) alBāhili (SR): by AtTirmāh (IY): by

AlFarazdaq (AAz, Dw)—l. 9. After "بَكْرَةً" insert "and سَحَرٌ [18, 64]",

and after "morning" insert "and a little before daybreak this day"—l. 11.

Bead غُدَّةٌ —l. 14. Read "reading of Ibn 'Āmir"—l. 18. When they

are used to express their *measured*, and when what is peculiar to *indets.*, like كُلٌّ [117] and رُبٌّ [505], is not prefixed to them (R)—ll. 19–20.

Thus they qualify the measure by the *det.* [178]; put a *n.*, [vid. صَفَةٌ, which is read by IY and R in the 2nd ex. instead of صَفَةٌ,] into the *acc.*

as a *d. s.* to it [78]; and refuse triptote declension to it whenever the quality of proper name is combined in it with another cause [18].

When, however, any of these [measures] is made *indct.* by prefixion of رُبٌّ, كُلٌّ, the totalistic مِنْ, or any other sign of indeterminateness, it

is triptote, as كَرٌّ, فَعْلَانِ حَالَهُ كَذَا The state of every فَعْلَانِ is such and such;

though, if it be upon the measure of the ultimate *pls.*, or contain the | of femininization, it is diptote, when *det.* and *indet.*: while, if the |

may denote *femininization* and *something else*, as in كُلُّ فَعْلَى يَقْلِبُ الْفَهَّ Every فَعْلَى has its | converted into فَعْلَى in the *du.*, where

فَعْلَى is common to such as أَرْطَى [18] and سَلَمَى, the 2 considerations

are allowable in it; so that, if you hold its | to denote *femininization*, you treat it as a diptote; and, if you hold its | to denote *something else*, you treat it as a triptote, because it is made *indet.* by the prefixion of <sup>و</sup>كُل (R).

P. 14, l. 1. If these measures be accompanied by their measured, as in <sup>و</sup>زَنَ أَصْبَعَ أَفْعَلُ The measure of <sup>و</sup>أَصْبَعَ is <sup>و</sup>أَفْعَلُ, the majority do not treat them as proper names, so that <sup>و</sup>أَفْعَلُ here is declined as a triptote: and, by analogy to this, you should say <sup>و</sup>زَنَ طَلَحَةَ فَعْلَةً The measure of <sup>و</sup>طَلَحَةَ is <sup>و</sup>فَعْلَةً with Tanwīn in the measure, since it does not contain the quality of proper name; but the Tanwīn is suppressed from it, in order that it may correspond with its measured in divestment of Tanwīn, not because of diptote declension [609]. Z, however, holds this kind also to be a proper name; and this is the truth, so that you say <sup>و</sup>زَنَ أَصْبَعَ أَفْعَلُ The measure of <sup>و</sup>أَصْبَعَ is <sup>و</sup>أَفْعَلُ with suppression of the Tanwīn. IH says that this opinion is adopted by Z only because the measure [when it is accompanied by the measured] is treated like <sup>و</sup>أَسَمَةُ [7] when you apply it to *one of the lions*: for you treat it like a proper name, as when it is a proper name for the *genus*, as in <sup>و</sup>أَسَمَةُ خَيْرَ مَنِ <sup>و</sup>ثَعَالَةٍ The lion is better than the fox; and similarly therefore the measure here is treated like the genus, i. e. what is not accompanied by the measured, as in <sup>و</sup>أَفْعَلُ حَكْمَهُ كَذَا The predicament of <sup>و</sup>أَفْعَلُ is such and such. But this analogy that he mentions requires consideration, because the like of this measure, when it is not accompanied by the measured, means the *measured*, [since <sup>و</sup>أَفْعَلُ in the last *ex.* means *every expression etc.*, as explained below]; and, when it is accompanied by the measured, means the *measure*, since <sup>و</sup>زَنَ أَصْبَعَ أَفْعَلُ means The measure of <sup>و</sup>أَصْبَعَ is this measure: so that it in the 2 states is not like <sup>و</sup>أَسَمَةُ in its 2 states, vid.

being a *genus* and being one of its individuals, since اِسْمَةٌ in the 2 states has one meaning, [vid. *The lion*]. And we should rather say that this opinion is adopted by Z only because this measure is transferred [4] from one meaning to another, vid. the *measure*, or is coined for it, as the 1st is transferred from one meaning to another, vid. the *measured*, or is coined for it : for أَفْعُلٌ e. g. is applied in lexicology to denote the *exceeder of another in doing*, being from الْفَعْلُ [351], like أَكْبَرُ from الْكِبَرُ; and is afterwards used to signify every expression whose first [letter] is an aug. Hamza pronounced with Fath, and whose second is a quiescent ف followed by an ع pronounced with Fath followed by a ل; and some measures are coincd, as in كَذَا هِيَ مُصَدَّرُ الرَّبَاعِي حَكْمَهَا كَذَا The predicament of فُعَلَّةٌ, which is the inf. n. of the quad. [332], is such and such, for فُعَلَّةٌ has no meaning in lexicology. But, though Z treats the like of this as a proper name, he pronounces such as مِفَاعِلَةٌ in ضَارَبَ يَضْرِبُ ضَرْبًا مُفَاعِلَةً [The conjug. of] ضَارَبَ يَضْرِبُ ضَرْبًا مُضَارِبَةً عَلَى وَزْنِ فاعِلٍ يَفَاعِلُ مِفَاعِلَةً is upon the measure of فاعِلٍ يَفَاعِلُ مِفَاعِلَةً with Tanwin, which is the Tanwin of correspondence [608] according to him, not the Tanwin of triptote declension. And the kind [of measure] that is a met. for its measured, while the sense of the latter is regarded, is, according to S, in the same predicament in respect of triptote and diptote declension as the measured, as كَانَ فُعَلَةٌ أَلْحَ [216], where فُعَلَةٌ is declined as a diptote because its measured is خَوْلَةٌ; and as مَوْرَتْ بِرَجُلٍ أَفْعُلٌ i. e. أَحَقُّ while Mz says that فُعَلَةٌ does not contain the quality of proper name, nor أَفْعُلٌ the sense of qualification; for in such cases he looks to the sense of the met., not of the measured expressed by the met., [holding that أَفْعُلٌ e. g. means the word أَحَقُّ, not the ep. silly]; so that he declines such as فُعَلَى and مِفَاعِلٌ as diptotes, because they contain the cause or the prevention of triptote declension [18]; but de-

clines such as [أَفْعَلٌ] in مَرَرْتُ بِرَجُلٍ أَفْعَلٍ, i. e. أَحْمَقُ, and as فَعْلَةٌ, i. e. خَوْلَةٌ, as triptotes: but the opinion of S is the truth, since the sense of the measure is that of the measured; and the *met.* for the proper name [14] is treated like it in letter, as is proved by their omitting to prefix the ج to فُلَانٌ and فُلَانَةٌ, and by their declining فُلَانَةٌ as a diptote. If, however, you mean the measures to be measures of the *v.*, their predicament in vowel, quiescence, and divestment of the Tanwīn is that of their measured. whether the measured accompany them or not, as أَفْعَلٌ [The measure] أَفْعَلٌ is an imp., اِسْتَفْعَلْ حَكْمَهُ نَذًا The predicament of اِسْتَفْعَلْ is such and such, and ضَارِبٌ يُضَارِبُ عَلَى دَرْنٍ فَاعِلٌ يَفَاعِلُ [above], in order to notify that they are meant to denote the *v.*, which has no share in declension triptote or diptote; but, notwithstanding this, they are proper names, because they are qualified by the *det.*, as اِسْتَفْعَلِ اَلَّذِي هَمَزَتُهُ مَكْسُورَةٌ اَمْرًا لِلْمُخَاطَبِ The اِفْعَلٌ whose Hamza is pronounced with Kasr is an imp. of the 2nd pers. sing. masc. (R)—l. 2. Read “اِفْعَلٌ”—l. 12. ‘Abd Allāh IBN AZZUBAIR is one of the 4 ‘Abd Allāhs, vid. (1) ‘Abd Allāh IBN ‘UṢMĀN alKuraishī al‘Adawī alMadanī asṢaḥābī, *l.* 73; (2) ‘Abd Allāh IBN ‘ABBĀS Ibn ‘Abd AlMuṭṭalib alHāshimī asṢaḥābī alMakkī, *l.* 68 or 69 or 70 or 73; (3) ‘Abd Allāh IBN AZZUBAIR Ibn Al‘Awwām alKuraishī alAsadī alMakkī alMadanī asṢaḥābī, *l.* 72 or 73; (4) ‘Abd Allāh IBN ‘AMR Ibn Al‘ĀṢ alKuraishī asṢaḥābī, *l.* 55 or 61 or 65 or 67 or 68 or 73: thus are they named by AIH and the rest of the Traditionists and others. It was said to AIH “Then IBN MAS‘ŪD?”: he said “He is not one of them”, because, says Bhk, his death in 32 or 33 preceded, while they lived long, so that their knowledge was needed, and, when they agree upon thing, it is said “This is the saying of the ‘Abd Allāhs” or “their act.” And the rest of the Companions named ‘Abd Allāh, who are about 220, are coordinated with IBN MAS‘ŪD in this. But, as for the



saying of Jh in his *Ṣiḥāḥ*, that IBN MAS'UD is one of the 4 'Abd Allāhs. it is an obvious blunder, that I have noticed in order that people may not be misled by it (Nw)—l. 14. [Suwaid] Ibn Kurā' al'Uklī, and [Jābir (KF)] Ibn Ra'lān aṭṬa'i asSimbisi (IY) the poet (KF)—l. 1. A prose saying, not a verse.

P. 15, l. 5. A man of Kilāb, contemporary with AnNu'mān Ibn Al-Mundhir (IY). He used to supply [the people with (MKh)] food in Tihāma : but a breeze [blew, and (IY)] cast the dust into his bowls ; so he reviled it, and was then struck by a thunder-bolt (IY, MKh) that killed him ; upon which one of his people said

وَأَنَّ خَوْبِلِدًا قَاتَبَنِي عَلَيْهِ \* قَتِيلَ الرِّيحِ فِي الْبَلَدِ التَّهَامِيِّ

And verily Khuwailid, weep thou (fem.) over him, the slain of the breeze in the Tihāmī country (IY)—l. 8. Read "and other common [names] of prevalent application," in accordance with the text of the M as given in the IY (p. 47). Dele "[10]"—l. 12. They assert that the *Hyades* follow the *Pleiades*, asking them in marriage : and the *Pleiades* are so called because of the multitude of their stars, which are 7 or thereabouts (IY)—l. 21. الْعَيْقُ is i. q. الْبَاعِقُ The preventer : they say that it prevents the *Hyades* from reaching the *Pleiades*, being between them (IY).

P. 16, l. 13. AdDasūḳī explains IHsh's calling it *red.* [599] by interpreting "*red.*" to mean "neither conjunct nor determinative" (see vol. II, p. 676)—l. 17. Or "like [common ns., as (IY)] رَجُلٌ eto"—l. 20. About a man of Tayyi called Zaid, of the children of 'Urwa Ibn Zaid alKhail, who had killed a man of the Banū Asad called Zaid (Mb)—l. 1. الْعَمْرُؤُ in this verse and الْيَزِيدُ in the next are *exs.* of the *red.* أُمٌّ, according to IHsh [599] ; and so, of course, they are treated in the SM, which I have inadvertently followed in the translations ; whereas, according to Z's theory, "the mother of the 'Amr" and "the Yazid" should be read.

P. 17, l. 2. By her captive he means himself (IY)—l. 3. Ar-Rammāḥ [Ibn Yazid, or (T)] Ibn Abrad, alMurri, known as Ibn Mayyāda, d. in the Khalāfa of AlManṣūr, praising [the Khalifa (ITB)]

AlWalid Ibn Yazid (SM) alUmayy adDimashki, *b.* 90 or 92, *a.* 125, *k.* 126 (TṬ)—*l.* 12. Ḥajib was [the brother of (SR, Iāth, Is)] Laḳī Ibn Zurāra (AAz) adDārimī (SR). He was the chief of the Banū Tamīm (Is), who came with him to the Apostle in the year 9 (Iāth)—*l.* 15. Very rare in usage, although not altogether forbidden by analogy (IY)—*l.* 20. [Anarthrous] *det.* proper names occur in the form of the *du.* and *pl.*; but only in the case of *places*, such as *mountains* and *plots of ground*, one of which does not separate from another, like (1) أَبْجَان, which are 2 opposite *mountains*; (2) عَمَائِتان, which are 2 opposite *mountains*, like أَبَانان; (3) عَرَفَات, which is a name for known *plots of ground*; (4) أَذْرَعَات, which is like عَرَفَات (IY). These names may be divested of the *art.* only because one of the 2 *mountains*, for example, is not isolated from the other; so that they may be like one thing named by the *du.*, e. g. a person named زَيْدَان, contrary to 2 persons each named زَيْد (R).

P. 18, *l.* 4. By Ra'ba, who was of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm (IY)—*l.* 5. And, in the tradition of Zaid Ibn Thābit, هَؤُلَاءِ الْمُحَمَّدُونَ بِالْبَابِ These are the *Muhammads* at the door (M), vid. Muḥammad Ibn Abī Bakr [‘Abd Allāh asSiddīq, *b.* 10, *k.* 38 (Nw)]; Muḥammad Ibn Ḥāṭib ‘alKuraishi alJumaḥī alKāfi, *d.* 74 or 86 (Nw)]; Muḥammad Ibn Ṭalḥa Ibn ‘Ubad Allāh [alKuraishi atTaimī alMadani, called AsSajjād, *k.* 36 at the battle of the Camel (Nw)]; and Muḥammad Ibn Ja’far Ibn Abī Ṭālib (IY), *k.* 17, as some say (Iāth); and طَلْحَةُ الطَّلْحَات The *Ṭalḥa* of the *Ṭalḥas* (M), vid. Ṭalḥa Ibn ‘Abd Allāh Ibn Khalaf alKhuzā‘ī, [*d.* in the civil war of Ibn AzZubair (IKlu)], said to have been so called because there were among his ancestors a multitude of men named Ṭalḥa (IY): and ابْنُ قَيْسٍ الْقَيْسَات (M), vid. [‘Abd Allāh or] ‘Ubad Allāh Ibn Kais arRuḳayyāt, so called because he married a number of women all named Ruḳayya: but sometimes ابْنُ قَيْسٍ الْقَيْسَات is said, with الْقَيْسَات in the *vom.* as a *synd. expl.*, as though

it were a cognomen for him, like عَبْدُ اللَّهِ بَطَّة [5] (IY)—l. 6. They are anarthrous to notify that the [proper name] expressed by the *met.* is so likewise, as فَلَانًا عَنْ فَلَانٍ (IY)—l. 8. The *art.* is prefixed because the brutes are below the degree of human beings in determination, since the quality of proper name in them is only by assimilation to human beings [7] (IY)—l. 9. هُنْ means *Thing* (AAz, KF). هُنَّ or هُنْتُ (R, KF). If you make هُنْ or هُنَّ *indet.*, it is a *met.* for *indets.*, as فَلَانٌ is for *dets.* and proper names; but, if you prefix, it is a *met.* for *pre. dets.*, [as in رَحْتُ آلَخ below]. It is mostly used for *things disapproved* and *afflictions*. The poet [Imra alKais (FA, Jsh)] says

وَقَدْ رَأَيْتُ قَوْلَهَا يَا هُنَا \* وَيَعْنِيكَ الْحَقُّ شَرًّا بِشَرِّ

[And her saying "O man, woe to thee! Thou hast joined evil to evil" did throw me into doubt (FA, Jsh)]. يَا هُنَا means *O man*, [but is mostly used upon an occasion of *rudeness* and *coarseness* (FA)]; and هُنَا is not used except in the *voc.* (IY). يَا هُنَا is for the *voc.* whose name is not expressed: you say in the *masc.* يَا هُنْ and هُنَانٍ and هُنُونٌ, and in the *fem.* يَا هُنْتُ [or هُنَّة (KF, MAR)] and هُنَّتَانِ and هُنَّتَاتِ; and sometimes their finals are followed by what follows the finals of the lamented [55], although it is not lamented, as يَا هُنَا mostly with Damm of the ʾ and sometimes with Kasr, as in the lamented. This ʾ is added in a case of choice in continuity and pause, notwithstanding that it is *orig.* the ʾ of silence [615], as the poet says يَا مُرَحَّبَاءُ آلَخ [616] in a case of necessity (R). And another poet says

رَحْتُ وَفِي رَجُلَيْكَ مَا فِيهِمَا \* وَقَدْ بَدَأَ هُنْكَ مِنَ الْمُنْزَرِ

*Thou camest, while in thy two legs was what was in them, and thy thing* [i. e. *vulva* (KF)] *did appear from the waist-cloth*, meaning هُنَّكَ (IY)

—l. 13. He was a long-lived patriarch, and came to the Prophet (ID).

P. 20, l. 9. فَمِنْ أَوْتَى is read by Warsh (Sh); and قَدْ أَفْلَحَ by Warsh (B, Sh), on the authority of Nāfi' (B)—l. 10. اَلْحَمْدُ لِلّٰهِ is read by HB, through alliteration of the ا to the ل; and اَلْحَمْدُ لِلّٰهِ by Ibrāhīm Ibn Abī 'Abla [Shimr Ibn Yaḳẓān (IATH, Dh) al'Uḳailī, d. 152 (IATH)], through alliteration of the ل to the ا (K).

P. 23, l. 8. By Ru'ba [Ibn al'Ajjāj Ibn Ru'ba atTamīmī (Jsh)], praising 'Adī Ibn Ḥātim atTā'i (FA, Jsh) alKufī (Nw), the eminent Companion (FA), d. 67 or 68 or 69 (AGh)—l. 9. For "does not" read "has not done", like V. 71. [419].

P. 24, l. 5. By Ru'ba (FA)—ll. 9—11. This saying is much older than 'Alī (see P. II. 320, Md. II. 71, Tr. I. 754, MDh. III. 186, IATH. I. 246)—l. 13. As for the saying of AlFarazdaq هُمَا نَفَقَا اِلَيْهِ [231], he combines in it the substitute and original by poetic license, as the Rājiz does in اِنِّى اِذَا مَا حَدَّثُ اِلَيْهِ [56] (D).

P. 26, l. 3. Read "Ka'b, Khath'am, Zabaid, Kināna, and others"—l. 15. Ḥumaid Ibn Thaur Ibn Ḥazn [a Hilālī (Is)], who was present at Ḥunain with the unbelievers (FA), and lived till the Khilāfa of 'Uthmān (Is)—l. 21. AZ says that M recited this verse to him as by a man of the Banū Dabba, who had perished more than 100 years before (FA).

P. 27, l. 22. Ja'far, 'Arin, and 'Abīa were the children of Tha'laba Ibn Yarbū' (FA).

P. 28, l. 1. Read "(J), and مَا ذَا يَبْتَغِى اِلَيْهِ [236], though"—l. 18. For "And" read "When [80]".

P. 30, l. 14. That resemblance to the v. which is regarded in the

prevention of triptote declension is the *n.*'s containing either 2 different subordinations, one relating to the letter, and the other to the sense, or a subordination equivalent to the 2 subordinations. For the *v.* contains a subordination to the *n.* in letter, vid. its derivation from the *inf. n.* [331]; and a subordination in sense, vid. its need of the *n.*, because it needs an *ag.* [20], which is only a *n.*: and the resemblance of the *n.* to the *v.* does not become so complete that the *n.* is made to accord with the *v.* in the predicament, [vid. refusal of the Tanwīn indicative of perfect declinability (Sn),] except when the *n.* contains the 2 subordinations, like the *v.*, as أَحْمَدُ *Aḥmad* [18], which contains 2 different subordinations, one relating to the letter, vid. measure of the *v.*, and the other to the sense, vid. determination (A). "Subordination" of the thing means its *being subordinate* to another; but A has used it here to mean sometimes *being subordinate*, and sometimes *cause of being subordinate* (Sn)—l. 15. Since it resembles the *v.* in subordination, the sign of the *gen.* [404] and the Tanwīn [609] are withheld from it, as they are withheld from the *v.* (IY)—l. 18. Delete the comma after "(IA, Sh)"—l. 23. The ج is [the ج of] the *correl.* of the preceding oath [600] in XCV. 1. [506] and the following verses (Sh). Read "*Assuredly We*".

F. 31, ll. 6—8. By ASAmb (AR)—l. 15. Before "(ML)" insert "[137]" .

P. 32, l. 3. The { of feminization is equivalent to 2 causes because it is inseparable from what contains it, contrary to the ڤ [266], so that the *n.* made *fem.* by the { [really (Sn)] contains [2 subordinations (Sn)], a subordination with respect to [the letter, vid. (Sn)] feminization [by addition of the { (MKh)], and a subordination with respect to [the sense, vid. (Sn)] inseparability of the sign of feminization (A)—ll. 7—8. Whether the *n.* be *indet.* like رَجُلٌ and صَحْرَاءٌ; or *det.*, like ضَرَى [the proper name of a mountain (Sn) of Tihāma (Bk) between Makka and AlMadīna (Mk, MI)] and زَكْرِيَّا: *sing.*, as exemplified; or *pl.*, as جُرْحَى and صَدَنَاءُ: a substantive, as exemplified; or an *ep.*, like حَبَلَى

and <sup>هـ</sup>حَمْرٌ (A)—l. 9. The *pl.*, when it is of this description, contains [2 subordinations, vid.] subordination of letter by reason of its being excluded from the forms of Arabic *sings.*, and subordination of sense by reason of its indicating plurality (A)—l. 11. Read “(Sh), [which is called] the ultimate *pl.*, vid. every”.

P. 33, l. 5. ثَمَانِي is anomalously declined as a diptote, by assimilation to جَوَارٍ, from regard to the sense of the *pl.* in it, as

يُحَدِّثُونَ ثَمَانِي مَوْلَعًا بِلِقَائِهَا \* حَتَّى هَمَمْنَ بِزَيْفَةِ الْأَرْنَابِ

[*He sings to eight she-camels, being eager for their conception, until they have purposed declining to shut the womb against the semen of the stallion from the violence of their emotion at the singing (FA, Sn)*]: but the well known declension is triptote (A)—l. 15. For “*p.*” read “letter [497]”—l. 22. So that the cause is repeated (IY). They agree that [in the case of the ultimate *pl.*] one of the 2 causes is pluralization; but they differ as to the 2nd cause. F says that it is the exclusion of this *pl.* from the forms of *sings.*; and this opinion is preferable; and this [exclusion, together with the indication of *multitude* (Sn),] is what is meant by their saying that this plurality is equivalent to 2 causes: but some say that the 2nd cause is repetition of pluralization, really, as in أَكَلْتُ [256], which is *pl.* of أَكَلْتُ, or constructively, as in مَسَاجِدُ, which, being on the measure of that repeated, i. e. أَكَلْتُ, is, as it were, a *pl.* of a *pl.*; and this is preferred by IH (A).

P. 34, l. 1. Or the abbreviated | of coordination (IA, A)—l. 16. By Umayya Ibn Abi-ṣ Salt athThaḡaffi, but cited as by AnNābigha al-Ja'dī (SR).

P. 35, l. 7 and l. 1. For َ read ٴ.

P. 36, l. 1. For َ read ٴ

P. 38, ll. 3—4. One preventive of triptote declension is the combination of the quality of proper name with femininization by the ٴ,

(1) literally, whether the name be (a) *fem.* in sense, as <sup>فَاطِمَةُ</sup> ; (b) not so, as <sup>طَلْحَةُ</sup> : (2) constructively [264], as in the name *fem.* (a) at present, as <sup>سَعَادٌ</sup> and <sup>زَيْنَبٌ</sup> ; (b) in the *o. f.*, as <sup>عَنَاقٌ</sup> [264] when a name of a *man*. The *cat.* of <sup>حَذَامٌ</sup> [193], if used as a name for a *masc.*, is not *uninfl.*, but *infl.*, declined (1) as a diptote, because of the quality of proper name and transfer from a *fem.*, [or rather, femininization according to the *o. f.*, because transfer itself is not one of the causes of diptote declension (Sn),] like other *cats.* : or (2) as a triptote, because <sup>حَذَامٌ</sup> is *fem.* only on account of your meaning by it [in the state of its being a name for a *fem.* (Sn)] what [is signified by the *fem.* that (Sn)] it is made to deviate from, [vid. <sup>حَازِمَةٌ</sup> (Sn)] ; so that, when the deviation ceases [through its being made a name for a *masc.* (Sn)], the femininization ceases too. <sup>فَعَالٌ</sup> is (1) made to deviate, (a) a proper name of a *fem.*, like <sup>حَذَامٌ</sup> ; (b) an *imp.*, like <sup>نَزَالٌ</sup> ; (c) an *inf. n.*, like <sup>حَمَادٌ</sup> ; (d) a *d. s.*, like <sup>بَدَادٌ</sup> ; (e) an *ep.* treated as a proper name, like <sup>حَلَّاقٌ</sup> ; (f) an *ep.* used only in the *voc.*, like <sup>فَسَاقِي</sup> : the predicament of the 1st sort has been mentioned above : and, if any of the last 5 sorts be used as a name for a *masc.* [193, 194], it is like <sup>عَنَاقٌ</sup>, [i. e. diptote (Sn),] but is sometimes made like <sup>صَبَاحٌ</sup>, [i. e. triptote (Sn)] ; while, if it be used as a name for a *fem.*, it is like <sup>حَذَامٌ</sup>, [i. e. *uninfl.* according to the *dial.* of AlHijāz, *infl.* as a diptote according to the *dial.* of Tamīm, and, if it end in , then like <sup>وَبَارٌ</sup> (Dm)] : (2) not made to deviate, (a) a concrete substantive, like <sup>جَنَاحٌ</sup> ; (b) an *inf. n.*, like <sup>نَهَابٌ</sup> ; (c) an *ep.*, like <sup>جَرَادٌ</sup> ; (d) a generic substantive, like <sup>سَحَابٌ</sup> : and, if any of these be used as a name for a *masc.*, it is declined as a triptote, except what is *fem.*, like <sup>عَنَاقٌ</sup> (A).

P. 39, l. 7. By [‘Abd Allāh, or ‘Abd ArRaḥmān, Ibn Ismā‘īl, of the Aṅṣār of San‘ā, known as (ITB)] Waddāh alYaman [from the comeliness of his face, *d.* 93 (ITB),] or Jarīr (BS)—l. 11. The names of *tribes, lands, and words* may be declined as triptotes, as meaning the <sup>ح</sup>حَى or <sup>أ</sup>أَب, <sup>م</sup>مَكَان, and <sup>ل</sup>لَفْظ; or as diptotes, as meaning the <sup>ق</sup>قَبِيلَة, <sup>ب</sup>بَقْعَة, and <sup>ك</sup>كَلِمَة: except when only one declension has been heard in them, like the triptote in <sup>ك</sup>كَلْب and <sup>ت</sup>تَقِيف from regard to the <sup>ح</sup>حَى, and in <sup>ب</sup>بَدْر and <sup>ح</sup>حَنِين from regard to the <sup>م</sup>مَكَان; and like the diptote in <sup>ي</sup>يَهُود and <sup>م</sup>مَجْهُوس, when proper names, from regard to the <sup>ق</sup>قَبِيلَة, and in <sup>د</sup>دِمَشْق from regard to the <sup>ب</sup>بَقْعَة: and except when a preventive other than *id.* femininization is found to exist, in which case the name is diptote in every state, like <sup>ت</sup>تَغْلِب, <sup>ب</sup>بَاهِلَة, <sup>خ</sup>خَوْلَان, and <sup>ب</sup>بُعْدَاد: so IM remarks in the Tashīl and its Commentary (MKh)—l. 17. K. 39 (ITB).

P. 40, l. 11. If used in our language as proper names of females, they are diptote because of the quality of proper name and femininization (MAd)—l. 12. Like <sup>ف</sup>فَيْرُوز (MKh)—l. 20. Read “assertion of IIU, IKb, Jj, and Z”.

P. 41, l. 3. Jamīl Ibn ‘Abd Allāh Ibn Ma‘mar [al‘Udhri (T, Syt) alḤunni (Dh)], the lover of Buthaina, [an Islāmi poet (Syt),] *d.* 82 (IKhn, Syt).

P. 42, l. 1. For ت read ة—l. 9. They are <sup>ج</sup>جَمْع, <sup>ك</sup>كُتْع, <sup>ب</sup>بُصْع, and <sup>ب</sup>بُتْع [139] (A)—l. l. For “at” read “a little before.”

P. 43, l. 3. For a 4th case see p. 789, l. l.—ll. 11—13. There are 4 opinions about the *cat.* of <sup>أ</sup>أَحْمَر, [when it is intended to be made *indet.* (Sn)]:—(1) that it is diptote, because, when made *indet.*, it resembles its state before it was used as a name, so that it is diptote because of quasi-qualification, [or rather qualification according to the *o. f.* (Sn),] together with the measure of [the *v.* (Sn)] <sup>أَفْعَل</sup>أَفْعَل; and this is the opinion of S, and is correct: (2) that it is triptote, [because the qualifica-



tivity is removed by its use as a proper name, without returning after its being made *indet.* (Sn)]; and this is the opinion of Mb and of Akh in one of his 2 sayings, while in his book *AlAusat* [fi-nNahw (IKhn, Hkh)] he agrees with S: (3) that, if a *red* man be named أَحْمَرٌ, it is diptote after being made *indet.*, whereas, if a *black*, or *he like*, be so named, it is triptote; and this is the opinion of Fr and Iamb: (4) that it may be diptote or triptote; and this is said by F in one of his books (A)—ll. 14—20. The *ex.* of it in the *non-det.* is اَعْمَى *dim.* of اَعْمَى, [counterpart of the sound أَحْمَرٌ *dim.* of أَحْمَرٌ, both being] diptote because of qualification and [verbal] measure, [because they are upon the measure of اُنْجَرٌ] as هَذَا اَعْمَى, مَرَرْتُ بِاَعْمَى, and رَأَيْتُ اَعْمَى; and as to this [elision of the ا and affixion of the Tanwīn in the *nom.* and *gen.* (Sn)] there is no dispute [in the case of such as اَعْمَى (Sn)]: but IIU, Y, and Ks hold that such as قَاضٍ a woman's name, يَعْلِي *[dim. of اَعْلَى]*, a man's name (FA), and يَرَم *[a proper name (Sn)]* are treated like the sound in the omission of their Tanwīn, and in having an apparent Fatha in the *gen.*, [the ا being retained in the *det.* (Sn)], as هَذَا قَاضِي and يَعْلِي and يَرَمِي and مَرَرْتُ بِقَاضِي and يَرَمِي and يَرَمِي and يَرَمِي and رَأَيْتُ قَاضِي and يَرَمِي and يَرَمِي; and they cite as evidence [the verse of the Book (FA)]

قَدْ عَجَبْتُ مِنِّي وَمِنْ يَعْلِيَا \* لَمَّا رَأَيْتَنِي خُلُقًا مَقُولِيَا

[She did wonder at me and at Yu'aili, when she saw me worn with age, flurried (FA, Jsh)], which, according to Khl, S, and the majority, is attributable to poetic license, like

فَلَوْ كَانَ عَبْدُ اللَّهِ مَوْلَى هَجُوتَهُ \* وَلَكِنْ عَبْدُ اللَّهِ مَوْلَى مَوَالِيَا

(A), by AlFarazdaq, satirizing IAI, Then, if 'Abd Allāh were a freed-

man, I should satirize him; but 'Abd Allāh is a freedman of freedmen, orig. مَوَالٍ, but pronounced with Fath and without Tanwīn, because treated like the sound diptote (FA)—l. l. Sha'ab'ab is the name of a water in AlYamāma belonging to the Banū Kūshair (MI).

P. 44, l. 2. And as <sup>وَيَوْمَ دَخَلْتُ لَيْلِي</sup> [608] and

وَأَتَاهَا أَحْمِرُ كَأَخِي السَّهْمِ \* يُعْضِبُ فَقَالَ كُونِي عَقِيرًا

(A), by Umayya Ibn Abi-ṣSalt athThakāfi, *And a little red man, named Kudār Ibn Sālif, like the arrow,* <sup>كَأَخِي السَّهْمِ</sup> meaning كَمِثْلِ السَّهْمِ [509], *came to her, i. e. the she-camel of Ṣāliḥ (peace be upon him!), with a sword, and said "Be thou hamstrung!"* (FA)—l. 6. And as قَوَارِيرًا قَوَارِيرًا LXXVI. 15. 16. *Flagons, flagons,* [both pronounced with Tanwīn by those who pronounce سُلَاسِلُ with Tanwīn (B),] and لَا سَوَاعًا وَلَا تَذَرْنَ وَدًا \* لَا يَغُونَا وَلَا يَغُونَا وَلَا يَغُونَا وَلَا يَغُونَا LXXI. 22. 23. *And do not ye leave Wadd, nor Suwā', nor Yaghūth and Ya'ūk and Nasr,* [which were the greatest of their idols (K), يَغُونَا and يَغُونَا being (K, B)] read by AlA'mash Ibn Mihrān (A) for conformity (K, B) to وَدًا and سَوَاعًا and نُسْرًا (K)—l. 8. By the KK, Akh, and F (A, J)—l. 9. Whence the saying [of Al'Abbās Ibn Mirdās aṣṢaḥābī (FA)]

وَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ \* يَفُوتَانِ مِرْدَاسٍ فِي مَجْمَعٍ

[*Nor were Hiṣn (the father of 'Uyaina) and Hābis (the father of Al-Akḥra) wont to surpass Mirdās in an assembly* (FA)]; the saying [of Dausar Ibn Dahbal alKurai'i (FA)]

وَقَائِلَةٌ مَا بَالُ دَوْسَرٍ بَعْدَنَا \* صَحَا قَلْبُهُ عَنْ آلِ لَيْلَى وَعَنْ هِنْدٍ

[*And many a woman was there saying "What is the case of Dausar away from us? His heart has recovered from Lailā (آل) being interpolated), and from Hind"* (FA)]; the saying [of AlAkḥṭal (FA)]

طَلَبَ الْأَزَارِقَ بِأَلَكْنَابِ إِذْ هَرَّتْ \* بِشَبِيبٍ غَائِلَةٍ الْفُؤُوسِ غَدُورِ

[He, i. e. Sufyān Ibn AlAbrad { alKalbi (MDh) }, the lieutenant and son-in-law of AlHajjāj, pursued the Azāriqa (for أَزْرَقَ; الْأَ by poetic license) with the squadrons, when the evil of souls, a perfidious one, had destroyed Shabīb Ibn Yazīd, the head of the Azāriqa schismatics (Su) ]; and other verses. Some of the moderns, however, distinguish what contains the quality of proper name, in which they allow diptote declension [by poetic license (Su)], because one of the 2 causes is present, from what is not like that, which they decline as a triptote; and this is confirmed by the fact that this [diptote declension] has not been heard except in the proper name: while some, among whom is Th, allow diptote declension of the triptote by choice (A). ‘Uyayna Ibn Ḥiṣn Ibn Ḥudhaifa alFazārī aṣṢahābī (Nw). Shabīb Ibn Yazīd ash-Shaibānī alKhārījī, l. 26, k. 77 (IKhn). The Azāriqa were the companions of Nāfi‘ Ibn AlAzraq, [k. 65 (MDh, IATH)]: they went out with Nāfi‘ from AlBaṣra to AlAhwāz, and conquered it in the days of ‘Abd Allāh Ibn AzZubair (Shr)—l. 11. Ḥurthān [Ibn AlHārith (FA, SM) Ibn Muḥarrith (FA)], known as Dhu-l-Iṣḥā‘ al‘Adwānī, an [ancient (SM)] heathen poet (ID, FA, SM). But see IATH. IV. 270—l. 12. His people were Kais, not Kuraish—l. 17. The theory of nominal inflection is that the *n.* is *infl.* because of the concentration of meanings upon it [161], vid. the quality of *ag.*, quality of *obj.*, and prefixion [19], each of which requires a separate case as its sign, and is constituted by an *op.* [Note on p. II, l. 6] that governs the case [110].

P. 45, l. l. The complement is the *obj.*, except in the *cat.* of طَلَبَ [22, 440] (A).

P. 47, l. 11. Read “*ag.*”—l. 14. The KK allow the *ag.* to precede, notwithstanding that its quality of *ag.* remains, relying upon the saying of AzZabbā

مَا لِلْجَمَالِ مَشِيهَا وَنَيْدَا \* أَجْنَدًا يَحْمِلُنَ أَمَ حَدِيدَا

[What ails the camels, being slow in their pace? Stone do they carry, or iron? (FA), <sup>سأ</sup>مشيه being governed in the *nom.* as *ag.* of the *d. s.* <sup>وئيدا</sup>وئيدا (Sn)]: but the BB explain this by the theory that <sup>سأ</sup>مشيه is an *inch.* whose *enunc.* is suppressed, i. e. <sup>سأ</sup>مشيه <sup>يكون</sup>يكون <sup>وئيدا</sup>وئيدا or <sup>يوجد</sup>يوجد *their walk being, or being found, slow*; and it is said [by some of the BB (Sn)] to be a poetic license (A).

P. 48, l. 10. Of the Khārīja of 'Adwān, says Akh (KAb)—l. 14. After <sup>السجن</sup>السجن insert "with Fath of the <sup>س</sup>س"—l. 16. After "read" insert "by Ya'qūb".

P. 51, l. 1. Read <sup>شاميه</sup>شاميه—l. 8. Kais Ibn AlMulawwih [al'Amirī (SM)], the Majnūn of the Banū 'Amir [Ibn Sa'sa'a (ITB)], the lover of Lailā [Bint Mahdī al'Āmiriyya arRaba'iyya (ITB)], *d.* [65 or 68 (ITB) or] about 80 (FW). Read "by the Majnūn of the Banū 'Āmir."

P. 53, l. 13. K. 71 (IAth, ITB, J).

P. 54, l. 1. After "Thābit" insert "alAnṣārī, lamenting Muṭ'im Ibn 'Adī one of the nobles of Makka"—l. 11. Sinimmār was a Greek Architect, who built the great castle of AlKhawarnak for AnNu'mān [Ibn Imra alKais (Md)], king of AlHira, who, when it was finished, threw him down from the top of it, lest he should build the like of it for some one else (FA)—l. 17. Read "AlUshmūnī".

P. 57, l. 11. By 'Abd Allāh Ibn Kais arRuḡayyāt, lamenting Muṣ'ab Ibn AzZubair Ibn Al'Awwām (FA)—l. 19. By Uḡaiḡa Ibn AlJulāḡ alAusī (Jsh), who died before the Prophet was born (Is).

P. 58, l. 2. AlKurashī alUmawī alBaṡrī, one of the champion modern poets, *d.* 228 (IKhn)—l. 13. See Vol. II, p. 288, ll. 8—10.

P. 59, l. 3. By Ziyād Ibn Sulaimān alA'jam, [*d.* about 100 (FW)], lamenting AlMughira Ibn AlMuhallab (IKhn, FA) alAzdī al'Atakī, *d.* 82 (IKhn).

P. 60, l. 14. And <sup>لَقَدْ رَأَى</sup>لَقَدْ رَأَى [263] (A).

P. 62, l. 1. To an explicit *n.* properly *fem.* (A) : S cites قَالَتْ خَلَّةٌ (IA, A)—l. 4. And فَأَمَّا تَرِينِي أَلْحَ [613] (A)—l. 5. Contemporary with Imra alKais (IAth. J. 380)—l. 10. The 2 genders ought to be allowable in every *pl.*, [from the possibility of the 2 interpretations mentioned (Sn) in p. 63, ll. 1—2]. But [the BB say that (FA)] in the 2 sound *pls.* the preservation of the rhythm of the *sing.* necessitates the *masc.* in such as قَامَ الزَّيْدُونَ, and the *fem.* in such as قَامَتِ الْهِنْدَاتُ, [because the *sing.* is then, as it were, mentioned, and with attribution to the *sing.* those genders would be necessary (Sn)]: while the KK dissent [from this opinion], allowing the 2 genders in both; and F [followed by IA] agrees with them in the 2nd, [i. e. the (sound) *pl.* *fem.* (FA)]; and they cite as evidence آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ X. 90. *That the children of Israel believe in*, LX. 12. [p. 59], and the saying

فَبَكَى بَنَاتِي شَجْوَهُنَّ وَزَوْجَتِي \* وَالطَّاعِنُونَ إِلَيَّ ثُمَّ تَصَدَّعُوا

(A) *Then my daughters wept from their sorrow, and my wife, and the travellers to me; and afterwards they dispersed* (FA).

P. 63, l. 7. Syt says that نَعِمَ فَنَاءٌ هُنْدُ is like نَعِمَ الْفَنَاءُ (Sn), so that نَعِمَ فَنَاءٌ or نَعِمَتْ is allowable [160, 474]—l. 12. Insert a comma after the 1st "genus".

P. 64, l. 17. By Kuthayyir Ibn 'Abd ArRahmān alKhuzā'i, d. 105, lover of 'Azza Bint Jamil (IKbn) adDamriya. She died in Egypt in the days of 'Abd Al'Aziz Ibn Marwān, who was governor of Egypt from 65 till his death in [85 or (ITB)] 86 (Syt).

P. 65, l. 20. According to the ML, the 1st hemistich of this verse is

قَدْ أَرَبَيْتُ كُلَّ مَاءٍ فَنِي ضَاوِيَةٍ

*They have been made to refuse every water, so that they are lean*: and, according to the SM and Jsh, the 1st hemistich given in the text belongs

to the preceding verse—l. 21. Or Ibn Juwain (Is, SM), alHudhali (SR, Is), a converted poet (Is, SM).

P. 66, l. 4. For “the” read “a”—l. 22. After أَخْرُكُ put a color instead of a comma.

P. 67, ll. 7—8. Because <sup>أَسْأَلُكَ</sup>اللَّهُ يَفْتِكُم is not the reply to <sup>أَسْأَلُكَ</sup>دَسْتَقُونَك, which is not really a question.

P. 72, l. 20. The reading of Ibn ‘Āmir (IY, B), ‘Āṣim (IY), and Abū Bakr (B). Read “Wherein His perfection is”.

P. 73, l. 3. By Nahshal Ibn Ḥarrī anNahshalī (FA). Mālik Ibn Ḥarrī, [the brother of Nahshal (T),] was killed with ‘Alī at Ṣiffīn (T, Dh) in 37 (MDh, ITB)—l. 4. Some clansman (Jsh)—l. 9. After “or]” insert “Let Yazīd”—l. 10. The IY gives <sup>لِيَبْكِي</sup> as supplied by the M, *Let Yazīd be bewailed: (let) one etc (bewail him)*.

P. 74, l. 10. Of Bal ‘Ambar (T), an Islāmī poet (FA)—l. 17. Originally said by Ḥātim atTā‘ī when he had been slapped by a servant-maid (IY). See P. II. 405, 465 and Md. II. 103, 129.

P. 75, l. 2. “Annexure” means “2 regs.”—l. 3. B means that the v. understood before <sup>فَعَلَّ</sup>أَنْ must be one denoting *actuality*, like <sup>فَعَلَّ</sup>ثُبَّت [526]; not that it must be <sup>فَعَلَّ</sup>ثُبَّت itself, for IY allows <sup>فَعَلَّ</sup>وَقَعَ and <sup>فَعَلَّ</sup>مَعَ to be supplied—l. 4. See P. I. 21 and Md. I. 16—l. 20. In this version the text means *Wherein men extol His perfection in the mornings and the evenings*—l. 21. The version <sup>فَعَلَّ</sup>لِيَبْكِي يَزِيدُ ضَارِعُ is given by As (IY, FA).

P. 76, 18. I. e. sufficient to afford a complete sense (MAd).

P. 79, ll. 19—20. A clan of Azd (AGh, Dh) Shanū’a (Agh)—l. 21. Our lord ‘Umar was sitting, when a bird flew from the ground, and a pebble fell from its legs upon the front of his head, and grazed it; whereupon that Lihbi man said “By God, the Commander of the Believers will not perform the pilgrimage after this year!”; so his speech came true, and ‘Umar died within the year (J). See AGh, IV. 73.

P. 80, l. 11. The *qual.* may not govern in the *nom.* an attached *pron.*, except in 2 cases, (1) when the *qual.* is coupled to a preceding *qual.* governing in the *nom.*, a sufficient substitute [for the *enunc.*], as ذَاهِبٌ قَائِمٌ زَيْدٌ أَمْ ذَاهِبٌ <sup>9</sup> Is Zaid standing, or is he going away?, where ذَاهِبٌ, which is an *inch.*, because it is coupled to قَائِمٌ, contains a latent *pron.* that supplies the place of the *enunc.*; (2) when 2 *quals.* contest a *nom.* [22], as زَيْدٌ رَاحِلٌ قَائِمٌ أَمْ رَاحِلٌ <sup>9</sup> Is Zaid standing, or is he journeying? or Is he (Zaid) standing, or is Zaid journeying?, where رَاحِلٌ or قَائِمٌ, according as you make the 1st or 2nd [*qual.*] govern [the explicit *n.* <sup>9</sup> زَيْدٌ], contains a latent *pron.* relating to Zaid that supplies the place of the *enunc.* As for the prominent attached [*nom.*] *pron.*, it is not found in us. [161, 163, 165] (MAd)—l. 17. For “ar” read “or”.

P. 82, l. 4. This verse is mentioned as an *ex.*, not as evidence, because Abū Nūwās and his contemporaries are not cited as authorities (FA). Among the ancient poets are (1) Munabbih Aʿṣur Ibn Saʿd, the progenitor of Bāhila, Ghauī, and aṭṭufāwa; (2) ʿAmr alMustaʿghir Ibn Rabiʿa, who lived a long time, [320 years (IKb, ID)]; (3) Zuhair Ibn Janāb alKalbī, the author of إِذَا قَالَتْ حَذَامُ النَّحْ [194]; (4) Jadhīma alAbrash [Ibn Mālik (IKb, AF)]; (5) Lujaīm Ibn Ṣaʿb; (6) Ibn Khidhām, a man of Ṭayyi, mentioned by Imra alKais in عَوْجُوا عَلَى النَّحْ [527]; (7) [Imra alKais (SR, T), or ʿAdī (SR),] alMuhalhil Ibn Rabiʿa atTaghlabi, [the author of قَلْبُ نَبَشِ النَّحْ (592) (ID),] who was the 1st to compose odes and celebrate battles, in commemorating the slaughter of his brother Kulaib. The first heathen poets were in Rabiʿa, vid. (1) alMuhalhil, the maternal uncle of Imra alKais Ibn Ḥujr alKindī; (2—3) alMuraqqish the elder, ʿAmr Ibn Saʿd, and alMuraqqish the younger, ʿAmr Ibn Ḥarmala or Rabiʿa Ibn Sufyān, the elder being the paternal uncle of the younger, while the younger was the paternal uncle of Ṭarafa Ibn alʿAbd; (4)

SA'D IBN MĀLIK ; (5) 'Amr ṬARAFĀ Ibn AL'Abd [alBakrī (EM)] ; (6) 'AMR IBN ḲAMĪ'A, [the tutor of IMRĀ ALḲAIS (NW)] ; (7) [Jarīr (IKhn, SM)] ALMUTALAMMIS [Ibn 'Abd ALMasīḥ (IKhn, SM) adḌaba'ī (SM)], the maternal uncle of ṬARAFĀ ; (8) [Maimūn (SR)] ALA'sHĀ [Ibn Ḳais (SR)] ; (9) [Zuhair (ID)] ALMUSAYYAB IBN 'ALAS ; (10) AL-ḤĀRITH IBN ḤILLIZA [alYashkurī (EM)]. Then poetry shifted to Ḳais, whence (1--2) the 2 NĀBIGHAS, [Ziyād Ibn 'Amr Ibn Mu'āwiya adhDhubyānī (SR), *d.* in the time of the Prophet before the Mission (SM), and Ḳais Ibn 'Abd Allāh al'Āmirī alJa'dī (AGh), *d.* 79 at the age of 120 or 160 or 200 years (ITB)] ; (3--4) ZUHĀIR Ibn Abī Sulmā [Rabī'a alMuzanī (EM)] and his son KA'B ; (5) LABĪD [Ibn Rabī'a al-Āmirī alJa'farī (AGh) aṣṢaḥābī, *d.* 40 (ITB) or 41 (IAth)] ; (6) [Jarwal (FW, Is)] ALḤUṬA'Ī'A [Ibn Aus (FW, Is) al'Absī (Is), *d.* about 30 (FW) or in 59 (MAB)] ; (7--8) [Ma'kil (BS)] ASHSHAMMĀKH and his brother [Yazīd (AGh)] ALMUZARRID, [sons of Ḍirār (ID, AGh) alGhatafānī adhDhubyānī athTha'labī (AGh), poets that reached AlIslām (ID)] ; (9) KHIDĀSH IBN ZUHĀIR [al'Āmirī (Is)]. And then it ultimately passed to Tamīm, whence AUS IBN ḤAJAR, who was the poet of Muḍar in heathenism, not surpassed by any of them, until ANNĀBIGHA and ZUHĀIR arose, and eclipsed him, when he remained the poet of Tamīm in heathenism, his supremacy being uncontested ; and who was the husband of ZUHĀIR's mother. UISH says in the TSh "Every tribe "claimed antiquity for its own poet, the Yamānis for IMRĀ ALḲAIS, "the Banū Asad for 'ABĪD IBN ALĀBRAS, Taghlib for MUHALHIL, Bakr "for 'AMR IBN ḲAMĪ'A and ALMURAKKISH the elder, and Iyād for ABŪ "DUWĀD [Juwairiya Ibn alHajjāj alIyādī (Dh)] ; while some assert "that ALAFWAH ALAUDĪ was more ancient than these, and was the "first who composed odes : and these poets, for whom antiquity in "poetry is claimed, were nearly contemporary, the most ancient of them "perhaps not being anterior to the Hijra by 100 years or thereabout." Th, however, says "As states that the 1st poet of whose composition a "piece of poetry extending to 30 verses is recited was MUHALHIL, then "DHU'AIB IBN KA'B, and then ḌAMRA, a man of the Banū Kināna, and



“ALApbat IBN KURAI’; and that there were 400 years between these  
 “and AlIslām; while IMRA ALKAIS, [whose time was 40 years before  
 “the time of the Prophet, as IKb says in the TSh (EM),] was long  
 “after these” (Mr): [but this is improbable, because] MIS [followed  
 by Syt above] says that MUHALIL was the maternal uncle of IMRA  
 ALKAIS, [whose mother was Faṭima, the sister of Kulāib and MUHALIL  
 (KA)]; and that MUHALIL, ṬARAF, ‘ABĪD IBN AL-ABRA, ‘AMR IBN  
 KAMĪ’a, and ALMUTALAMNIS were all contemporaries (Nw). IR says  
 in the ‘Umda “The celebrated poets are innumerable; and each of  
 “them has a set who assert his superiority, and are bigoted about  
 “him; and they seldom agree upon one, except that the Prophet  
 “is related to have said of IMRA ALKAIS that he was the best of  
 “the poets, and the leader of them into Hell-fire, meaning the poets  
 “of the heathen and idolaters. Critics say that the champions in hea-  
 “thenism [and AlIslām] are 3, who resemble one another, (1) ZUHAIL  
 “and [Hammām, or Humaim (IKhn),] ALFARAZDAQ [Ibn Ghālib  
 “atTamīmī, *d.* 110 or 111 or 112 or 114 (IKhn)]; (2) ANNĀBIGHA  
 “and [Ghiyāth (KF)] ALAKHTAL [Ibn Ghauth atTaghlabi (KF)];  
 “(3) ALA’SILĀ and JARĪR [Ibn ‘Aṭiya atTamīmī, *d.* 110 or 111  
 “(IKhn)]. IAKh says ‘According to AU, the authors of the 7  
 “poems named the String of Pearls are IMRA ALKAIS, ZUHAIL, ANNĀ-  
 “BIGHA, ALA’SILĀ, LABĪD, ‘AMR [Ibn Kulthūm atTaghlabi (EM)],  
 “and ṬARAF; and, according to MD, he who asserts that in the  
 “7 poems named the String of Pearls there is one by any poet other  
 “than these has lied: these 2 authorities omit from the authors  
 “of the Mu‘allakāt ‘ANTARA [Ibn Mu‘āwiya Ibn Shaddād al‘Absī  
 “(EM)] and ALḤĀRITH IBN ḤILLIZA, and admit ALA’SILĀ and AN-  
 “NĀBIGHA.’ Some hold that preeminence in poetry belongs to ALYA-  
 “man because of (1) IMRA ALKAIS in heathenism; (2) ḤASSĀN IBN  
 “THĀBIT [alAnṣārī alKhazrajī anNajjārī, the poet of the Apostle of  
 “God, *d.* before 40 or in 40 or 50 or 54 (Is),] in AlIslām; (3) AIḤA-  
 “san Ibn Hānī [alḤakamī, known as ABŪ NUWĀS, *b.* 136 or 145, *d.*  
 “195 or 196 {or 197 (ITB)} or 198 (IKhn) or 205 (ITB),] and his

"fellows in post-classical times : and by common consent the best poet  
 "of the dwellers in towns is ḤASSĀN IBN THĀBIT. IAL says that poetry  
 "ended with [Ghailān (IKhn)] DHU-R-RUMMA [Ibn 'Uqba (IKhn), al-  
 "'Adawī (T), of the Banū 'Adī Ibn 'Abd Manāt (IKb), *d.* 101 (ITB) or  
 "117 (IKhn)], and the Rajaz with Ru'BA Ibn ['Abd Allāh (IKhn)]  
 "AL'AJJĀJ [Ibn Ru'BA alBaṣrī atTamīmī asSa'dī, *d.* 145 (IKhn)] :  
 "and AU says that AL'AJJĀJ was the first who lengthened the Rajaz,  
 "and made it into an ode ; but other say that the first who lengthened  
 "the Rajaz was ALAGHLAB [ibn Jusham (AGh, Is)] AL'IJLĪ, who was  
 "ancient ; while MIS and others assert that ALAGHLAB was the first  
 "who composed in the Rajaz metre ; but that," says IR, "I do not  
 "think to be correct, because he was only about the time of the Apostle,  
 "[being a heathen (ID), who reached AlIslām (ID, AGh, Is), and was  
 "martyred at the battle of Nahāwand (AGh, Is) in 21 (IATH, ITB),]  
 "while we find the Rajaz to be more ancient than that. And AU used  
 "to say that poetry began with IMRA ALKĀIS, and ended with [Ibrāhīm  
 "Ibn 'Alī alKūṣashī alFihri alMadanī, known as (SM)] IBN HARMA, [*d.*  
 "in the Khalifa of ArRashīd, or, as some say, *b.* 70, *d.* after 150 (SM)].  
 "But a set say that the poets are of 3 kinds, heathen, Islāmī, and post-  
 "classical ; and that the heathen is IMRA ALKĀIS, the Islāmī DHU-R-RUMMA,  
 "and the post-classical ['Abd Allāh (IKhn)] IBN ALMU'TAZZ [Bi-llāh  
 "(ITB) alHāshimī {al'Abbāsī alBaghdādī (ITB)}, *b.* 246 or 247 {or 249  
 "(FW, ITB)}, *d.* 296 (IKhn)] : while another set say that the 3 are AL-  
 "A'SHĀ, ALAKHṬAL, and ABŪ NUWĀS ; and others say that the 3 are MU-  
 "ḤALHIL, 'UMAR [Ibn 'Abd Allāh (IKhn)] IBN ABĪ RABĪ'Ā ['Amr, or  
 "Ḥudhaifa, alKūṣashī alMakhzūmī, *b.* 23, *d.* 93 (IKhn) or 101 (ITB)],  
 "and 'ABBĀS IBN ALAḤNAF [alḤanafī alYamāmī, *d.* 188 {or 189  
 "(ITB)} or 192 (IKhn) or 193 (ITB)]. Among the post-classical poets,  
 "however, there is none more celebrated than (1) ALḤASAN, [known  
 "as ABŪ NUWĀS] ; (2—3) [ABŪ TAMMĀM (IKhn)] ḤASĪB [Ibn Aus at  
 "Tā'i, *b.* 172 or 188 or 190 or 192, *d.* 228 or 229 or 231 or 232  
 "(IKhn),] and [AlWalīd Ibn 'Ubaid atTā'i (IKhn)] ALBUḤTURĪ,  
 "[*b.* 200 or 201 or 202 or 205 or 206, *d.* 283 or 284 or 285 (IKhn),]

"who are said to have eclipsed in their time 500 poets, all of them  
 "good ; (4—5) [‘Alī Ibn Al‘Abbās, known as (IKhn)] IBN ARRŪMĪ,  
 "[b. 221, d. 276 or 283 or 284, freedman of ‘Uбайд Allāh ‘Ibn ‘Īsā Ibn  
 "Ja‘far Ibn AlMaṣṣur (IKhn),] and IBN ALMU‘TAZZ, who follow them  
 "in celebrity ; (6) ABU-Ṭ ṬAYYIB Aḥmad Ibn AlḤusain alJu‘fi al-  
 "Kandī alKūfi, known as (IKhn)] ALMUTANABBI, [b. 303, k. 354  
 "(IKhn),] who filled the world [with his fame]." All of this is the  
 language of IR, who adds "The minor poets are (1) those whose poems  
 "are many in themselves, but few in the hands of men, [the rest]  
 "having passed away with the rhapsodists that remembered them, vid.  
 "(a) ṬARAFĀ Ibn Al‘Abd ; (b) ‘ABĪD IBN ALABRAṢ ; (c) ‘ALQAMA  
 "[Ibn ‘Abada, called (Ahl)] the champion ; (d) ‘ADĪ IBN ZAID [al-  
 "‘Ibādī (ID, Dh), related to the ‘Ibād of AlḤīra, who were Christians  
 "(Dh)] : (2) those whose poems are few in themselves, vid. (a) SALĀ-  
 "MA IBN JUNDAB ; (b) ḤUṢAIN IBN ALḤUMĀM alMurri ; (c) ALMUTA-  
 "LAMMIS ; (d) ALMUSAYYAB IBN ‘ALAS. AU is related to have said  
 "that, by common consent, the best of the minor poets in heathenism  
 "were 3, ALMUTALAMMIS, ALMUSAYYAB IBN ‘ALAS, and ḤUṢAIN IBN  
 "ALḤUMĀM alMurri : and that, as for the authors of a single ode,  
 "they were (1) ṬARAFĀ ; (2—4) ‘ANTARA, ALḤĀRITH IBN ḤILLIZA,  
 "and ‘AMR IBN KULTHŪM, the authors of the celebrated Mu‘allaḡas ;  
 "(5) ‘AMR IBN MA‘DĪKARIB [alMadhḥijī azZubaidī aṣṢaḥābī, d. 21  
 "(NW)] ; (6) [Marthad (KF) AlAs‘ar (ID, KF) or] AlAsh‘ar IBN  
 "[ABĪ (ID, KF)] ḤUMRĀN ALJU‘FĪ ; (7) SUWAID IBN ABĪ KĀHIL  
 "[‘Uṭāif (ID)] ALYASHKURĪ ; (8) ALASWAD IBN YA‘FUR : and that  
 "IMRA ALKĀIS was a minor poet. Among the poets vanquished, i. e.  
 "who ceased not to be overcome, are (1) the NĀBIGHA of the Banū  
 "Ja‘da, who was overcome by AUS IBN MAGHRĀ [asSa‘dī (SR, KF),  
 "of the Banū Sa‘d Ibn Zaid Manāt (ID), alKuray‘ī, a convert, who  
 "lived till the days of Mu‘āwiya (Is)], by LAILĀ [Bint ‘Abd Allāh  
 "(FW)] ALAKHYALĪYA, [d. 80—89 (FW)], and by others ; (2) [Al-  
 "Ḥusain (Is)] AZZIBRĪKĀN [Ibn Badr atTamīmī asSa‘dī (Is)], who  
 "[lived till the Khilāfa of Mu‘āwiya, and (Is)] was overcome by ‘AMR

"IBN [Sinān (AGh)] ALAHTAM [atTamīmī alMinkā'i (AGh)], by  
 "[ArRabī' (AGh, Is)] ALNUKHABBAL [Ibn Rabī'a (AGh, Is) atTa-  
 "mīmī (Is)] ASŠA'NĪ, [d. in the Khilāfa of 'Umr or 'Uthmān (Is),]  
 "and by ALḤUṬA'I; (3) as Y says, [Khidāsh (ID, T)] ALBA'ITH  
 "[Ibn Bishr alMujāshi'i (T), who contended in satire with Jarīr,  
 "until ALFARAZDAḠ arose and degraded him; (4) TAMĪM IBN UBAYY  
 "IBN MUḤBIL, who was overcome by Kais ANNAJĀSHĪ Ibn 'Amr (ID)  
 "alḤārithi (IKh)]." IR says "Every ancient poet was modern in  
 "his time with reference to those who were before him; and IAl used  
 "to hold JARĪR and ALFARAZDAḠ to be post-classical with reference  
 "to the poetry of the heathens and converts, and used not to reckon  
 "as poetry anything but what was composed by the ancients: As says  
 "'I have sat by him for 10 years, and have not heard him cite an Islāmi  
 "'verse as an authority'. This is the opinion of IAl and his school,  
 "like As and IAr—I mean that every one of them holds this opinion  
 "about his own contemporaries, and prefers those who were before  
 "them—and that is only because they need poetry as evidence, and  
 "have small confidence in what is composed by post-classical poets.  
 "But IKb says that God has not restricted poetry, science, and elo-  
 "quence to one time more than another, nor distinguished one people  
 "more than another; but has made that common, divided among His  
 "servants in every age: and he holds every ancient poet to have been  
 "modern in his own time." And IR adds "The classes of the poets  
 "are 4, ancient heathen, converted, Islāmi, and modern; and the  
 "moderns are arranged in classes, 1st, 2nd, and so forth, down to our  
 "own time. And IKb relates, on the authority of As, that every one  
 "that reached heathenism and AlIslām is named a convert; but as-  
 "serts that he is not [properly named] a convert unless his entry into  
 "AlIslām was after the death of the Prophet, and he had reached  
 "AlIslām when he was old; while, according to me", says IR, "this  
 "is a mistake, because this name is applied to ANNĀBIGHA ALJA'DĪ  
 "and LABĪD" (Mr, ch. XLIX). The converts among the poets are  
 those who composed poetry in heathenism, and afterwards reached

AlIslām : and among them are (1) ḤASSĀN IBN THĀBIT ; (2) LABĪD Ibn Rabi'a ; (3) the NĀBIGHA of the Banū Ja'da ; (4) ABŪ ZUBAID [Ḥarmala Ibn AlMundhir atTā'i, who remained till the days of Mu'āwīya (Is)] ; (5) 'AMR IBN SHA'S [alAsadī (AGh)] ; (6) AZZIBRIKĀN Ibn Badr ; (7) 'AMR IBN MA'DĪKARĪB ; (8) KA'B Ibn Zuhair ; (9) MA'N IBN AUS Mr. ch. XX) al Muzanī (Mb, SM).

P. 83, l. 21. Read "o. f."

P. 86, l. 23. Dele "[above]".

P. 89, l. 17. Read "*has made*"—l. 22. Dhu-l Majāz is a market belonging to Hudhail (ZJ).

P. 91, l. 20. Before "*A kind*" insert "II. 265."

P. 92, l. 1. Before "*meaning*" insert "XLVII. 22."

P. 93, l. 19. The reading of Nāfi', Ibn 'Āmir, and Ya'qūb (B)—l. 20. Yā-Sīn was the father of Elias (K, B).

P. 96, l. 19. Ibn Mālik an Numairī ; or Ibn Ḥujr alKindī, in whose Dw it is found. Hind was his sister (FA).

P. 101, l. 7. The *props.* are 4, verbal, nominal, *cond.*, and adverbial (MM, IY) : this is F's division (IY).

P. 102, l. 12. When it is not followed by an explicit *n.* governed in the *nom.* by it (see vol. II, p. 300, l. 11)—l. 21. 'Abd Allāh (FA, SM) AlAḥwas Ibn Muḥammad (T, FA, SM) alAnṣārī (T, SM) alAusī (SM), a poet of the Umawī dynasty (FA), contemporary with Yazīd Ibn 'Abd AlMalik (MDh. V. 448), r. 101—105 (MDh, HH, TKh).

P. 104, l. 9. For "*sayings*" read "*saying of IT*"—l. 10. After "*and*" insert "*the saying of IAt*"—l. 18. Before "*is*" insert "[of the *prop.* to what it is an *enunc.* or *pred.* of (ML), i. e. the *inck.*, actual or original (DM),]."

P. 105, l. 2. For "166" read "167"—l. 19. Because the *de* notes *unrestricted union* [539], so that the 2 or more *ns.* with it are equivalent to a *du.* or *pl. n.* containing the *pron.* of the *inck.* (Dm)—l. 19. Read "[*whereas*", and for "DM" read "Dm."

P. 107, l. 16. I. e. similarly in the case of the *conj. prop.*, which likewise needs a *cop.* [177]—l. 20. *Dele* the comma after “Zaid”—l. 21. Put a comma after “Zaid”.

P. 109, l. 12. Put a comma after “(M, IA)”—l. l. *Dele* “[541]”.

P. 110, l. 1. كُنْتُ I was (SR)—l. 12. The “king” was [the Khalifa (ITB)] AlWalid Ibn ‘Abd AlMalik (FA) alUmawī adDimashqī (ITB)—l. 13. Muḥarib is a tribe of Kuraish, Kais ‘Ailān, and ‘Abd AlKais (FA)—l. 16. Kulaib is a tribe of Khuzā’a, Taghlib Ibn Wā’il, Tamīm, AnNakha’, and Hawāzin (FA)—l. 19. Put a full stop after عِنْدَكَ.

P. 111, l. 8. AY was the disciple of AHf (Nw, IKhn, HH).

P. 112, l. 5. Ibn Zaid (SR, IATH) al Asadī (IATH), of the Banū Asad Ibn Khuzaima (SR), b. 60, d. 126 (IATH)—l. 7. Read “Thee?”

P. 113, l. 19. Freedman of ‘Abd Al‘Azīz Ibn Marwān, d. 108 (ITB, Syt).

P. 115, l. 10. هَذَا نَعَمْ (IY, SM), نَعَمْ being *masc.* (SM) : هَذَا (ML)—l. 21. ‘Imrān Ibn Ḥittān [ashShaibānī (Mb, ID) asSadūsī (ID, ITB) alKhārījī (ITB), one of the chiefs of the schismatics (ID), d. 89 (ITB),] was with Ghazāla wife of Shabīb alKhārījī (FD).

P. 117, l. 14. AzZafarī (SR), a heathen poet (FA)—ll. 20—21. Because suppression at the end is easier than at the beginning (DM).

P. 118, l. 9. For “161” read “523”.

P. 119, l. 3. Julājil is one of the mountains of AdDahná (MI)—l. 6. For “141” read “140”—l. 12. Before “[25]” insert “XLVII. 22.”—l. 13. For “‘Amr” read “‘Umar”—l. 15.

وَإِنْ كُنْتُ قَدْ كَلَفْتُ مَا لَمْ أَعُودَ

Even though I have been tasked with what I have not been accustomed to (KA). The rendering “thy bidding is obeyed” suits this version; while “thy business is obedience” suits the version in the text—l. l. Probably Wst.

P. 120, l. 5. Read <sup>يُسْنِ</sup>.

P. 122, l. 7. Or <sup>لَوْ</sup> [574]—l. 12. Abū 'Aṭā Marzuq, or Aflah, Ibn Yasār asSindī, freedman of the Bauū Asad, *d.* in the last days of Al-Manṣūr. The address is to the son of Yazīd Ibn 'Umar Ibn Hubaira [alFazārī (ITB), governor of the 2 'Irāq, *b.* 87, *k.* 132 (IKhn)], as is proved by the version

<sup>لَوْ</sup> <sup>يَزِيد</sup> <sup>وَلَوْ</sup> <sup>قَبْلَهُ</sup> <sup>عَمْر</sup>

*If Yazīd (had) not etc. (FA).*

P. 123, l. 11. Abu-l 'Alá Aḥmad Ibn 'Abd Allāh atTanūkhī alMa'arri, the lexicologist and poet, *b.* 363, *d.* 449 (IKhn).

P. 124, l. 10 and l. 12. Read <sup>وَضِيعَتَهُ</sup>. Dieterici (*p.* 68) prints <sup>وَضِيعَتَهُ</sup>; and so does Lane (*p.* 1813, *col.* 1): but R says "the <sup>و</sup>, even though it be i. q. <sup>مَعَ</sup>, is literally copulative, except in the concomitate *obj.* [68, 539]"; and IHsh lays down that this is not a case of concomitate *obj.* [69]. Accordingly, R speaks of "the *nom.* in what follows the <sup>و</sup>": while F<sup>r</sup>, explaining the theory of the KK (see the Note on l. 14), says "<sup>وَضِيعَتَهُ</sup> is in the *nom.* as an *enunc.*, not as an *appos.*; for the inflection, which properly belongs to the <sup>و</sup>, because it is the *enunc.* in reality, is assigned to what follows it, because inflection of a *p.* is impossible": and the Editors of the IH print <sup>وَضِيعَتَهُ</sup>, which is thus parsed in the MAIH, "The <sup>و</sup> is copulative, and <sup>وَضِيعَتَهُ</sup> is in the *nom.*, coupled to <sup>كُلِّ</sup> <sup>رَجُلٍ</sup>"—l. 14. This is the opinion of the KK (R, A) and Akh (A), and is adopted by IU in the Commentary on the Īdāḥ (IA); while the 1st is the opinion of the BB (R).

P. 125, l. 10. AlḲurashī alUmawī aṣṢaḥābī (AGh, Nw). The poet is urging Mu'āwiya to make war upon 'Alī (N). See P. II. 346 and Md. II. 81.

P. 127, l. 17. Muḥammad Ibn 'Abd Allāh, the Elect, the Apostle of God, d. 11 (IKb)—l. 21. Reckoned by MIS in the 9th Class of Islāmi Poets (SM).

P. 128, l. 19. Ibn Al'Ajjāj Ibn Ru'ba (Jsh).

P. 130, l. 9. The ف must be prefixed to the *enunc.* of the *inch.* after مَا [593] (R, A)—l. 17 “conjunct” includes the conjunct ج also, as XXIV. 2. [62] (R)—l. 23. The ف prefixed to the *correl.* and *quasi-correl.* is illative [540].

P. 131, l. 8. The ف is suppressed by Nāfi' and Ibn 'Āmir (B)—l. 14. When any of the annullers of inchoation is prefixed to the *inch.* whose *enunc.* is conjoined with the ف, then, (1) if the annuller be not أَنْ, أَوْ, or لَكِنْ, it removes the ف by common consent of critical judges, [because the resemblance of the *inch.* to the condition is removed by the prefixion of the annuller, since the *cond. n.* is not governed by what precedes it (206) (Sn)]: (2) if the annuller be أَنْ, أَوْ, or لَكِنْ, the ف may remain, [because they are weak in government, since the sense that was with inchoation is not altered by their prefixion (517, 523) (Sn)]. That is distinctly declared by S in the case of أَنْ and أَوْ; and it is the truth, which is demonstrated by the Kur, as

XLVI. إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

12. Verily they that say “Our Lord is God”, and then are upright, upon them shall be no fear, nor shall they grieve, إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ

اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ

III. 20. Verily they that disbelieve in the signs of God, and slay the Prophets without justice, and slay those men that ordain equity, announce thou unto them a grievous chastisement, and VIII.

42. [518]: and an *ex.* of that with لَكِنْ is the saying



فَوَاللَّهِ مَا فَارَقْتُمْ قَالِيَا لَكُمْ \* وَلَكِنْ مَا يَقْضَىٰ فُسُوفَ يَكُونُ

[Then, by God, I have not quitted you, hating you; but what is decreed shall surely be (FA, Jsh)]. It is related, indeed, that Akh disallowed the prefixion of the ف after اِنْ : but this is wonderful; because, according to his opinion, redundance of the ف in the *enunc.* is allowable, even if the *inch.* do not resemble the instrument of condition, as زَيْدٌ فَمَا زَيْدٌ [540]; so that, when اِنْ is prefixed to a *n.* resembling the instrument of condition, the presence of the ف in the *pred.* is better and easier than its presence in the *enunc.* of زَيْدٌ and the like: and the authenticity of this statement about Akh seems improbable (A). IH, following Jj, says that this disallower is S, contrary to the opinion of Akh; but Abd, AB, and IY relate that the allower is S, contrary to the opinion of Akh (R)—l. 18. "our school" are the BB.

P. 132, l. 16. Words of the Prophet (T. 1, IKhn. 169).

P. 133, l. 10. Before "(IA)" insert "[498]".

P. 134, l. 9. By Abu-shShaghb [‘Ikriṣha (T)] al‘Absī, about Khālīd Ibn ‘Abd Allāh [alBajālī (IKhn)] alḲasrī, [k. 125 or 126 (IKhn),] when he was a prisoner in the hands of Yūsuf Ibn ‘Umar (T, IKhn) athThaḳāfi, k. 126 or 127 (IKhn).

P. 135, l. 10. Read "[167, 525]".

P. 136, l. 13. The Khalīfa ‘Umar Ibn ‘Abd Al‘Azīz alḲuraishī al-Umawī, the Follower, b. [60 or (TKh)] 61, a. 99, d. 101 (Nw, TKh).

P. 137, l. 3. I do not think that it is by Ḥatīm atṬā‘ī, and Jr says that it is by Abū Dhu‘aib alHudhalī (IY). It was composed by a [heathen (FA)] man [of the Anṣār (FDw),] of AnNabīṭ (FDw, FA), when he and Ḥatīm and AnNābigha adhDhubayānī were assembled in the presence of a woman named Māwiya, courting her (FA)—l. 17. Dhu-lFaḳār was the sword of Al‘Āṣ Ibn Munabbih [of the Banū-Sahm

(SR)], who was killed [by 'Alī (SR)] on the day of Badr while an unbeliever ; then it passed to the Prophet, and then to 'Alī (KF).

P. 139, l. 6. The [great-] grandfather of Ṭarafa Ibn Al'Abd (T).

P. 143, l. 20. "*Corrob.*" here means "*corrob. of its op.*" (see p. 147, l. 2).

P. 144, l. 3. For "it" read "is"; and after "*corrob.*," insert "as BD says,"—l. 20. Because the substitute and original may not be combined (A). What I think is that, if these *inf. ns.* and their likes be not followed by what explains them and specifies what *ag.* or *obj.* they belong to, either by a *prep.* [504] or by prefixion of the *inf. n.* to it, their *v.* is not necessarily suppressed, but allowably [expressed], as سَقَاكَ اللَّهُ سَقِيًّا; whereas, if their *ag.* or *obj.* be explained by prefixion, as in IV. 28. [41] and XLVII. 4. [188], or by a *prep.*, as in جُدُّعًا لَكَ Mayst thou fall into distress and جُدُّعًا لَكَ [489, 504], the *v.* must regularly be suppressed. The meaning of "regularly" is that there should be a universal canon, the *v.* being suppressed wherever that canon exists; and the canon here is what we have mentioned, vid. that the *ag.* or *obj.* should be mentioned after the *inf. n.*, either *post.* to it or with a *prep.*, [such mention] not denoting *explanation of mode*, in order that such as وَقَدْ مَكَّرُوا مَكْرَهُمْ XIV. 47. And they have plotted their plot may be excluded. And the suppression of the *v.* with this canon is necessary, because the property of the *ag.* and direct *obj.* is to be governed by, and attached to, the *v.*: whereas suppression of the *v.* is desirable in some places, either for explanation of the intended *continuance* and *permanence* by the suppression of what is applied to denote *origination* and *novelty*, i. e. the *v.*, as in حَمْدًا لَكَ We praise Thee and عَجَبًا مِنْكَ I wonder at thee; or because of the precedence of what indicates it, as in IV. 28. and II. 132. [below]; or because the sentence is one that it is desirable to finish quickly, as in لَبِيبٌ [115]: so that the *inf. n.* remains vague, no one knowing what *ag.* or

*obj.* it belongs to ; and therefore whichever of the two is intended by the speaker is mentioned after the *inf. n.*, in order that the latter may be particularised by it : and, when you have thus explained the *ag.* or *obj.* after the *inf. n.* by prefixion [of the *inf. n.* to it] or by a *prep.*, expression of the *v.* is inelegant ; nay, is not allowable, because, if the *v.* were expressed, the *ag.* or *obj.* would return to its place, being attached to, and governed by, the *v.* (R). The fact is that the *v.* is necessarily suppressed or expressed, as the case may be, because its expression or suppression would alter the intended sense. Thus سَقَىٰ لَكَ means *God always send thee rain* !, the substitution of the *inf. n.* for the *v.* being meant to convey the sense of *continuance* ; while سَقَىٰ لَكَ اللَّهُ سَقَىٰ means *God send thee much rain* !, the *inf. n.* being meant to corroborate the *v.* : and you cannot express the *v.* in the 1st case without turning it into the 2nd, nor suppress the *v.* in the 2nd without turning it into the 1st ; for, when the GG say that سَقَىٰ لَكَ is equivalent to سَقَىٰ لَكَ اللَّهُ سَقَىٰ, they mean to exhibit the construction, not the sense, which is simply سَقَىٰ لَكَ اللَّهُ, as above.

P. 145, l. 7. Some read نَحْمَدُ اللَّهَ I. 1. *We praise God* by subaudition of its *v.*, upon the ground that it is one of the *inf. ns.* that the Arabs govern in the *acc.* by understood *vs.* in the sense of enunciations, such as شَكَرًا, كَفَرًا, عَجَبًا, and the like. The sense is نَحْمَدُ اللَّهَ حَمْدًا, for which reason أَيَاكَ نَعْبُدُ, أَيَاكَ نَسْتَعِينُ I. 4. *Thee do We worship, and from Thee do we seek help* is said, because it is an explanation of their *praise* of Him, as though “How do ye praise?” were said, and then “Thee do we worship” were replied. And the determination in it is like that in أَرْسَلَهَا الْعَرَاكَ [78], *vid.* determination of *genus*, its sense being indication of *what every one knows*, *vid.* *what praise and jostling are* from among the genera of acts ; while the *totality* that many people imagine is a misapprehension of theirs (K)—l. 18. The

A'shà of Hamdān (FA), i. e. 'Abd ArRaḥmān [Ibn Nizām Ibn Jushām Ibn 'Amr (ID)] Ibn Mālik (ID, Mr), k. 82 (MDh).

P. 146, l. 2. AdDahuá or AdDahnà is a place in the countries of the Banū Tamīm (M1)—l. 3. Dārīn is a port in AlBaḥrain (MI)—l. 6. Zuraīk is a clan (FA) in Ṭayyi, in the Anṣār (IHb, Dh), and in Hawāzin (Dh)—l. 11. The rule of this kind is that a *prop.*, requisitive or enunciatory, should be mentioned, implying an *inf. n.* from which *advantages* and *objects* are sought: so that, when those *advantages* and *objects* are mentioned under the forms of *inf. ns.* governed in the *acc.* as unrestricted *objs.* after that *prop.*, their *vs.* must be suppressed, because, those *objects* being realized from the *inf. n.* implied [by the preceding *prop.*], what implies that *inf. n.*, i. e. the preceding *prop.*, may supply the place of what implies those *objects*, i. e. their *vs.* governing them in the *acc.*; and, since that may be the case, and those *advantages* are repeated, the mention of their *vs.* before them is deemed heavy. Thus فُشِدَ الرِّبَاكُ is a [requisitive] *prop.* implying شَدَّ الرِّبَاكُ making fast the bond, the object of which is either slaughtering or enslaving or granting grace or taking ransom; and this object is distributed by فَمَا مِّنَّا إِلَيْهِ (R).

P. 147, l. 3. This is the phraseology of the moderns; while S names the [*inf. n.*] *corrob.* of itself the "particular *corrob.*," and the one *corrob.* of something else [below] the "general *corrob.*" The *v.* governing the [*inf. n.*] *corrob.* of itself, or of something else, in the *acc.* is necessarily suppressed because the [preceding] *prop.* is like a substitute for it, as respects indication of it, and stands in its place, i. e. before the *inf. n.*: so that the *inf. n.* may not precede the *prop.*; though Zj says that it may intervene, as زَيْدٌ حَقًّا أَخُوكَ Zaid truly is thy brother. But I see no harm in hazarding the conjecture that the [preceding] *prop.* itself governs the *inf. n.*, because it imports the sense of the *v.*; and in that case the *inf. n.* is not of this *cat.* (R)—l. 8. The *inf. n.* is named "*corrob.* of itself" because, being equiva-

lent to repetition of the *prop.*, it is, as it were, the *prop.* itself (A)—

l. 13. The *oath* is understood from <sup>أَنِّي إِلَيْكَ آخِ</sup> [427, 652]; so that,

when he says <sup>قَسَمًا</sup>, it is *corrob.* of itself (IY)—l. 14. Apostrophising the house of 'Ātika, daughter of 'Abd Allāh [Ibn Mu'āwiya (IKb)] Ibn Abi Sufyān al'Umawī (IKhn)—ll. 16—18. Because what precedes it, vid.

<sup>وَقَرَى الْجِبَالِ تَحْسِبُهَا جَمَادَةً رَهِى تَمُرُّ مَرَّ السَّحَابِ</sup> XXVII. 90. *And thou shalt see the mountains, deeming them to be solid, while they pass away with the passing away of the clouds, is God's doing in reality* (IY)—l. 1.

Because what precedes it, vid. <sup>حَرَّمَ عَلَيْكُمْ أُمَّهَاتِكُمْ</sup> IV. 27. 28.

*Your mothers etc. have been forbidden unto you*, is an ordinance that God has ordained, and a *prescript* that *He* has prescribed unto you (IY).

P. 149, l. 2. In <sup>أَجِدَّكَ لَا تَفْعَلْ</sup>, however, which is used only with negation, the *inf. n.* is not *corrob.* of the *v.* mentioned after it, as some, [like Z and IH (MAR),] imagine: but is governed in the *acc.* by rejection of the <sup>ب</sup> [514], the sense being <sup>أَبْجَدُ مِنْكَ</sup> *What! with seriousness on thy part wilt thou not do?*, as As says; or as a *d. s.*, *What! being serious, wilt etc.?*, like [the *inf. n.* in] <sup>فَعَلْتَهُ جَهْدَكَ</sup> [78] (R)—ll. 3—4. But not containing anything capable of governing the *inf. n.* (A). This *inf. n.* is governed in the *acc.*, (1) as most of the GG hold, by a *v.* supplied between the preceding *prop.* and the *inf. n.*, and so completely indicated by the preceding *prop.* that it can be dispensed with, for which reason it must be suppressed; so that the *o. f.* is <sup>لَهُ صَوْتٌ يُصَوِّرُ</sup> *He has a sound; (he produces sound) like an ass' producing of sound*, i. e. <sup>تَصَوَّرِيَتْ جِمَارٌ</sup>, the simple substantive being put in place of the *inf. n.*, as in <sup>كَلَّمَ كَلَامًا</sup> *He spoke a speech*: (2) as appears from the language of S, by the saying <sup>لَهُ صَوْتٌ</sup>, not by a *v.* supplied, because this nominal *prop.* is in the sense of the *v.* and *ag.*, being i. q. <sup>يُصَوِّرُ</sup>;

and this is a strong opinion ; but, according to it, the *inf. n.* is not of this *cat.*, because its *op.* is expressed (R)—ll. 7—8. The [*lit.*] *ag.* of the 2nd صَوْتُ is the حِمَار (Sn)—l. 14. Like لَهُ صَوْتُ صَوْتُ حِمَارٍ is the saying [of Abū Kabīr alHudhalī (S, FA), describing his horse (FA)],

مَا إِنْ يَمَسُّ الْأَرْضَ إِلَّا مَنَكِبٌ \* مِنْهُ وَحَرْفُ السَّاقِ طَى الْمَحْمَلِ

[He is so lank-bellied that, when he lies on his side, not aught touches the ground save a shoulder of him and the side of the shank : (he is tightened) with the tightness of the sword-belt, i. e. يَطْوِي طَى الْمَحْمَلِ (FA)],

because what precedes طَى is equivalent to لَهُ طَى He has tightness : so says S (A)—l. 15. The *inf. n.*'s occurrence dualized is not one of the canons whereby the necessity for the suppression of its *v.* is known ; but the canon in this *ex.* and the like is the prefixion of the *inf. n.* to the *ag.* or *obj.* (R).

P. 150, l. 1. By AlA'shā (S, IY)—l. 2. كَذَا سُبْحَانَ مَنْ denotes wonder at it (KF)—l. 14. Read عَمْرُكَ—l. 15. Suhail Ibn 'Abd ArRaḥmān [azZuhri (Nw, IKhn)] married AthThurayyā (H, Nw, IKhn) Bint ['Alī Ibn (IKhn)] 'Abd Allāh [alKuraishīya (Nw)] alUmayyā (Nw, IKhn) al'Ablīya (H) alMakkīya (Nw)—l. 16. And تَعْدُكَ اللَّهُ (M, R) or تَعْدُكَ (M). [The *pre. as. in*] عَمْرُكَ and تَعْدُكَ are governed in

the *acc.* (1) as *inf. ns.*, according to S:—(a) عَمْرُكَ and تَعْدُكَ are mostly used in *adjuration*, so that their *correl.* is what contains the sense of *requisition*, like *command* and *prohibition* [and *interrogation*], as

فَتَعْدُكَ أَنْ لَا تَسْمِعَنِي مَلَمَةً \* وَلَا تَنْكَايَ قُرْحَ الْفُؤَادِ فَيُجْعَلَا

[by Mutammim Ibn Nuwaira {atTamīmī (AGh)} alYarbū'ī, lamenting his brother Mālik, who was killed by Khālid Ibn AlWalīd (Jsh) in 11 (IAth)], Then, I ask God to establish thee, make me not hear a reproach ; nor reopen the wound of the heart, so that it feel pain, أَنْ being red.

[564], and *أَيُّهَا الْمُنِجُّ الْتَرِيَّا لِمَ*; but Jh mentions their use in the oath that contains no request, as *تَعُدُّكَ اللَّهُ لَا آتِيكَ* *I ask God to establish thee: I will not come to thee*, and *عَمَرَكَ اللَّهُ مَا قَعَلْتُ كَذَا* *I ask God to prolong thy life: I have not done so*: (b) IY says that they are not used except in the oath: but Jh says that *عَمَرَكَ اللَّهُ* sometimes occurs otherwise than in the oath; and he cites *عَمَرَكَ اللَّهُ كَيْفَ يُلْتَقِيَانِ* as evidence, saying that the poet means *I ask God to prolong thy life*, and does not intend the oath; whereas we have already mentioned that adjuration is intended: (c) the o. f., according to S, is *عَمَرْتُكَ اللَّهُ تَعْمِيرًا* *I ask God to prolong thy life*, the inf. n. being curtailed of the augs., and made to supply the place of the v., while *pre.* to the 1st obj.; and so, constructively, in the case of *تَعُدُّكَ اللَّهُ*, although the v. of *قَعَدْتُ* is not used: (d) the meaning of *عَمَرْتُكَ* is *I give thee [long] life by asking God to make thee long-lived*; and, when *عَمَرُ* is made to imply the sense of request, it becomes trans. to the 2nd obj., i. e. *اللَّهُ*: and similarly the meaning of *قَعَدْتُكَ اللَّهُ*, although it is not used, is *I make thee stable by asking God*: (2) not as inf. ns.:—(a) the full phrase may be *أَسْأَلُ اللَّهَ تَعْمِيرَكَ* and *تَعُدُّكَ*, i. e. *أَسْأَلُ اللَّهَ تَعْمِيرَكَ* and *تَقْعِيدَكَ*, by elision of the augs.; and in that case *أَسْأَلُ* is trans. to 2 objs.: (b) the sense may be *أَسْأَلُكَ بِحَقِّ تَعْمِيرِكَ اللَّهَ* and *تَقْعِيدِكَ اللَّهَ*, i. e. (*I ask thee by the truth of) thy belief in the eternity of God and thine ascription of stability to God*; and in that case they are governed in the acc. by suppression of the p. of the oath [655]; and are inf. ns. curtailed of the augs., and *pre.* to the ag.; while *اللَّهُ* is the obj. of the 2 inf. ns.: (c) the sense of *تَعُدُّكَ اللَّهُ* (*By) thine Assessor, God* with Kasr of the ق

may be بِحَقِّ قَعْدِكَ, (*By the truth of*) *thine Assessor*, i. e. *Inseparable Companion knowing thy states*, who is *God*, اَللّٰهُ being a *synd. expl.* of [the *pre. n.* in] قَعْدِكَ; and this interpretation is confirmed by their saying اَللّٰهُ قَعْدِكَ in the same sense, قَعْدٌ and قُعِيدٌ being i. q. مُقَاعِدٌ, like حِلْفٌ and حَلِيفٌ [i. q. مُكَالِفٌ] (R)—l. 18. The *op.* supplied for دُفْرًا and بُهْرًا is a heteromorphous *v.*, the full phrase being اُنْقَنَتْ دُفْرًا and تَعَسَتْ بُهْرًا (R). And بُهْرًا is said in the sense of عَجَبًا, whence اَللّٰهُ تَعَسَّ دُفْرًا [583] (IY)—l. 19. اَللّٰهُ مَنَكٌ *I am pained about thee*, i. e. اَللّٰهُ تَوَجَّعًا, and اَللّٰهُ لَكَ *I marvel at thee* [187, 198, 200], i. e. اَللّٰهُ اِفْءًا [187, 197] or اَللّٰهُ اِفْءًا *I am disgusted at thee*, i. e. اَللّٰهُ كَرَاهَةً, are instances of *ejs.* supplying the place of *inf. ns.*; so that *vs.* in their sense are supplied for all of them. And apparently وَيَلَكْ, وَيَحْكُ, وَيَسْكُ, and وَيَبْكُ belong to this *cat.*, the *o. f.* of all of them being [وَيْلٌ from] وَيٌ [187], according to what Fr says [200]; and وَيَسُ and وَيَبُ being made *mets.* for وَيَلُ (R)—l. l. The rendering اَللّٰهُ اَلزَّمَةُ اَلْح. given here and elsewhere is meant to explain the sense, the *v.* اَلزَمَ being supplied to convey the sense of *permanence* and *continuance* produced by the suppression of the *v.*; not the construction, because it makes the *inf. n.* a direct *obj.*

P. 151, ll. 4—5. Being governed in the *acc.* by a *v.* whose expression is discarded (IY). اَللّٰهُ لَكَ وَجَدَلًا means اَللّٰهُ يَتَرَبَّ وَجَدَلًا (Mayst thou be pelted) with (a pelting with) dust and stones!, like اَللّٰهُ لَكَ ضَرْبَةً سَوًّا [40] (R)—ll. 6—7. AZ transmits اَللّٰهُ لَكَ اَللّٰهُ in the sense of *Disappointment be in store for thee!*; and cites a verse by a man of



BalHujaim, vid. Abū Sidra [Suhaim (KF) alHujamī (S, KF), addressing a wolf that had tried to seize his she-camel (Md)],

فَقُلْتُ لَهُ فَهَآ لِفَيْكِ فَهَآ  
فَلَوْسُ أَمْرِئٍ قَارِيكِ مَا أَنتِ حَازِرَةٌ

Then I said to him "Disappointment be in store for thee! For verily she is the young she-camel of a man that will entertain thee with what thou art afraid of", [meaning "with shooting with arrows" (Md)]. By فَهَآ Her mouth they mean The mouth of affliction, the pron. relating to الدَّاهِيَةِ; and [لِفَيْكِ] فَهَآ becomes a substitute for اللَّهُ دَهَاكَ God afflict thee! (IY), the sense being دَهَيْتُ دَهِيًّا Mayst thou be afflicted! The o. f. is مَضْمُونٌ إِلَى فَيْكِ Her mouth be (pressed) to thy mouth!, i. e. فَيْكِ إِلَى, the ل being i. q. إِلَى; then, the prop. فَوْهًا لِفَيْكِ being made to have the sense of the inf. n., i. e. إَصَابَةٌ دَاهِيَّةٌ with a smiting of affliction, the sense of the inch. and enunc. is obliterated from it; and, since the prop. becomes in the sense of the single term, that part of it which is susceptible of inflection, vid. the 1st term, is inf. with the inflection of the single term that it becomes in the sense of, vid. the inf. n., so that فَهَآ is said for فَوْهًا, while the post. and the prep. and gen. are left as they were (R). Cf. vol. I, p. 258, l. l.—p. 259, l. 9.

P. 152, l. 3. And عَائِدًا بِكَ I seek refuge with Thee (M, R), as though he said أَعُوذُ عَائِدًا بِكَ (IY), i. e. عَائِدًا (IY, R), like تَمَّ قَائِمًا [76, 79], i. e. قِيَامًا (R)—l. 4. Before "What" insert "[82]"—l. 5. And أَتَقَعِدُ قَاعِدًا [79, 82] (M), as though he said أَتَقَعِدُ قَاعِدًا, i. e. قَعْدًا (IY)—l. 7. The v. is indicative of its inf. n.; and therefore, as the inf. n. is expressed by a pron. when it has been previously mentioned, so is it expressed by a pron. when the v. has been previously

mentioned, as in their saying مَنْ كَذَبَ كَانَ شَرًّا لَهُ *Whoso lies, it will be bad for him*, i. e. كَانَ الْكَذِبُ the lying will be, and similarly in عَبْدُ اللَّهِ التَّجَّعِدُ (IY).

P. 155, l. 5. "They" are the kinsfolk of Jarīr (Jsh)—l. 7. Naj-rān is a district of AlYaman (MI)—l. 8. Hajar is a town in AlYaman (MI, Jsh)—l. 11. Describing a slave of the Banū 'Abs (Jsh)—l. 21. Read "لَمْشُومٌ" [658].

P. 157, l. 14. Put a comma after "arRuḳayyāt"—l. l. The "*pursued*" is the *wild bull*, and the "*pursuers*" are the *dogs* (AAz).

P. 158, l. 15. Contemporary with AlFarazdaq (Tr. II. 160, I Ath. III. 411).

P. 160, ll. 8—10. IH says that the lamented [55] is not a *voc.* : but, according to Z, the *voc.* is every *n.* that يَ and its sisters [554] are prefixed to ; and the lamented, according to him, is a *voc.*, as S also appears to say, as though, adds Jz, when you said يَا مُحَمَّدًا *O Muḥammad !*, you called him, and said to him "Come hither, for we are longing for thee"; and similarly the [*n.* denoting the person or thing] invoked to help or wondered at is a *voc.*, into which the sense of *calling to help* or *wondering* is introduced (R).

P. 161, l. 14. Coupled to it, provided that the coupled together with the *ant.* be a name for one thing, as يَا ثَلَاثَةٌ وَثَلَاثِينَ *O three-and-thirty*, or *thirty-three*, because the whole is a name for a specified number ; nor is there any difference in the like of this *num.* between its being a proper name and not (R)—l. 16. Or [not a *n.*, but] an epithetic *prop.* or *adv.*, as

أَعْبَدَا حَلًّا فِي شُعْبَى غَرِيْبًا \* أَلُوْمَا لَا أَبَا لَكَ وَأَغْتَرَابَا

[by Jarīr, *O slave that hast alighted in Shu'abā as a stranger, what ! art thou base (thou hast no father !)* and *outlandish?* (FA, Sn),] and

أَلَا يَا نُخْلَةَ الْعَمِّ [26] (R). Shu'abà is a place (FA) in the regions of the Banu Fazāra (MI)—l. 19. After "and" insert "(IA, Sh, KN) like"—l. 21. Insert "M," before "IA"—*ibid.* 'Abd Yaghūth [Ibn Ṣalā'a, or, as is said (SM), Ibn AlḤārith (ID, IATH, SM),] Ibn Waqqāṣ alḤārithī, [of the Banu-lḤārith Ibn Ka'b (SM), the chief of Madhij (ID, IATH),] a heathen poet of Kaḥṭān (FA, SM)—l. 22. Al'Arūd is [a well-known name for (Bk)] Makka and AlMadina (Bk, MI, FA), and the surrounding country (FA), and AlYaman (MI).

P. 162, l. 8. It is *uninfl.* because it occurs in the place of the ك [in such as ادْعُوكُ I call thee (Sn)], which in letter and sense resembles the p. [159], vid the ك of allocution [560] (R, Sn)—l. 10. The Ḍamma is supplied in (1) [the defective and abbreviated, as (R)] يَا قَاضِي (R, A, Fk), with suppression of the Tanwīn, [by common consent (Sn),] because of the supervention of uninflectedness [608], and with retention of the ي, as Khl says, since [in the absence of Tanwīn] there is no motive for its elision [16] (YS, Sn); and as يَا قَتِي (R), and يَا مُوسَى (A, Fk): (2) what is *uninfl.* before being a *voc.* (R, Fk), as يَا هَذَا [49] and يَا هُوَ لَا (R), [and] as يَا حَذَامَ and يَا سَبِيحَةَ (Fk). But, if the *pron.* occur as a *voc.*, يَا أَنْتَ is allowable, from regard to the explicit n., as

يَا أَبَجَرَ بْنَ أَبَجَرَ يَا أَنْتَا \* أَنْتَ الَّذِي طَلَقْتَ عَامَ جُعْتَا

[by AlAḥwaṣ, O Abjar Ibn Abjar, O thou, thou art he that divorced (his wife) in a year when he was hungry (FA, MAR), the *adv.* being *pre.* to the *v.* (MAR)]; or يَا إِيَّاكَ, from regard to its being an *obj.* (R)—l.

23. Khl and S prefer Ḍamm; but IAl, IIU, Y, Jr, and Mb prefer the *acc.*: while IM and Am agree with the former in the case of the proper name, and with the latter in the case of the generic n. (A), because, the generic n. being the *o. f.* with respect to the proper name, and

inflection being the *o. f.* with respect to uninflectedness, the *o. f.* is given to the *o. f.*, and the *deriv.* to the *deriv.* (Sn).

P. 163, l. 1. 'Abd Allāh Ibn Muḥammad (FA).

P. 164, ll. 6—7. This verse is said to be post-classical (FA).

P. 165, l. 16. And whether the *appos.* be aprothetic or not (R)—l. 18. Before "O" insert "[156]"—l. 21. At the end insert "[156, 538]".

P. 167, l. 2. Before "O" insert "[156]"—l. 3. Khl, S, and Mz prefer the *nom.*, because it involves conformity of the vowel ; and because, as S relates, it is more frequent : but IIU, IAl, Y, and Jr prefer the *acc.*, because the synarthrous does not follow the *voc. p.* [52], and therefore should not be made conformable with what follows it ; and because they rely upon the apparent construction of XXXIV. 10. [p. 168], since all the Readers, except AlA'raj, agree upon the *acc.* : while Mb says that, if  $\text{أَلْ$  be determinative, [as in the text (Sn),] the *acc.* [is preferable (Sn)], because the *det.* resembles the *pre.* [111] ; and, if  $\text{أَلْ$  be (Sn) not [determinative, like that which is part of the formation of the word, as in  $\text{أَلْيَسْع}$  Elisha, and that which denotes allusion to the *ep.*, as in  $\text{أَلْحَارُث}$  (11, 599) (Sn)], the *nom.* (A) is preferable, because  $\text{أَلْ$  is then like the non-existent (Sn)—l. 9. Read  $\text{أَلْأَلْبَك}$ —*ibid.*  $\text{أَلْأَلْبَك}$ , like  $\text{كُنْتُ}$  (Jsh) :  $\text{أَلْأَلْبَك}$  (ID. 106)—l. 10. AlḤakam Ibn 'Abd AlMalik Ibn Marwān (Jsh)—l. 14. Praising [the Khalifa] 'Umar Ibn 'Abd Al'Azīz (Mb, FA)—l. 16. Ka'b Ibn Māma alIyādī, [who was proverbial for munificence (AF)] ; and Aus Ibn Ḥāritha Ibn Lām atTā'i (Mb, FA), Su'dā being his mother (Mb), the chief of Ṭayyi (ID), who died in heathenism (Is)—l. 21. Naṣr Ibn Sayyār [alLaithī (IKhn)], the governor of Khurāsān (FA), d. 131 (IKhn).

P. 168, l. 11. A poet of the Banū Sadūs Ibn Shaibān (ID)—l. 20. An *ex.* of the *appos.* to an *uninfl.* [*voc.*] (MAḍ).

P. 169, l. 5. Read <sup>أ</sup>ابْنَةُ—l. 17. By alliteration to the Fatha of <sup>أ</sup>ابْنِ, which is the only explanation given by IM in the Tashīl; or by composition of the *ep.* with the qualified, the 2 being made one thing, like <sup>أ</sup>خَمْسَةُ عَشَرَ [210], which is the only explanation given by Rz, following Jj; or by interpolation of <sup>أ</sup>ابْنِ, and prefixion of <sup>أ</sup>زَيْدٌ to <sup>أ</sup>سَعِيدٌ [in A's *ex.* <sup>أ</sup>يَا زَيْدُ بْنُ سَعِيدٍ], which explanation is transmitted in the Basīṭ, together with the preceding ones (Sn)—l. 18. I. e. majority of the BB (Mad).

P. 170, l. 1. Talḥa Ibn 'Ubaid Allāh alKuraishī atTaimī alMakki alMadani aṣṢaḥābī, one of the 10 unto whom the Apostle of God testified that they should obtain Paradise, k. 36·(Nw)—l. 8. Read عَيْسَى.

P. 171, l. 5. The Khalīfa AlMu'taḍid bi-llāh, b. 242, a. 279, d. 289, the son of Ṭalḥa AlMuwaffak, d. 278, who was the brother of the Khalīfa AlMu'tamid 'ala -llāh, b. 229, a. 256, d. 279 (ITB)—l. 7. The Qaḍī AbulḤusain Muḥammad Ibn Aḥmad Ibn 'Abd AṣṢamad Ibn AlMuhtadī bi-llāh, the preacher at the cathedral of AlMaṣṣūr, b. 384, d. 464 (Iāth). But the D (p. 200) and the Anthologie Grammaticale (p. 66) both have <sup>أ</sup>الْحَسَنُ—l. 8. The Khalīfa AlMuhtadī bi-llāh, b. 218, a. 255, k. 256 (MDh). Read "AlMuhtadī"—l. 9. <sup>أ</sup>بِنْتُ is not like <sup>أ</sup>ابْنِ and <sup>أ</sup>ابْنَةُ in the *voc.*; and, as for the *non-voc.*, there are 2 opinions, the better being disallowance, because with <sup>أ</sup>ابْنِ and <sup>أ</sup>ابْنَةُ the abbreviation in pronunciation and writing is only from frequency of usage, whereas the usage of <sup>أ</sup>بِنْتُ is not frequent (R).

P. 172, l. 1. Put a comma after "whereas"—l. 3. For "the *ep.*" read "qualification"—l. 4. See vol. II, p. 705—l. 8. Read "57, 147, 184"—l. 17. As <sup>أ</sup>يَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرَ XV. 6. O thou that the Admonition hath been revealed unto (A).

P. 173, l. 5. Read "49"—l. 9. Some make a distinction in the *cp.* of [the *dem.* in] <sup>أ</sup>يَا هَذَا, saying that, if it be explanatory of the *quiddity*, as in <sup>أ</sup>يَا هَذَا الرَّجُلُ, it must be in the *nom.*, because it is indispensable; but that, if not, it may be in the *nom.* or *acc.*, as <sup>أ</sup>يَا هَذَا الطَّوِيلَ (R)—l. 11. Before "or" insert "[155]"—l. 14. When the synarthrous *det.* is [meant to be (Jm)] made a *voc.*, you say [*e. g.* (Jm)] <sup>أ</sup>يَا أَيُّهَا الرَّجُلُ [51], <sup>أ</sup>يَا هَذَا الرَّجُلُ, or <sup>أ</sup>يَا أَيُّ هَذَا الرَّجُلِ (IH).

P. 174, l. 1. With the *disj.* Hamza, because the [expression] beginning with a *conj.* Hamza, whether it be a *v.* or anything else, when used as a name, must be pronounced with the *disj.* Hamza (Sn). Read <sup>أ</sup>الرَّجُلُ.

P. 175, l. 1. Read <sup>أ</sup>الرَّجُلُ—l. 12. Put a comma after "(IA)"—l. 15. He means Taim Ibn 'Abd Manāt, the people of 'Umar [Ibn Al-Ash'ath (KF)] Ibn Laja' [at Taimi alKhariji (AAz), an elegant Rājiz, who contended in satire with Jarīr (ID)]; and 'Adī [Ibn 'Abd Manāt (AAz)] are their brethren (IY, AAz)—l. 16. <sup>أ</sup>لَا أَبَاكُمْ is an imprecation upon them, whereby *befalling* is not meant, but *incitement* to a matter: one says <sup>أ</sup>لَا أَبَاكُمْ إِنْ لَمْ تَفْعَلُوا كَذَا وَكَذَا *May ye have no father if ye do not such and such!* (AAz)—l. 18. AlKhazrajī (AGh) alHārithī [al-Madanī (Nw)], l. 8 (AGh, Nw). Zaid Ibn Arqam (IY, AAz) alAnṣārī alKhazrajī (AGh, Nw, IHjr), of the Banu-lHārith Ibn AlKhazraj (AGh), alMadanī (Nw), a celebrated Companion (IHjr), d. [56 (Nw), 66 (IHjr), 67 (ITB), or (Nw, IHjr, ITB)] 68 (AGh, Nw, IHjr, ITB)—l. 20. I. e. *dismount, and drive them* (IY, AAz)—l. 21. Read "128".

P. 180, l. 20. Read "*Ah Zaid!*, [or".

P. 181, l. 3. The lamented has the same [predicaments (A)] as the *voc.* [48, 554] (IM): so that (1) it is pronounced with *Ḍamm* in such as <sup>أ</sup>وَا زَيْدٌ; (2) it is put into the *acc.* in such as <sup>أ</sup>وَا أَمِيرَ الْمُؤْمِنِينَ

(3) when its Tanwīn is necessary, it may be pronounced with Damm or put into the *acc.*, as

وَأَفْعَسَا وَأَيْنَ مِنِّي فَقَعَسُ \* أَيْلِي يَأْخُذْهَا كُرُوسُ

[by a man of the Banū Asad, *Ah Fak'as* (the father of a clan of Asad)—and where, in respect of me, is Fak'as? What! my camels, shall Karawwas seize them? (Jsh), where, says IM, وَأَفْعَسُ would be allowable (FA)]. The lamented, however, is [not every *voc.*, but (Sn)] only (1) the proper name, [as زَيْدٌ (Sn)]: (2) its like, such as (a) the [*n.*] *pre.* [to a *det.* (Sn)] with a prefixion that makes the lamented manifest, [as غَلَامٌ زَيْدٌ (Sn)], as the proper name makes its denominate manifest (A); (b) the anarthrous [conjunct *n.*] conjoined with what specifies it, as وَامِنْ حَفَرٍ أَلْحَ (Sn)—l. 8. Not synarthrous, since the *p.* of lamentation and أَلْ are not combined [52] (Sn)—l. 9. Because in the *indet.*, as وَأَرْجُلَةٌ, the vague, like the *dem.* [or the *pron.* or أَيْ (Sn)], as وَهَذَا [or أَيْهَا or أَيْهَا الرُّجُلَةُ (Sn)], and the conjunct not specified by its *conj.*, as وَامِنْ ذَهَابَةٍ, the object of the lamentation, *vid.* to notify the greatness of the afflicted [person], is lost (A)—l. 14. To the *conj.*, as وَامِنْ حَفَرٍ أَلْحَ (A); and to the *lit. corrob.* [132], as وَأَعْمَرَةٌ وَأَعْمَرَةٌ (Sn)—l. 16. Because the *ep.* and qualified are treated as one thing (BS); and Y's opinion is confirmed by the saying of an Arab, [when 2 Syrian bowls of his had been lost (Sn),] وَأَجْمَعْتَنِي الشَّامِيَتَيْنَا *Ah my two Syrian bowls!* (BS, A). There is no dispute, says IKhz, as to the allowability of its affixion to the final of the *ep.*, when the latter is أَيْنَ between 2 proper names, as وَزَيْدُ بْنُ عَمْرٍاءَ; but, by analogy to what S and Khl say, it is not affixed to the [*synd.*] *expl.* and [*id.*] *corrob.*; while it is affixed to the final of the *subst.*, because the latter stands in the place of the *ant.* [151, 152], as وَغَلَامَنَا

أَهِ زَيْدًا *Ah our young man, Zaid !* ; and to the *synd.* serial, as أَهِ زَيْدٌ وَعَمْرٌ *Ah Zaid and Amr !* (Sn)—*l. l.* 'Amr Ibn AzZubair was whipped to death by order of his brother 'Abd Allāh (MDh, IATH) in 60 (IATH).

P. 183, *l. 2.* When the ِ of the *du.* is preceded by |, conversion of the | [of lamentation] into ِى, as أَهِ زَيْدَانِيَّةُ *Ah the two Zaid's !*, is more frequent than its preservation, as أَهِ زَيْدَانَاةُ, in order that the *du.* may not be confounded with فَعْلَانِ ; but, when the ِ is preceded by ِى, the | is preserved, as أَهِ زَيْدَانِيَّةُ الشَّامِيَّةِ (R)—*l. l.* Lamenting 'Umar Ibn 'Abd Al'Aziz (Mb, FA).

P. 184, *l. 5.* Because the suppression would be incompatible with the prolongation of the sound, which is sought in the 2 first; and would allow the indication of *calling* to escape with the *pron.* (A), since it is seldom a *voc.* (Sn) : and because the *dem.* is *orig.* applied to denote what is *pointed out* to the person addressed, while there is an obvious inconsistency between the *n.*'s being *pointed out* and its being *called*, i. e. *addressed* ; so that, when the *dem.* is excluded from that original sense, and is made to be *addressed*, an expressed sign indicative of its alteration is needed, which is the *voc. p.* (R)—*l. 6.* By "generic *n.*" is meant that which was *indet.* before the call, whether it become *det.* by the call, as in يَا رَجُلٌ ; or not, as in يَا رَجُلًا (R, Jm) : and whether it be *apothetic*, [as in these 2 *exs.*] ; or *pre.*, as in يَا غَلَامَ فَاضِلٍ and يَا حَسَنَ الْوَجْهِ ; or *quasi-pre.*, as in يَا ضَارِبًا زَيْدًا ; and whether by these 3 [last] *exs.* you mean *one particular individual*, or not. You do not suppress the *voc. p.* from the *indet.*, because the premonitory *p.* [551] is dispensed with only when the [person] called is approaching you, attending to what you say ; and this is only in the case of the *det.*, because it is specifically intended : nor from the *det.* that becomes *det.* by means of the *voc. p.*, since the latter is then a *p.* of determination, and the *p.* of determination is not suppressed from what becomes *det.* by means of



it, in order that this may not be supposed to remain in the original state of indeterminateness (R)—II. 19—20. All of these have passed into *provs.* (R). See Md. I. 354 and P. I. 727 on the 1st; Md. II. 21. and P. II. 213. on the 2nd; and Mb. 261, Md. I. 378, and P. II. 30 on the 3rd.

P. 185, II. 16—17. Not in the W—Z. 21. The fair conclusion is that the suppression is regular in the case of the generic *n.*, because of its frequency in poetry and prose; but that it is restricted to *hear-say* in the case of the *dem.*, since it occurs [unequivocally (Sn)] only in poetry, [the text II. 79. being susceptible of another explanation (Sn)]. The following additional cases are enumerated:—(e) the word <sup>الله</sup> الله, [because the use of <sup>الله</sup> الله as a *voc.* is contrary to rule, on account of its containing <sup>ا</sup>ا (52), so that, if the *voc. p.* were suppressed, there would be nothing to indicate it (Sn)]; (f) the wondered at, [because it is like the invoked to help, in letter and predicament (48) (Sn)]; (g) the [really or figuratively (Sn)] distant *voc.* [554], which is obvious (A), because prolongation of the sound is sought with it, in order that it may be heard, and suppression would be incompatible with this (Sn)—Z. 22. Accordingly, out of the *dets.*, there remain the following, from which the *p.* may be suppressed:—(a) the proper name, [whether it be with a substitute for the *voc. p.*, as in <sup>اللهم</sup> اللهم; or without a substitute, as in XII. 29. (Jm)]: (b) the [generic *n.*] *pre.* to a *det.*, whatever the latter be: (c) the conjuncts (R, Jm): (d) the word <sup>اى</sup> اى, when it is qualified by the synarthrous, as in <sup>اىها الرجل</sup> اىها الرجل; or by the [*dem.*] qualified by the synarthrous, as in <sup>اىهذا الرجل</sup> اىهذا الرجل (Jm)—Z. Z. And <sup>ان ادوا الى عباد الله</sup> ان ادوا الى عباد الله XLIV. 17. *Saying, Render unto Me, (O) servants of God* (A), what is due unto Me from you (K).

P. 186, Z. 1. <sup>اىها الذئبان</sup> اىها الذئبان LV. 31. [552] (A). The *voc. p.* ought not to be suppressed from <sup>اى</sup> اى also, because it also is a generic *n.* that

becomes *det.* by means of the *call* ; but, since what is intended by the *call* is its *ep.* [51], which is *det.* by means of the  $\text{ل}$  before the *call*, the suppression is allowable. For you see that the suppression is not allowable from  $\text{يَا هَذَا}$ , unless  $\text{هَذَا}$  be qualified by the synarthrous, as the suppression is not allowable from  $\text{يَا هَذَا}$  : so that it is proved that what is regarded in the suppression of the *voc. p.* from  $\text{يَا}$  is its *ep.*, as in  $\text{يَا أَيُّهَا الرَّجُلُ}$  ; or the *ep.* of its *ep.*, as in  $\text{يَا هَذَا الرَّجُلُ}$  (R). But see *vol.* II, *p.* 675, *l.* 4—*l.* 6. Khuwailid Ibn Murra, *d.* in the time of 'Umar (T, AGh, Is)—*l.* 13. And for the *fem.*  $\text{يَا نُلَّةُ}$  *O woman* (A)—*l.* 15. And hence  $\text{يَا مُكَرَّمَانِ}$  *O noble one*, i. e.  $\text{يَا كَرِيم}$ , and  $\text{يَا مُلْتَعَانِ}$  *O vile one*, i. e.  $\text{يَا لَعْن}$  ; vid. what is upon [the measure of]  $\text{مُنْعَلَانِ}$ , which is peculiar to the *voc.*, is mostly used in reviling, and is confined to hearsay (R), though some allow it to be regular (A)—*l.* 21. None of the *ns.* peculiar to the *voc.* have been heard qualified (R)—*l.* 1.  $\text{نُعْلُ}$  is regular (R, A), according to IU, who ascribes this opinion to S (A).

P. 187, *ll.* 3—4. And  $\text{أَطْرَفَ آلِخ}$  [193, 497] (R, A)—*l.* 17. Particularization [lexicologically (Sn)] is resuriction of the predicament to some of the individuals of the class [first (Sn)] mentioned (A) ; and conventionally is making a predicament, that is attached to a *pron.*, to be peculiar to a *det.* explicit *n.* posterior to the *pron.*, and governed by  $\text{أَخْص}$  necessarily suppressed (Sn)—*l.* 21. Its resemblance to the *voc.* consists in its being sometimes *uninfl.* upon  $\text{Damm}$ , and sometimes governed in the *acc.* (Su)—*l.* 23. And (4) [literally (Sn, MKh)] governed in the *acc.*, [not *uninfl.* upon  $\text{Damm}$  (IY),] even when it is an aprothetic (IY, A, MKh) *det.* (Sn), as  $\text{بَنَاتِيمَا آلِخ}$  [Note on *p.* 190, *l.* 8], not  $\text{بَنَاتِيمِ آلِخ}$  (IY), except  $\text{أَيُّ}$  (MKh).

P. 188, *l.* 3. By one of the Anṣār (Sh)—*l.* 17. S says that the *ns.*

most often included in this kind, [vid. the *pre.*,] are (a) <sup>بُنُو قُلَانٍ</sup>; (b)

<sup>أَنَا يَرْيَدُ اللَّهُ لِيَذْهَبَ</sup> *pre.*; (c) <sup>أَهْلُ الْبَيْتِ</sup>, [whence, as is said

<sup>أَنَا يَرْيَدُ اللَّهُ لِيَذْهَبَ</sup> XXXIII. 33. *God desireth only to put away from you uncleanness, (I particularize) the people of the House (Sn)*;

(d) <sup>أَلْ قُلَانِ</sup> (A)—l. 20. Of Ma'n of Tayyi, one of the rebels (T)

against 'Alī—l. l. The Khalifa 'Uthmān Ibn 'Affān alKuraishī al-Umawī alMakki alMadani, a. 24, k. 35 (Nw).

P. 189, l. 3. The version in the SN is <sup>إِنَّا مَعَاشِرُ آلِهِ</sup> *Verily we, the*

*companies etc.* (MAd)—l. 18. The position of <sup>أَيْهَا</sup> and <sup>أَيْهَا</sup> is disputed, the majority holding that they also are in the position of an *acc.*

governed by <sup>أَخْصَ</sup>; while Akh holds that they are *vocs.*, a man's calling himself not being disapproved, as in the saying of 'Umar

<sup>كُلُّ النَّاسِ أَفْقَهُ مِنْكَ يَا عُمَرُ</sup> *All men are more versed in law than thou, O 'Umar* (A). See below, p. 437, l. 23—p. 439, l. 2.

P. 190, l. 8. Whence the saying [of Ru'ba (FA)]

<sup>بِنَاتِمِيمًا يُكْشَفُ الضَّبَابُ</sup>

(A) *By us, (we particularize) Tamīm, the mist is cleared away* (FA)—l.

19. Umayya Ibn Abī 'Ā'idh, an Islāmī [poet] (DH), describing a hunter (N)—l. l. Read "qualified, as in <sup>إِلَى الْبَابِ الْقَرْمُ آلِهِ</sup> [157] (N)".

P. 191, l. 2. These *accs.* [of *particularization*] are like the *acc.* of *magnifying* and *reviling*, being governed by subaudition of <sup>أَذْكُرُ</sup> *I*

*mention* (T), <sup>أُرِيدُ</sup> or <sup>أَعْنِي</sup> *I mean*, or <sup>أَخْصَ</sup> *I particularize*. Thus

*particularization* is a sort of *magnifying* and *reviling*: but it is more peculiar than they, because it belongs to [only] the *present*, as the

*speaker* and the *person addressed*, whereas the rest of *magnifying* and *reviling* belongs to the *present* and the *absent*; and [because] this sort, vid. *particularization*, is meant to *particularize* the [person] mentioned by the act, and to *distinguish* him from others by way of *glorifying* and *magnifying*, whereas the rest of *magnifying* and *reviling* is not meant to *particularize* and *distinguish* [the person mentioned] from another qualified, but only to *praise* or *blame*, as in <sup>أَلْحَمْدُ لِلَّهِ</sup> [above], where you do not mean to distinguish the *Praiseworthy* from any other (IV). And, as that [n.] which is [denotative of the person] meant by what precedes it is governed as an *acc. of blame*, as in CXI. 4., so that [n. which is denotative of the thing] to which something of what precedes it is compared in ugliness is governed as an *acc. of blame*, as in

أَقَارِعُ عَوْفٍ لَا أَحَارِلُ غَيْرَهَا \* وَجَرَّةٌ تَرُدُّ تَبَغَّى مِنْ تَجَادِعِ

(R), by AnNābigħa adhDhubyānī, *The Banū Quray'* of 'Auf, I aim not at (satirizing) others than they: (I revile) the faces of apes, that seek whom they may abuse (ABk)—l. 12. Of Tāyyi (Ahl)—l. 13. The saying

يَا عَلِمَ الْخَيْرُ قَدْ طَالَتْ إِقَامَتُنَا

[O 'Alkama of good, our stay has been long (FA)] is extraordinary (A)—l. 15. The saying

كَلَّمَا نَأْسَى مُنَادٍ مِنْهُمْ \* يَا تَتِيمَ اللَّهِ قُلْنَا يَا لِمَالِكٍ

[As often as a caller of them calls "O Taim Allāh", we say "O Mālik", orig. لِمَالِكٍ (FA),] is a poetic license or anomalous; but IKh allows curtailment of the [voc.] invoked to help when the ل [of the call for help (FA)] is not in it, as

تَمَنَّانِي لِیَقْتُلَنِي لَقِیْطٌ \* أَعَامَ لَكَ ابْنُ صُعَصَعَةَ بْنِ سَعْدٍ

(A), by AlAḥwas Ibn Shuraiḥ alKilābī (FA), *Lakīṭ has wished for me,*

that he may kill me. O 'Āmir, (my call is) for thee, the son of Ṣa'sa'a Ibn Sa'd, where the use of a *p.* other than *يَا* in calling the person invoked to help is anomalous [554] (Sn). Ṣa'sa'a was the nephew of Sa'd, not his son—*l. l.* S allows the *voc. made fem.* with the *ṣ* to be curtailed a 2nd time, [if it remain *tril.* afterwards, provided that it be first curtailed (Sn)] according to the *dial.* of him that does not observe the elided [letter, but treats the remainder as a complete *n.*, because the curtailment of *حَارِثٌ* *e. g.* into *حَارٍ* may then be regarded as a single curtailment of *حَارِثٌ*, not as a double curtailment of *حَارِثٌ*], whence

أَجَارَ بْنَ بَدْرٍ تَدْرِيكَ وَلَايَةً • فَكُنْ جُرْدًا فِيهَا تَعُونُ وَتَسْرِقُ

[by Anas Ibn Zunaim {alKināni (Is) adDu'ali (AGh)}, addressing Ḥāritha Ibn Badr {atTamimi (Is)} alGhudāni, O Ḥāritha Ibn Badr, thou hast been appointed to a government: then be a rat in it, defrauding and stealing (FA)], meaning *أَحَارِثٌ* [50], and

يَا أَرْطَا أَنْكَ فَاعِلٌ مَا قُلْتَهُ • وَالْمَرْءُ يَسْتَحْيِي إِذَا لَمْ يَصْدَقْ

[by Zumail Ibn AlḤārith, addressing Arṭāt Ibn Suhayya {alGhatafāni (Is) alMurri (T, Is)}, O Arṭāt, verily thou dost what thou hast said. And man is ashamed when he not speaks not truth (FA)], meaning *يَا أَرْطَا* (A). Ḥāritha Ibn Badr was drowned in 64; and Arṭāt Ibn Suhayya was born about 40 years before the [Apostolic] Mission [of Muḥammad], and lived till the Khilāfa of 'Abd AlMalik Ibn Marwān (Is).

P. 192, l. 2. When *مَاحِرٍ* is the curtailed form of *مَاحِي*, it contains 2 anomalies, its not being a proper name, and its being a prothetic *comp.* (J)—*l. 5.* In being added together (IY, R, Jm), not in being of one sense. These 2 *augs.* are of 7 sorts, (1--3) the 2 *augs.* of the *du.* [228], *perf. pl. masc.* [234], and *perf. pl. fem.* [234]; (4) the 2 *augs.* of such as *عَمَّانٍ* [385]; (5) the 2 *ي* of relation and what

resembles them, as كُوفِي, كُوفِي, and كُوسِي [294]; (6) the 2 *is* of feminization, as صَحْرَاء [263, 385, 683]; (7) the Hamza of co-ordination and the | before it, as عَلِيًّا [385, 683] (R)—*l.* 6. When we hold سَمَاء to be سَمَاء from أَلْسَمَاء *beauty* [683], as is the opinion of S (R, Jm).

P. 193, *l.* 1. The KK allow curtailment of the *post.*, as

خُذُوا حَظَّكُمْ يَا آلَ عِكْرَمٍ وَأَذْكُرُوا • أَوَاصِرُنَا وَالرَّحِمَ يَا لَغَيْبٍ تَذْكُرُ

[by Zuhair Ibn Abi Sulmā, when he heard that the Banū Sulaim intended to make a raid upon the Banū Ghatafān (FA, Ahl), among whom Zuhair had taken up his abode (Ahl), *Take your share, O race of 'Ikrima, and remember our ties of kindred—and relationship is remembered in absence, orig. عِكْرَمَةَ* (FA)]; but, according to the BB, this is extraordinary: and more extraordinary than it is suppression of the *post.* entirely, as

يَا عَبْدَ هُلٍّ تَذْكُرْنِي سَاعَةً • فِي مَوْكِبٍ أَوْ رَأْتِدَا لِلْقَيْنِصِ

[by 'Adī Ibn Zaid, addressing 'Abd Hind alLakhmī, *O 'Abd (Hind), wilt thou remember me an hour, in a cavalcade, or when hunting for game?* (FA)], i. e. يَا عَبْدَ هُنْدٍ: and we have previously mentioned that curtailment of the *pre.* also is extraordinary [Note on *p.* 191, *l.* 13] (A).

P. 194, *l.* 3. Read مُسَلَّمَةً.

P. 195, *l.* 1. The mistress of Dhu-rRumma was Mayya, daughter of Mukātil, or 'Asim, Ibn Ṭaliba alMinḡārī (IKhn)—*l.* 11. Sim'ān (AAz, Jsh), or Sam'ān, the former being the better known, is a clan [of Tamīm (IKhn, LL)] in the city of Marv (AAz), [or] is the name of a man (Jsh)—*l.* 16. For "and" read "or".

P. 196, *l.* 5. Suppression of the *v.* in cautioning is necessary because the time is too short to mention it (Jm)—*l.* 17. Since this ex-

pression is frequently used in cautioning, they make it a substitute for the expression of the v. (A)—l. 18. The o. f. is <sup>أَحْذَرُ</sup> تَلَاتِي نَفْسِكَ (Beware of the meeting of) <sup>أَحْذَرُ</sup> thyself and evil, which is preferred by IM in the CT; or <sup>أَحْذَرُ</sup> أَنْ تَقْدُو مِنَ الشَّرِّ وَالشَّرُّ أَنْ يَدْنُو مِنْكَ (Guard thou) <sup>أَحْذَرُ</sup> thyself (from approaching evil), and evil (from approaching thee), which is adopted by many of the GG, among them Sf, [and is preferred by IU (A); or <sup>أَحْذَرُ</sup> بَاعِدْ نَفْسَكَ مِنَ الشَّرِّ وَالشَّرُّ مِنْكَ (Keep) <sup>أَحْذَرُ</sup> thyself (aloof from evil), and evil (aloof from thee), which is less elaborate (MKh)]: or the sentence contains a coupling of *props.* (A, MKh), according to ITr and IKh, who hold that the 2nd [n.] is governed in the acc. by another v. understood (A), e. g. <sup>أَحْذَرُ</sup> دَعِ الشَّرَّ [(Guard) <sup>أَحْذَرُ</sup> thyself, or (Keep) <sup>أَحْذَرُ</sup> thyself (aloof) (MKh),] and (leave) evil (alone) (Sn, MKh), or <sup>أَحْذَرُ</sup> and (beware of) evil. IA's saying, then, <sup>أَحْذَرُ</sup> إِيَّاكَ is to be read with the imp., [i. e. <sup>أَحْذَرُ</sup> إِيَّاكَ (Beware of the meeting) <sup>أَحْذَرُ</sup> of thyself,] and is an indication of the 1st saying; not with the aor., [i. e. <sup>أَحْذَرُ</sup> إِيَّاكَ (I caution) <sup>أَحْذَرُ</sup> thee and evil,] because this necessarily implies that evil also is cautioned, unless the op. of <sup>أَحْذَرُ</sup> الشَّرِّ be supplied, i. e. (I caution) <sup>أَحْذَرُ</sup> thee, and (leave thou) evil (alone), which involves a coupling of the originative to the enunciatory *prop.* [538] (MKh). Combination of the *prons.* of the *ag.* and *obj.* denoting one person [446] is allowable [in <sup>أَحْذَرُ</sup> إِيَّاكَ] because one of them is detached, just as <sup>أَحْذَرُ</sup> مَا ضَرَبْتَ إِلَّا I have not beaten any save myself are allowable (R). IA supplies the op. after <sup>أَحْذَرُ</sup> إِيَّاكَ in order that the *pron.* may be detached [163], and thus the necessity for supplying <sup>أَحْذَرُ</sup> نَفْسٍ may be avoided. Read <sup>أَحْذَرُ</sup> إِيَّاكَ—l. 19. Read “ (Beware of the meeting of) <sup>أَحْذَرُ</sup> thyself and evil”.

P. 198, ll. 16—17. This saying was addressed to a man named Kī-rām, of the Banū Māzin Ibn Al‘Ambar Ibn ‘Amr Ibn Tamīm (IY).

See R. II. 623 and Md. II. 194—l. 18. They make the coupling, or the repetition, a quasi-substitute for the expression of the *v.* (A).

P. 199, l. 10. About ẖais Ibn Makshūḥ alMurādī (Mb, Is), of Murād by birth; or alBajālī, the confederate of Murād (AGh)—l. 11. This verse was applied by 'Alī to his murderer 'Abd ArRaḥmān [Ibn 'Amr, known as (FA)] Ibn Muljam alMurādī (Mb, lAth, lBd), of Ḥimyar, but reckoned among Murād (AGh, Nw).

P. 201, l. 8. Barza was the mother of 'Umar [Ibn AlAsh'ath (KF)] Ibn Laja' atTaimī (KF, SM)—ll. 9—16. The suppression is necessary here for the same reason as in cautioning (R)—l. 1. يَكْفِيكَ (Sh), in the *ind.*, [i. e. وَهُوَ يَكْفِيكَ,] the [nominal] *prop.* being coupled to the *correl.* of the condition [425] (MAd).

P. 202, l. 6. For "*A coerced man*" read "*Coerced*". See P. II. 699, Md. II. 228, and MAd. II. 55 on this saying—l. 9. For "*when*" read "*upon condition of being*".

P. 205, l. 13. Read "*case, Thamūd (We guided aright)* [1, 593], *We*"—l. 15. Read "*Khāzim*"—l. 20. Addressing his she-camel (Jsh)—l. 22. This Bilāl, the ẖāḍī of AlBaṣra, was son of Abū Burda 'Āmir, [the Follower (Nw), the ẖāḍī of AlKūfa, d. 103 or 104 (Nw, lKhn) or 106 or 107 (lKhn),] and grandson of Abū Musā 'Abd Allāh Ibn ẖais alAsh'ari (lY), the Companion (Nw, lKhn), the ẖāḍī of al-Baṣra, and afterwards of AlKūfa (lKhn), d. 42 or 44 [or 49 (AGh)] or 50 (AGh, Nw) or 51 (Nw) or 52 or 53 (AGh)—l. 23. For "*and a slaughterer stands*" read "*may a slaughterer stand*".

P. 207, l. 10. A heathen, who lived 300 years, 60 of them in Al-Islām; and, as is said, did not become a Muslim (Is). ArRabi' Ibn Ḍubai' (lY. 781): Rubai' Ibn Ḍabu' (Dh. 216).

P. 208, l. 13. See vol. II, pp. 615 and 623—l. 16. For "(Jm)" read "(R, Jm)"—*ibid.* Not كُنَّ, لَمْ, and كُنْ, since they govern the *aor.*, and their *reg.* is not supplied because of their weakness in government (R, Jm); but see vol. II, p. 534, l. 11.



P. 209, l. 8. The preceding *n.* may sometimes be in the *nom.* as *ag.* of an understood *v. quasi-pass.* of the one expressed, as لَا تَجْزَعِي الْخَ, i. e. <sup>٢٥٨-٨٨٤</sup> إِنْ هَلَكَ مِنْفَسٌ أَهْلَكَتَهُ <sup>٨٥</sup> If valuable property (perish, if) I consume

et (A)—l. 10. The 2nd ف is *red.* [540] (Jsh)—l. 15. Read فَرَبَّنَّهٗ.

P. 211, l. 9. يُجَرِّبَانِ is supplied (K, B, ML. II. 131).

P. 212, l. 2. Read “*n.*”—l. 17. Like the ف, because it does not unite the *sings.*, contrary to the و (DM). See the Note on p. 105, l. 19.

P. 213, l. 12. كَمْ is here supposed to be *interrog.* throughout [225] (DM)—l. 13. Some allow redundance of مِنْ [after interrogation by means of كَمْ (Dm)], as we have premised [499] (ML)—l. 16. Because the *interrog.* takes the 1st place (DM)—l. 22. For “the direct *obj.*” read “the complement [19], like the [single] direct *obj.*”

P. 214, l. 2. For “and” read “and, [it is said (IA),]”—l. 21, Lamenting Abu-lHaidhām ‘Āmir Ibn ‘Umāra [alMurri (IAth)], the chief of the Arabs of Syria (N), d. 182 (IAth).

P. 215, l. 12. Read “last [138, 177], as”.

P. 217, l. 22. Read “126”.

P. 218, ll. 12—14. See vol. II, p. 584—l. 21. The vague *n.* of *time* is what indicates an *unquantified time*, like <sup>٩</sup>حِينَ, <sup>١٥٤</sup>مُدَّةً, and <sup>٩٨٤</sup>وَقْتُ: and the particular is what indicates a *quantified [time]*, whether it be (1) known, which is the one made *det.* by (a) the quality of proper name, as in صُمْتُ رَمَضَانَ I fasted in *Ramaḍān*; (b) اَللَّ, as in سَرْتُ الْيَوْمَ I journeyed to-day; (c) prothesis, as in جِئْتُ زَمَانَ الْشِّتَاءِ I came in the time of winter: or (2) unknown, which is the *indet.*, as in سَرْتُ يَوْمًا I journeyed a day or <sup>٨٨٤</sup>يَوْمَيْنِ two days or <sup>١٥٤</sup>اِسْبَوْعًا a week or <sup>١٥٤</sup>وَقْتًا طَوِيلًا a long

time (A); but this last *ex.* does not indicate a *quantified* [time], and ought therefore to be included in the vague (Sn).

P. 219, l. 19. Read "[properly]".

P. 220, l. 21. For the *v.* does not require the adverbial *obj.* except after the completion of its sense; while there is no doubt that the sense of *entry* is not complete without the *house*: and, after the completion of its sense thereby, it requires the adverbial *obj.*, as when you say  
 دَخَلْتُ الدَّارَ فِي الْبَلَدِ الْقَلْبِيِّ I entered the house in the town belonging to such a people; so that what is after دَخَلْتُ appears to be a direct *obj.*, not an adverbial *obj.* (Jm).

P. 222, l. 3. For "but" read "while they"—l. 4. The Khalifa Abū Bakr 'Abd Allāh Ibn Abī Ḳuḥāfa 'Uthmān alḲurashī atTaimī, called AṣṢiddīq, a. 11, d. 13 (AGh)—l. 10. Umm Ma'bad 'Ātika Bint Khālid alKhuzā'iya alKa'bīya (AGh).

P. 223, l. 22. Read "AlFarazdaq, satirizing Udaihim Ibn Mirdās, of the Banū Ka'b Ibn 'Amr Ibn Tamīm, *When*"—l. l. Safāri [194] is a well belonging to the Banū Māzin (Jsh) Ibn Malik Ibn 'Amr Ibn Tamīm (Bk).

P. 224, l. 11. See p. 376.

P. 225, l. 3. Other substitutes for the *adv.* are [the indicators of (Sn)] (1) its quality, as جَلَسْتُ طَوِيلًا مِنَ الدَّهْرِ شَرْقَى مَكَانٍ I sat a long space of time on the eastern side of a place; (2) its number, as سَرْتُ عِشْرِينَ يَوْمًا ثَلَاثِينَ بَرِيدًا I journeyed in 20 days 30 stages; (3) its totality, as مَشَيْتُ جَمِيعَ الْيَوْمِ جَمِيعَ الْبَرِيدِ I walked in the whole of the day the whole of the stage or كُلُّ الْيَوْمِ كُلُّ الْبَرِيدِ in all of the day all of the stage; (4) its partiality, as مَشَيْتُ نِصْفَ الْيَوْمِ نِصْفَ الْبَرِيدِ I walked in half of the day half of the stage or بَعْضُ الْيَوْمِ بَعْضُ الْبَرِيدِ in part of the day

*part of the stage* (A)—l. 4. Read "the [plastic (IY, R)] *adv.* [of time or place (IY)]"—l. 12. Two tribes of Kaïs Ibn 'Ailān (IY).

P. 226, l. 13. For "when" read "upon condition of being".

P. 227, ll. 6—9. Read "is the [complementary (Sh)] *n.* [put into the *acc.* (M, IA)] after the , (M, IA, Sh) i. q. مَع (M, IA), [i. e.] indicative (MAd) of *accompaniment*, when [this , is] preceded"—l. 19. This 2nd case, which is allowed by Z, IH, and their commentators IY, R, and Jm [69], is disallowed by IM, IHsh, and their commentators IA, A, and Fk, who explain away the apparent instances of it by supplying a *v.* [70].

P. 228, l. 3. By Miskin adDārimf (Akh, IY, AAz)—l. 20. عَلَفْتَهَا with the double ل (Jsh)—l. l. Read "[I".

P. 229, l. 18. ضَيْعَةٌ is in the *nom.* (YS, MAd), as coupled to كَلَّ (MAd). Read ضَيْعَتَهُ—l. 20. S says that such [a phrase] as هَذَا نَكَ is bad ; and they say that by "bad" he means "forbidden" (Sh).

P. 231, l. 22. The *v.* includes the expressed, as exemplified ; and the supplied, as فَمَا لَكَ، التَّلَدُّدُ النِّعَ [in full مَا نُبِتَ لَكَ or مَا كَانَ لَكَ، the *op.* being suppressed, as IM mentions in the Tashīl (Sn),] i. e. مَا تَصْنَعُ (A), which is an explanation of the substance of the sense, not of the supplied *v.* (Sn).

P. 232, l. 2. The clause "and not like a part of it" is meant to exclude the | and ل (IA)—l. 11. By Yazīd Ibn AlḤakam Ibn Abi-l'Āṣ athThaḡaffi (FA), who was contemporary with Yazīd Ibn AlMu-hallab (IAth. V. 61), alAzdf [al'Atakī (KAb)], b. 53, l. 102 (IKhn).

P. 234, l. 10. The poet says مَا أَنتَ وَبَيْبَ النِّعَ [180] (M)—l. 15. And مَا شَأْنُكَ وَزَيْدٌ [69] *What (is) thy business with Zaid?* i. e. مَا يَكُونُ شَأْنُكَ (Sn).

P. 235, l. 2. For "make" read "made"—l. 3. The verse is meant to describe the *good order of affairs* before the murder of 'Uthmān (Sn),  
 مَالٌ سَرَجَكٌ *Thy saddle has inclined being a prov. for disorder of affairs*  
 and imbecility of judgment (T).

P. 236, l. 20. Read أَتَنْفُضُ.

P. 238, l. 10. For the *d. s.* is renderable by فِي, as جَاءَ زَيْدٌ رَاكِبًا *Zaid came riding*, i. e. فِي حَالِ الرُّكُوبِ *in the state of riding*, like the *adv.*, as جَاءَ زَيْدٌ الْيَوْمَ *Zaid came to-day*, i. e. فِي الْيَوْمِ *on this day*; and it particularly resembles the *adv. of time*, because the *state* does not remain, but passes into another *state*, as the *time* does not remain, and is succeeded by another [*time*] (IY).

P. 239, l. 12. For "81" read "79, 81".

P. 241, l. 5. Ibn ArRaib atTamīmī (FA) alMāzinī (Tr), a robber (Bk), who was taken by Sa'id Ibn 'Uthmān Ibn 'Affān to Khurāsān in 56 (Tr).

P. 244, l. 16. For "if God will, believing" read "since [592] God hath willed, safe".

P. 250, l. 9. And in the verse cited at p. 371, l. 18, مُسْرِعِينَ is a *d. s.* to the [*postpos.*] *obj.* (Jsh).

P. 251, l. 1. I think the author to be Ka'is Ibn Dhariḥ (Mb) al-Kinānī (FW) alLaithī (ITB, SM), *d.* 65 or 68 (ITB), or about 70 (FW), lover of Lubnā Bint alḤubāb alKa'btīya, and said [by the author of the KA (FW, SM)] to have been the foster-brother of alḤusain Ibn 'Alī (FW, ITB, SM) alQurashī (AGh) alHāshimī, *l.* 4 or 6 [or 7 (Is)], *k.* 61 (AGh, Is)—l. 7. فَرَعًا with Fath of the ف (FA); and جَبَالَ with Kasr of the ج (Is, FA)—l. 8. AlAsadī alFak'asī (AGh, Nw), *k.* 21 (ITB)—l. 10. Hibāl was the son of Tulaiḥa (SR, Is, FA).

P. 252, l. 15. طَلَعَ زَيْدٌ (IA).

P. 253, l. 2. Read ضَاحِكًا—l. 19. اَلزَّرَافَةُ with Fath of the ز (Sh)  
—l. 21. For "is" read "is".

P. 254. By one of the companions of [ʿAlī (MDh),] the Commander of the Believers, [under the banners of Rabīʿa (MDh),] at Šiffin (R).

P. 257, l. 20. يَشْفُقُ with Fath of the ي and ف (J): يَشْفُقُ (IY, AAz, Dw).

P. 258, l. 3. These are cases (2, b, a) and (2, b, b) of the *red.* اَل according to IHsh (see vol. II., p. 678). Others, however, hold اَل here to be generic (see the Notes on p. 145, l. 7 and on p. 259, l. 17 and l. 19), explaining the determination, in the case of the *inf. n.*, by the theories given below (see ll. 11—17); and, in the case of the *non-inf. n.*, by the theory that the generic *det.* is like the *indet.* (see p. XXI and vol. II. p. 299)—l. 4. See P. I. 284 and Md. I. 142—l. 10. The جَهِد here is with Damm of the ج (R): جَهِدٌ (M, IY, KF)—l. 12. Or rather مُعَارَكَةٌ, as is said by IKhz [and others (J)], because the *act. part.* from اَلْعِرَاكِ is مُعَارِكٌ, not مُعْتَرِكٌ (Sn, J)—l. 16. تَعَارِكٌ اَلْعِرَاكِ or مُعَارَكَةُ اَلْعِرَاكِ; while some say that اَلْعِرَاكِ is an unrestricted *obj.* to the [v. (J)] mentioned, by suppression of a *pre.* [n.], i. e. اِرْسَالِ اَلْعِرَاكِ (Sn, J).

P. 259, l. 13. Read رَضِيعَتُهُ—l. 16. For "not an *inf.*" read "a *non-inf.*"—l. 17. The ج in the 2 ns. is *red.*, [i. e. merely generic,] as in لَقَدْ اَمَرَ اَلْعَلَّجَ [144] (R). *Dele* the brackets enclosing "multitude" (see the Note on p. 444, l. 11)—l. 19. The ج is *red.*, as in اَلْجَمَاعَةُ اَلْمُتَغَيِّرَةُ (R).

P. 261, l. 14. and l. 17. After "but" insert "when".

P. 262, l. 2. Ibn Jaʿwana alFujāʿa [atTamīmī (MDh, ITB)] alMāzini alKhārijī, [the last chief of the Azāriqa (IAth),] who revolted in

the time of Muṣ'ab Ibn AzZubair, when the latter was governor of Al'Irāq on behalf of his brother 'Abd Allāh in 66; was called Khalifa for 20 years, as the historians say, [but really for 13 years (T)]; and was killed in [77 (IAth, ITB) or] 78 or 79 (IKhu). [Or] AlFujā'a was his mother, a woman of the Banū Shaibān (MDh)—l. 21. Read لَمِيَّةُ الْخِ—l. l. Read "indet."

P. 264, l. l. The *eps.* in أَقَاعِدًا وَقَدْ الْخِ [42, 82] and أَقَاعِدًا وَقَدْ الْخِ [82] are *act. parts.* governed in the *acc.* as [*corrob.*] *ds. s.*; and S supplies the *op.* in them by *vs.* of their letters, i. e. أَتَقَوُّمُ قَائِمًا and أَتَقَعُدُ قَاعِدًا: but some of the GG disallow this, and say that the *v.* does not govern the *act. part.* when the latter is a *d. s.* of the same letter as the *v.*, for want of material sense, since it is known that one does not *stand* except *when standing*, nor *sit* except *when sitting*, because the *v.* already indicates it; so that, when any [apparent] instance of that occurs, it is to be interpreted by the *inf. n.*; and this is the opinion of Mb. What S supplies, however, is not impossible, because the *d. s.*, like the *inf. n.* [39], sometimes occurs *corrob.*, even though the *v.* already indicates what is indicated by the *act. part.*, as IV. 81. [74] (IY on § 42).

P. 265, l. 11. (IY, R, IA, A): (Is): (T)—l. 12. Sālim Ibn Musāfi' Ibn Yarbū' Dāra, the celebrated poet, who is said by AFI to have reached heathenism and AlIslām, and was killed in the Khilāfa of 'Uthmān. But some say that Dāra was his mother (Is)—l. 20. The connected *d. s.* is the one that is applied to a word other than what it belongs to; and that governs in the *nom.* not the *pron.* of the *s. s.*, but an extraneous *n.* combined with the *pron.* of the *s. s.* (DM).

P. 266, l. 13. Read الْدِمَاسَ—l. 14. Abū Muḥammad AlHajjāj Ibn Yūsuf athThaqafī, [governor of Al'Irāq (IKhn), b. 39 or 40 or 41 (ITB) or 42 (Tr),] *d.* 95 (IKhn, ITB).

P. 267, l. 19. After "rather" insert "what IM holds it to be, vid."

P. 268, l. 13. See p. 485—l. 15. By a post-classical poet (FA)—  
l. 19. The Fatha [in the former case is a Fatha of uninflectedness, on account of the *corrob.* ن suppressed; and in the latter case (DM)] is a Fatha of inflection, as in لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبَنَ [416] (ML)—  
l. 23. For "inception" read "inchoation [539]".

P. 269, l. 9. Read "aḍḍubaiʿi, the maternal uncle of ALA'sbā, or"—l. 11. The poet is describing a pearl-diver (ML)—l. 15. Read رَبِّكَ—l. 16. After "5." insert "[518]"—ll. 18—19. The same misquotation appears in ML. II. 192.

P. 270, l. 4. After "better" insert "in order to secure the connection"—l. 15. So says Au, perhaps because such a *prop.* as this is exactly in the sense of the single term, since جَاءَنِي زَيْدٌ وَهُوَ رَاكِبٌ *Zaid came to me when he was riding* means رَاكِبًا, *when riding*; so that it is headed by the , in order to intimate from the very first that the *d. s.* is a *prop.*, although it conveys the sense of the single term (R).

P. 271, l. 20. Or by redundance of the , [539]—ll. 23—24. Contemporary with Yazīd Ibn Mu'āwiya (MDh. V. 126 and T. 507).

P. 272, ll. 1—2. Because, although the حَال that we are discussing, [i. e. the *d. s.*,] and the حَال that the *aor.* indicates, [i. e. the *present*,] are different in reality, since أَضْرِبُ زَيْدًا غَدًا يَرْكَبُ in يَرْكَبُ *I will beat Zaid to-morrow, when he is riding* is a حَال in one of the 2 senses, but not in the other, because it is not in the *time of the speaker*, still the حَال and the *future* are contradictory in appearance, although the contradiction here is not real (R)—l. 4. The , is (1) disallowed in 7 cases, (a) the *prop.* headed by an *aff. aor.*: (b) the [nominal (Su)] *prop.* occurring after a *con.*, as VII. 3. [126, 539]: (c) the [nominal or verbal (Su)] *prop. corrob.* of the purport of the [preceding] *prop.*, as

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ II. 1. That is the [perfect (Sn)] Scripture [599], there being no doubt about it, [and هُوَ الْحَقُّ لَا يُشَكُّ فِيهِ It is the truth, it being undoubted; because the corrob. is identical with the corroborated, so that, if it were conjoined with the , an apparent coupling of a thing to itself would ensue (Sn)]; (d) the pret. following لَا [95], as وَمَا يَتَّبِعُهُمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ XV. 11. Nor doth, [i. e. did, a historic present (K, B),] any Apostle come unto them but when they were wont to scoff at him, [because what follows لَا is virtually a single term; but some hold that it may be conjoined with the , relying upon نَعِمَ أَمْرًا هَؤُلَاءِ but when he was a refuge (474), which the others hold to be anomalous (Sn)]; (e) the pret. followed by أَرَأَيْتَ, as

كُنْ لِلْخَلِيلِ نَصِيرًا جَارًا أَوْ عَدُوًّا • وَلَا تَشْحَ عَلَيْهِ جَانًا أَوْ بَخْلًا

[Be thou for the friend a helper, when he deals unjustly or when he deals justly; and be not stingy to him, when he is lavish, or when he is niggardly (FA), because it is constructively a v. of condition (543), and the v. of condition is not conjoined with the , (Sn)]; (f) the aor. made neg. by لَا, as وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ V. 87. And what aileth us when we believe not in God?, [because, says Dm, the aor. made neg. by لَا or مَا is renderable by the act. part. governed in the gen. by prefixion of غَيْرَ, to which the , is not prefixed; whereas the aor. made neg. by لَمْ or لَسَا, being pret. in souse, is approximated to the pret. v., which may be conjoined with the , (Sn)]; (g) the aor. made neg. by مَا, as عَهْدُكَ مَا تَصْبِرُ الْخَلِيقَ (2) necessary, [in 2 cases,] (a) with the aff. aor. when it is conjoined with قَدْ, as قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ LXI. 5. Wherefore vex ye me, when ye do know that I am the Apostle of God unto you?, [because, as is said, قَدْ weakens its resemblance to the act. part., since قَدْ is not prefixed to the latter (Sn)]; so



IM mentions in the Tashīl (A); but Sd contests what is mentioned by [IM and] A, saying that the full phrase in the text is <sup>وَأَنْتُمْ قَدْ تَعْلَمُونَ</sup>:

(b) the *prop.* devoid of the *pron.*, as <sup>جَاءَ زَيْدٌ</sup> [and <sup>يَقُولُ وَقَدْ تَرَ الْخَـ</sup>] *Zaid came when the sun had not risen* (Sn)—l. 5.

*Dele* the comma after “neg.”—l. 6. IM declares that in the Tashīl (A)—l. 9. This is [reported to, be (B)] the reading of Ibn ‘Āmir (IY, B)—ll. 17—18. So says An (R): [but others say that] the *aor.* made *neg.* by <sup>لَمْ</sup> may be connected by (a) the <sup>و</sup>, as

وَلَقَدْ خَشِيتُ بَانَ أَمَرْتُ وَلَمْ تَكُنْ \* لِلْخَبَرِ دَاثِرَةٌ عَلَى ابْنِي ضَمٌّ

[by ‘Antara, *And assuredly I do fear that I should die, while the war has not had* (i. e. taken) a turn against the 2 sons of Damdam, vid. *Huḡain* and *Harim* (EM)]; (b) a *pron.* relating to the *s. s.*, as

كَانَ قَتَاتٌ أَلْبَيْنُ فِي كُلِّ مَنْزِلٍ \* نَزَلْنَ بِهِ حَبَّ الْفَنَّا لَمْ يَحْطَمَ

[by Zuhair, *As though the flocks of scarlet wool, with which the camel-litters are ornamented, in every place that they have alighted in were berries of the plant called الْفَنَّا, when they have not been crushed* (EM),

and <sup>لَمْ يَكُنْ الْخَـ</sup> LXXVI. 1. *When he was not etc.* (548) (K, B), as though <sup>وَأَوْ قَالَ أَوْجَى أَلَى وَلَمْ</sup> were said (K)]; (c) both together, as

<sup>يُوحِ إِلَيْهِ شَيْءٌ</sup> VI. 93. *Or hath said “It hath been revealed unto me”, when not aught hath been revealed unto him.* And similarly the *aor.*

made *neg.* by <sup>لَمْ</sup>, as III. 136. [410, 411] (A); and XLIX. 14. [548], a *d. s.* to the *pron.* <sup>قُولُوا</sup> in the preceding words <sup>وَلَكِنْ قُولُوا أَسْلَمْنَا</sup> But say ye “We have become Muslims” (K, B).

P. 273, l. 1. After “as” insert “XII. 65. [below] and”—l. 13. When the *pret.* follows <sup>لَا</sup>, it more often contents itself with the *pron.* without the <sup>و</sup> and <sup>قَدْ</sup> [95], as <sup>مَا لَقِيتَهُ إِلَّا أَدْرَمَنِي</sup> I have not met him

but when he has honored me, because, <sup>لَا</sup> being mostly prefixed to *us*, this is renderable by <sup>لَا</sup> <sup>مَكْرَمًا</sup> <sup>لِي</sup> but when honoring me: but it sometimes occurs with the <sup>و</sup>, and <sup>قَدْ</sup>, as <sup>لَا</sup> <sup>وَقَدْ</sup> <sup>أَكْرَمَنِي</sup>; and with the <sup>و</sup> alone, as <sup>لَا</sup> <sup>وَأَكْرَمَنِي</sup>; though <sup>قَدْ</sup> without the <sup>و</sup>, as <sup>لَا</sup> <sup>قَدْ</sup> <sup>أَكْرَمَنِي</sup>, has not been heard with it (R)—*l. l.* By an Arab of the desert (FD).

P. 274, *l.* 14. For “*shall*” read “*do*”.

P. 275, *l.* 5. Before “(M)” insert “[79]”—*l.* 10. Read <sup>قَاتِبَةً</sup>.

P. 276, *ll.* 19—20. By Hind Bint ‘Utba (SR, FA) alḲurashiya al-‘Abshamiya, *d.* in the Khilāfa of ‘Umar or ‘Uthmān (Is).

P. 277, *l.* 10. There seems to be some doubt as to the opinion of S (see the Note on p. 264, *l. l.*, and note that Sf was one of his commentators)—*ll.* 13—14. Because the *prop.* is a quasi-compensation for the *op.* (Sn, MKh). For “(IA)” read “(IA, Jm)”.

P. 279, *l.* 1. Relation of an *op.* to its *reg.* (A)—*l.* 9. On <sup>وَيَلْمُهُ</sup> see p. 717—*l.* 11. These *exs.* are included in “what resembles the *prop.*” (R).

P. 280, *l.* 2. Read “[84, 86]”—*l.* 20. After “‘Adī” insert “Ibn ArRa‘lá (who was his mother)”.

P. 281, *l.* 5. See the KM (p. 4)—*l.* 8. According to the correct opinion, <sup>رَحْمَانًا</sup> is [governed in the *acc.*] by subaudition of <sup>أَخْصَّ</sup> or <sup>رَحِيمًا</sup>; and <sup>رَحِيمًا</sup> is a *d. s.* to it, not an *ep.* of it, because the truth is what Am and IM say, vid. that <sup>أَلرَّحْمَنُ</sup> is a proper name, not used as an *ep.*, nor divested of <sup>أَلْ</sup>, which is suppressed in the verse only by poetic license (ML)—*l.* 12. Read <sup>لَعِبَادَ</sup>—*l.* 13. D. 69. Most of the learned say “Yazīd Ibn Rabī‘a”, dropping “Ziyād” (IKhn). The poet is satirizing ‘Abbād Ibn Ziyād [Ibn ‘Ubaid, or Ibn Sumayya, or Ibn Abīhi, or Ibn Ummihi, or (IKhn)] Ibn Abī Sufyān (FA, Jsh), the

governor of Sijistān (IKb), *l.* 100. 'Ubaid and Sumayya were 2 slaves, given by the Kisrā of Persia to Abu-lKhair Yazīd Ibn Shurahbīl, one of the kings of AlYaman, and by him to the physician AlHārith Ibn Kalada athThakafi, who married 'Ubaid to Sumayya. Now Abū Sufyān had been suspected of intriguing with Sumayya, and she bore Ziyād at that period, but gave birth to him on the bed of her husband 'Ubaid (IKhu)—*l.* 14. Read "*Mule* (200), '*Albbād*'"—*l.* 19. One of the poets of Muḍar in heathenism and AlIslām (Is, SM).

P. 282, *l.* 1. Read "*gave*".

P. 283, *l.* 8. Read "*because*".

P. 284, *l.* 6. Of the Banū Murra Ibn 'Auf (SR, ID), who was killed by Abu-nNu'mān alMundhir Ibn AlMundhir (ID).

P. 285, *ll.* 7—8. Read "زَيْدٌ" (M). The *sp.*, however, in حَسَنٌ وَجْهٌ handsome of face for حَسَنٌ وَجْهٌ is not of this kind, because it is from a relation, whereas our discourse is about the *sp.* from the single [*n.*]: and similarly the *sp.* in مَمْلُوءٌ مَاءً [142], مَلآنٌ مَاءً Full of water, XVIII. 32. [85], and مَمْلُوءٌ مَاءً is not of the kind put into the *acc.* from [a single *n.* complete by means of] the Tanwin, expressed or supplied, and the و of dualization, as some think, but is from the relation, as in مَمْلُوءٌ مَاءً مِثْلًا لَأَنَاءٍ مَاءً The vessel filled with water; so that it is [put into the *acc.*] from the resemblance [of the completeness of the *act. part.*, etc, each with its *nom.*] to the completeness of the sentence [83]. Sometimes the *n.*"—*l.* 15. Read "[48, 142]"—*l.* 22. R (*vol.* I, p. 192, *l.* 5) has "the *post.* [*n.*]", which expression does not apply to the *ex.* given in this line.

P. 290, *l.* 5. After "from" insert "[83]". On "belonging" see p. 802, *l.* 5—*l.* 6. In طَلَبَ زَيْدٌ أَبَا Zaid was nice as a, or as to, father the father may be either Zaid or his father.



the *v.* is attributed to; and [because] it occurs after the completion of the sentence, so that it resembles the *obj.*: while IH says in the CM that its *op.* is the *g. t.* by the intervention of <sup>لَا</sup> , because, says he,

there is sometimes no *v.* or sense of a *v.* here, as in <sup>لَا</sup> زَيْدًا أَخَوْتُكَ <sup>لَا</sup> الْقَوْمُ <sup>لَا</sup>

*The people, except Zaid, are thy brothers*; but the BB may say that <sup>لَا</sup> أَخَوْتُكَ contains the sense of the *v.*, i. e. <sup>لَا</sup> مَتَسِبُونَ إِلَيْكَ بِالْأَخَوَةِ <sup>لَا</sup> re-

lated to thee by brotherhood; and, even if the *prop.* did not contain the sense of the *v.*, it might still govern the excepted in the *acc.*, since the *prop.* is not more deficient in resemblance to the *v.* that becomes complete as a sentence by means of its *ag.* than the single term that becomes complete by means of the <sup>نَ</sup> and the Tauwin [84], and especially

when the *prop.* is strengthened by the instrument of *exc.*; and the like of this is indicated by S in some passages of his Book, where he says

"the excepted is governed by what precedes it, as <sup>لَا</sup> دِرْهَمًا is governed by <sup>عَشْرُونَ</sup> [85]. All of this is in the *conj. exc.*: and, as for the

*disj.*, the opinion of S is that it also is governed in the *acc.* by what precedes <sup>لَا</sup>; while what follows <sup>لَا</sup> is, according to him, a single term,

whether it be *conj.* or *disj.*, so that <sup>لَا</sup>, although it is not a *con.*, is like the copulative <sup>لَكِنْ</sup> [545] in the occurrence of a single term after it,

for which reason [the Hamza of] <sup>أَنَّ</sup> after it must be pronounced with Fath [518], as <sup>لَا</sup> زَيْدٌ غَنِيٌّ <sup>لَا</sup> أَنَّهُ شَقِيٌّ <sup>لَا</sup> *Zaid is rich, except that, or but, he is wretched*: but the moderns, seeing that it is i. q. <sup>لَكِنْ</sup> [528], say

that it governs the *acc.* by itself, as <sup>لَكِنْ</sup> governs *subs.* in the *acc.*; and that its *pred.* is mostly suppressed, as <sup>لَا</sup> جَاءَنِي الْقَوْمُ <sup>لَا</sup> جَارًا <sup>لَا</sup> *The people*

*came to me, but an ass (did not come)*, i. e. <sup>لَكِنْ</sup> جَارًا لَمْ يَجِبْ <sup>لَا</sup>, but is sometimes, say they, expressed, as <sup>لَا</sup> قَوْمٌ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ <sup>لَا</sup>

X. 98. [574] (R), a *disj. exc.* (K), meaning *But the people of Jonah,*

when they believed, We withdrew from them (K, B). According to the soundest opinion, what follows <sup>وَالَّذِينَ</sup> <sup>عَلَّ</sup>, [even if it be not *conj.* (DM),] is governed by it (ML).

P. 298, l. 15. Read "Khāzim's".

P. 299, l. 5. A Namirī poet (KF), whose name was 'Āmir Ibn Al-Ḥārith (T, KF, FA)—ll. 9—18. The var. <sup>حَمَارٌ</sup> in this *ex.*, being a partial *subst.*, ought to be included in the *ant.*; whereas the *disj.* excepted is not included in the *g. t.*: and therefore S explains the *subst.* as tropically an instance of case (2), where the excepted is *conj.*; or as *orig.* an instance of case (6), where an inclusive *g. t.* can be supplied.

P. 300, l. 4. By Ḍirār Ibn [Mālik (AGh)] AlAzwar (Tr, FA) al-Asadī, *d.* in the Khilāfa of 'Umar (AGh)—l. 19. <sup>السِّنِّ</sup> and <sup>الظَّفَرِ</sup> are excepted from the latent *ag.* of <sup>أَنَّهُ</sup> (MAd).

P. 301, ll. 1—2. The exceptive *prop.* of these 4 is said to be (1) in the position of an *acc.*, as a *d. s.* [512]; (2) inceptive, [i. e. not syntactically dependent upon what precedes it, although logically dependent upon it (Sn),] having no position [1], which IU declares to be correct (A)—l. 17. Nor is <sup>يَكُونُ</sup> used in exception with any *neg.* other than <sup>لَا</sup> (A).

P. 302, l. 10. And <sup>وَالْقَوْمُ يُونُسُ</sup> X. 98. [574], the *exc.* being *conj.*, because what is meant by the *cities* is *their inhabitants* [126] (K, B)—ll. 13—14. It is said that AlFarazdaq declared that he had composed this verse in order to bother the GG (N). See *vol. II.*, p. 456.

P. 303, l. 5. So ML. II. 257. Lane (*p.* 2145, *col.* 2) wrongly prints <sup>لَاكِبًا</sup>—l. 6. By 'Adī Ibn Zaid (R)—l. 12. See *vol. II.*, p. 377, l. l.—l. 13. Usāma Ibn Zaid alKalbī aṣṢaḥābī, the freedman of the Apostle of God, *d.* 40 or 54 or 58 or 59 (Nw)—l. 14. Daughter of the Apostle of God, *d.* 11 (AGh, Nw).

P. 306, l. 6. After the completion of the sentence by the *ag.* (IY).

And it has a special resemblance to the concomitate *obj.*, because its *op.* governs by intervention of a *p.* (M)—*l.* 15. Read “vagueness (R), which IBsh prefers; and from, [i. e. by (DM),] the completeness of the sentence, [because, when the sentence is complete, only a complement occurs after that (DM),] according to the Westerns, like the *n.* after <sup>٥</sup>ي [88], according to them, which IU prefers; but, according”.

P. 307, *l.* 12. Addressing Yazīd Ibn Ḥātim (FA, ITB) alAzdi al-Muhallabi, governor of Egypt and afterwards of Africa, *d.* 170 (ITB)—*l.* 16. Shahl Ibn Shaibān, who was sent by the Banū Ḥanifa in the days of heathenism to help Bakr Ibn Wā'il in the war against the Banū Taghlib (ID).

P. 308, *l.* 11. Read “i. q. <sup>١</sup>مَثَل [in measure and sense (ML)], is” —*l.* 12. For “(R)” read “(R, DM), *e. g.* <sup>٩</sup>مَوْجِد (DM)”.

P. 309, *l.* 1. Before <sup>٩</sup>عَمْر insert “The literally prothetic [115, 201] (ML)”.

P. 310, *l.* 15. The Prophet's foster-mother was Ḥalima Bint Abi Dhu'aib 'Abd Allāh asSa'diya (Nw, Is).

P. 311, *l.* 5. The *pron.* refers to the *she-camel* (Jsh)—*l.* 7. Read “(Jsh), the determination of <sup>٩</sup>الْأَصَوَات being [merely] generic, and” —*l.* 11. I. e. “in this time” (DM)—*l.* 13. Read “<sup>٩</sup>عَمْر being ideally applicable to *many*, like the *pl.* (DM), whence”—*l.* 15. According to some (AAz), by [Abū Ishāq 'Abd Allāh (Jsh)] Ibn 'Amir [Ibn Mu-jamma' alAsadi (AAz)] alKhidrimi; or, [according to S (AAz),] by 'Amr Ibn Ma'dikarib (AAz, Jsh); or, according to Sf, by a heathen (AAz)—*l.* 17. “unrestricted” qualifies “*pl.*” (*p.* 310, *l.* 1.) and “its like” (*p.* 311, *l.* 3).

P. 313, *l.* 2. For “*hath holpen*” read “*did help*”—*l.* 17. From the same poem as the verse at *p.* 380 (N. 186)—*l.* 20. *Zaid is not anything save a thing that is not reckoned or esteemed* (Jm).

P. 314, l. 7. The Banù Lubainà are a clan of the Banù Asad ; and Lubainà is said to be the name of the Devil's daughter (AAz)—l. 8. The *subst.* according to the letter of the *gen.* governed by this ب is impossible, because this ب is applied to denote *corroboration* of the non-affirmation of the *gen.* governed by it, as مَا زَيْدٌ بَقَائِمٌ *Zaid is not standing, i. e. His standing is decidedly non-existent*, while the لَا coming after it annuls the non-affirmation (R)—l. 11. And is preferred by Mb (IY)—l. 13. Which is Mz's opinion (IY)—l. 18. After "which" insert "case".

P. 315, l. 2. For سُنجِكٌ by poetic license (J).

P. 318, l. 18. The "scribe" [AlḤusain Ibn Abi-lḤurr al'Ambarī (IKhn)] had written to 'Umar Ibn AlKhaṭṭāb مِنْ أَبُو مُوسَى *From Abū Mūsā* (IY).

P. 319, l. 3. For "2" read "32"—ll. 5—10. From the ML. II. 346 and I. 231.

P. 321, l. 15. AlLakhmī (AAz), King of AlḤīra (FA). Labīd Ibn Rabi'a, having entered his presence, while he was eating with ArRabi' Ibn Ziyād al'Absī, said

مَهْلًا أَيْبِتِ اللَّعْنَ لَا تَأْكُلْ مَعَهُ • أَنْ أَسْتَهْ مِنْ بَرَصٍ مَلْمَعَةٍ

*Gently (mayst thou avoid being cursed !), eat not with him. Verily his rump is blotched from leprosy ; whereupon AnNu'mān stopped eating, [and ordered ArRabi' to be expelled from the country (AAz)]. Then ArRabi' said to him "Verily Labid is a liar" ; but AnNu'mān replied قَدْ قِيلَ الْغَى (IY, AAz, J)—l. 19. Read "(it" and "be)"—l. 22. This is like a *prov.* among the Arabs (FA).*

P. 322, l. 10. Addressing Abū Khurāsha Khufāf Ibn [Nadba or (AGh)] Nudba (Is, Jsh), a celebrated [converted (Is)] poet, who lived till the time of 'Umar. Nudba was his mother, his father being 'Umair



Ibn AlḤārith (AGh, Is) asSulamī (AGh)—ll. 12—13. If, as R holds, the ن here be *red.* [540], then *dele* from “Vaunt” to “for”, and read “*Verily*—l. 20. By the Hudhalī (AAz)—l. 22. After “p.” insert “[589] without dispute”.

P. 323, l. 5. Shamardal Ibn Shuraik alLaithī, an Islāmī poet, contemporary with Jarīr and AlFarazdaq (DM).

P. 324, l. 14. Because [ي with its *sub.* is compounded after the manner of *خَمْسَةُ عَشْرَ* (547), and (DM)] Fath is the vowel to which the *comp.* [208] is entitled (ML) on account of its heaviness (DM)—l. 16. Cited by IA in proof of Kasr, and by R in proof of Fath—l. 17. One of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm (SR).

P. 326, ll. 1—2. While, according to S [and those who agree with him, the *يَّ* that denotes *wish* is peculiar in 3 matters :—(1) it has no *pred.*, expressed or supplied (37) (ML);] (2) concord [of the *appos.* (R)] with the place [of *يَّ*] and its *sub.* (ML)] is not allowable [102] (R, IA, ML); (3) it may not be made *inop.* [100] (IA, ML), even if it be repeated : the 1st because it is i. q. *أَتَمْنِي* *I wish for*, which has no *pred.*; and the 2 last because it is i. q. *كَيْتَ* *Would that* (ML), with which the 2 matters are disallowed (DM)—l. 3. By an Arab of the desert, says Az (FA)—ll. 20—21. Satirizing Abū Khubaib ‘Abd Allāh Ibn Az-Zubair, and praising the Banū Umayya (IY).

P. 327, l. 2. AlHaitham Ibn AlAshtar was a skilful driver of camels, and Ibn Khaibarī was a man celebrated for bravery (AAz)—l. 4. Abū Sufyān Ṣakhr Ibn Ḥarb alQurashī alUmaywī [alMakki aṣṢahābī (Nw), one of the nobles of Quraysh (AGh)], d. 31 [or 32 or 33 (AGh)] or 34 (AGh, Nw)—*ibid.* After “saying” insert “on the day of the conquest of Makka”—l. 14. AtTaimī (IṬh), one of the Banū Taim Allāh (SR, IṬh) Ibn Tha'laba of Bakr Ibn Wā'il (SR). He was the poet of AlMuhallab Ibn Abī Ṣufra Zālim alAzdī al'Atakī alBaṣrī, d. 82 or 83, and of his sons (IKhn).

P. 328, l. 9. Read "110"—l. 10. As the 2nd <sup>أَمَّا</sup> is *corrob.* of the 1st, so the expressed <sup>وَأَمَّا</sup> is *corrob.* of the supplied.

P. 329, l. 7. Read "(existing)!"—l. 16. Their saying <sup>لَا أَبَا لَهُ</sup> *He has no father* is a sentence used as a *met.* for (1) *praise*, what is meant being *negation of the counterpart of the praised by negation of his father*; (2) *blame*, what is meant being that *he is unknown in lineage*: and both meanings are possible here, [i. e. in the verse cited at p. 328, l. 3,] the 2nd as is obvious, because, since they avail him nought, he orders them to leave his path, blaming them; and the 1st by way of sarcasm (BS).

P. 331, l. 2. Before "(M, R)" insert "[142]"—l. 17. The 3 denied [words] are read with *Fath* and with the *nom.* (K). See p. 803.

P. 332, l. 9. By *Ḍamra Ibn Ḍamra*, says AFI (FA); [or] by 'Amr Ibn AlGhauth (AAz, Jsh) Ibn Ṭayyi (AAz) atṬā'i (Jsh)—l. 13. As-Sulārī (Jsh); or, as is said (FA), by Abū 'Āmir grandfather of Al'Ab-bās (AAz, FA) Ibn Mirdās (AAz)—l. 18. athThakāfi, the celebrated poet, d. 8 or 9 (Is).

P. 333, l. 17. I. e. majority of GG.

P. 338, l. 3. This is the true version of <sup>أَمَّا وَاللَّهِ أَنْ لَوْ أَنَّهُ</sup> [564] (Jsh). Read <sup>أَلْخَلِيقِ</sup>—l. 16. After <sup>مَا</sup> insert "or <sup>لَيْسَ</sup>"—l. 17. After "*gen.*" insert "by agreement with the letter"—l. 22. After "*nom.*" insert "as a coupling of *prop.* to *prop.*, the *inch.* being suppressed".

P. 339, l. 9. Fr says that it occurs with all *ns.* of *time* (R)—l. 20. Read "Isā".

P. 340, l. 2. The language of IHsh implies that indeterminateness of both its *regs.* is not prescribed as a condition of its government (Fk); because he notices only 2 conditions, that both its *regs.* should be *ns.* of *time*, and that one of them should be suppressed: so that he appears to prescribe as a condition of its government indeterminateness of that

one of its 2 terms which is mentioned ; and this is what A means by his saying " it governs [expressly (Sn)] only an *inlet* ", which is therefore not inconsistent with the saying of IM on the reading with the *acc.* " the suppressed must be supplied *det.*, because what is meant is *negation of the particular time's being a time wherein they might escape*, not " *negation of the genus of time of escape* " (YS)—l. 3. An anomalous reading of Ibn 'Umar (MAd)—l. 7. Read " *denote time* [175], as"—l. 9. Nawār Bint 'Amr Ibn Kulthūm was the mother of the poet, who had been taken prisoner (FA, SM)—l. 10. هَـمَا is the *pred.* of لَـتَـ، the *sub.* of which is suppressed (FA), i. e. لَيْسَ أَتَحْدِثُ حِينَ حَـنِينِهَا (AAz, FA).

P. 343, l. 9. For " *n.* " read " [*n.* or *prop.*] "—l. 21. 'Āmir, or 'Uwaimir, Ibn Ḥulais, one of the Banū Sa'd Ibn Hudhail, describing Ta'abbata Sharra, whose mother he had married (T).

P. 344, l. 6. Sd says " continuity comprises the [3] times, the past, present, and future : and sometimes the side of the past is regarded, so that the prothesis is made real, as in I. 3. [1] ; and sometimes the side of the 2 last, so that the prothesis is made unreal, as in فَالِقَ الْأَصْبَاحِ VI. 96. *The sunderer of the bright gleam of the dawn, and the maker of the night to be a source of rest* " (Sn), where [فَـلِقَ is governed by جَـعَلَ, because (B)] what is meant is a *making continuing through the different times* (K, B), as you say اللَّهُ تَدْرُ الْعَالَمَ God is mighty, knowing, not intending one time more than another (K).

P. 346, l. 18. Praising Yazīd Ibn AlMuhallab (IY, AAz, FA).

P. 348, l. 15. See p. 539—l. 19. And تَرَبُّبٌ [201], حَسَبٌ, and the like (Sn)—l. 1. By Ghailān Ibn Salima athThakafi [aṣṢaḥābī (Nw)] ; and attributed to Abū Mihjan [Mālik, or 'Amr, or 'Abd Allāh, Ibn Ḥabīb (AGH, Is)] athThakafi (AAz) aṣṢaḥābī (FA). Ghailān when he became a Muslim, had 10 wives ; and was commanded by the Apostle of God to choose 4 of them, and separate from the rest. He was a good poet ; and died [in 23 (Iāth)] at the end of the Khilāfa of 'Umar (Nw). The 2nd hemistich is

بَيْضًا قَدْ مَنَعَهَا بِطَلْقِ

*Fair, have I dowered because of divorce!* (IY, AAz).

P. 349, l. 22. Some *ns.* may not be *pre.*, like the *prons.* [112], the *dems.*, and the conjunct, *cond.*, and *interrog.* *ns.* other than اَيُّ, [because they resemble the *p.*, which is not *pre.* (Sn)]; while some are always *pre.* (A).

P. 352, l. 20. Ḥazn is a clan of the Banū Minḡar (ID).

P. 353, l. 2. About his friend Yaḥyà alJumaḡī (Jsh). By Muṡī' Ibn Iyās alLaithī [alKinānī, the poet, d. 169 (IATH),] about his friend Yaḥyà Ibn Ziyād alḤarithī (Mb)—l. 13. Tumāḡir Bint 'Amr asSulamīya asṢaḡābiya, mother of Al'Abbās Ibn Mirdās asSulamī, lamenting her 2 brothers and her husband (SM).

P. 354, l. 12. By an Arab of the desert, one of the Banū Asad (FA).

P. 355, l. 22. By ArRā'ī 'Ubaid Ibn Ḥusain [anNumairī (AAz)], a champion Islāmī poet (FA)—l. l. Ḥabtar is the name of a man (FA).

P. 356, l. 5. Read اَعْمَى —ll. 20—21. I. e. *let him become blind* (MAR).

P. 357, l. 10. Making it *the whole of this genus* (BS)—l. 13. Ibn [Rumaila or (IY)] Zumaila (IY, FA), an Islāmī poet (FA)—l. 14. Falj is a place in the regions of the Banū Māzin, on the road from Al-Baṣra to Makka (Bk)—l. 21. AlUmwafī al'Arjī (IKhn), d. in the days of Hishām Ibn 'Abd AlMalik: (IATH).

P. 358, l. 8. And to the expressed *pron.*, as XIX. 95.—l. 11. After "*pron.*," insert "[it is mostly *corrob.*, as XV. 30. (88); but, if it be excluded from corroboration (DM),]".

P. 359, l. 3. For "*was*" read "*is*"—ll. 18—19. اَعْيُنْ [alone] means *cloud [coming] from the direction of the Kibla of Al'Irāk* (KF); and اَعْيُنْ means *plenteous, ample* (Mb).

P. 360, l. 21. After "as" insert "II. 110. [498] and".

P. 361, l. 1. For "it" read "them", because the *pron.* in <sup>أَنَّهَا</sup> relates to <sup>جَنَّتْ</sup> (vol. II, p. 381, l. 7)—l. 3. After <sup>مَا</sup> insert "[181, 204, 571]"—l. 7. Because <sup>لُ</sup> is *du.* in sense, as in II. 63. [171] (A)—l. 8. Describing the day of Uhud (SR). After "(Jah)". insert "as Sahmī"—ll. 17—18. Dualization of their *enunc.* is a syllepsis or poetic license (D).

P. 362, l. 3. AlHāshimī, k. 130 (ITB).

P. 364, l. 7. <sup>فِي الْقَرَأَنِ</sup> (IY, AAz, FA). The author is not named (Jsh)—l. 8. Kharḳá, the mistress of Dhu-rRumma, belonged to the Banu-lBakká Ibn 'Āmir [Ibn Rabī'a Ibn 'Āmir (IKb, T)] Ibn Ṣa'ṣa'a (IKhn)—l. 14. This poet lived in the time of 'Umar, and afterwards till the time of Mu'āwiya (T).

P. 365, l. 3. <sup>يَوْمَ الْخَمِيسِ</sup> Thursday is to be paraphrased like <sup>سَعِيدٌ</sup> <sup>كُرَى</sup> [below] (IA).

P. 366, l. 18. See p. 463 and p. 489.

P. 367, l. 9. All of these [*adv.*], except <sup>ذَلِكَ الشَّامِلِ</sup> and <sup>ذَلِكَ الْيَمِينِ</sup>, which are often plastic, are inseparable from adverbiality, except in the *dial.* of Khath'am, who make them plastic, as in the saying of their poet <sup>عَزَمْتُ أَلْعَ</sup> [below] (R on the adverbial *obj.*)—l. 10. Al-Khath'amī alAklubī, k. with 'Alī (Is)—l. 11. See P. II. 450, Md. II. 128, and p. 618 below—l. 12. What is meant is *upon the stay of the possessor of this name [morning]*; and its possessor is *a morning*, so that it is as though he said *upon a stay of a morning* (IY).

P. 369, l. 4. By Dhu-rRumma (IY, AAz).

• P. 370, ll. 8—9. The <sup>يَوْمَ</sup> in these 2 *exs.*, being used in the sense of *time*, is vague [64]—l. 22. This explanation is not practicable in <sup>بَابَةِ مَا كَتَبُوا إِلَيْهِ</sup> (ML).

P. 372, l. 16. Read " 'Āmir's".

P. 373, l. 10. Abū Ḥayya AlḤaitham Ibn ArRabī' anNumairī reached the days of Ḥishām Ibn 'Abd AlMalik, [r. 105—125 (IKb),] and remained till the days of AlMaḥdī (Is), r. 158—169 (IKb)—L. 12. <sup>أ</sup>ج is i. q. the , (J)—L. 16. The Khalifa Mu'āwiya Ibn Abi Sufyān Ṣakhr alKurnashī alUmayyī asṢahābī, a. 40 or 41, d. 59 or 60 (Nw)—A. 17. The Khalifa 'Alī Ibn Abi Ṭālib 'Abd Manāf alKuraṣhī alḤāshimī alMakkī alMadanī alKūfī, a. 35, k. 40 (Nw).

P. 374, l. 2. <sup>س</sup>س (FA, A, J) : <sup>س</sup>س (IA)—L. 3. Bujair Ibn Zuhair [alMuzanī (AGh)], brother of Ka'b the author of the Banat Su'ād. Both the brothers were Companions (FA) ; and their father Zuhair died a year before the Mission (AGh). Ka'b died in the days of Mu'āwiya (IAth. II. 211 and BS. 6)—L. 11. Read <sup>سَاتِدَمَا</sup>سَاتِدَمَا—L. 12—13. Read "Sāfidamā"—L. 17. Lamenting her 2 sons (T, FA) ; but, as Z says (FA), by Durnā (M, FA) Bint 'Ab'aba (IY, AAz, FA), of the Banū Kaīs Ibn Tha'aba, lamenting her 2 brothers (IY).

P. 375, l. 3. By Aus Ibn Ḥajar (Md, AAz)—L. 7. See P. II. 51 and Md. I. 387.

P. 376, ll. 6—8. So also R (vol. I, p. 165)—L. 9. If, then, the *post.* be a *prop.*, the suppression [of the *pre. n.*] is not allowable, because the *prop.* is not suitable for an *ag.* or *obj.*, for example ; and similarly if the *post.* be synarthrous, and the *pre.* a *roc.* [52] (Sn)—L. 15. Praising the children of Jafna (Jsh)—L. 16. AlBarīṣ is a *stream*, or, as is said, a *place* in [the land of (Bk)] Damascus ; [and is not genuine Arabic, but, as I think. *orig.* Greek (Jk)] : AlBarīḍ is a *valley* : and Baradī is a *stream* at Damascus (AAz)—L. 18. Read "(R)" —L. 19. Read <sup>لَا</sup>لَا—L. 21. For "has" read "hath".

P. 377, l. 17. I. c. <sup>كَلَّ</sup>كَلَّ (IY, IA)—L. 24. Read "*post.* [*a.* or *prop.*]" .

P. 378, l. 4. Read "when"—l. 8. I. e. <sup>أَدَلَّ كُلَّ شَيْءٍ</sup> (M).

P. 379, ll. 18—20. The same explanation is given in the FA.

P. 380, l. 16. Read "post. [n. or prop.]"—l. 20. By Kalḥaba Ibn 'Abd Allāh alYarbū'ī (FA)—l. 21. Al'Arāda was the name of Kalḥaba's mare (FA).

P. 382, l. 2. Lamenting his 5 sons, who had perished together in a pestilence (FA)—ll. 8—9. By a Rāijiz of Ḥimyar (FA).

P. 384, l. 19. *Dele* the comma after "ep.", and put a comma after "[149]".

P. 387, l. 10. *Dele* the comma between <sup>الْعَالَمِ</sup> and <sup>زَيْدٍ</sup>—l. 17. From. <sup>قَعْدَ عَنِ الشَّيْءِ</sup> i. q. <sup>عَجَزَ عَنْهُ</sup> (B).

P. 388, l. 15. Read "op."—l. 16. Including IHsh [110]—l. 19. After "mention" insert "[151]"—l. 23. *Dele* "to"—l. l. IY understands Z to hold the 1st opinion (see § 152).

P. 389, l. 2. The [better] opinion is the 1st (IY)—l. l. The *pl.* is necessary with the *pl.*, and preferable with the *du.* [233] (Fk, Sa).

P. 390, l. 1. Pluralized upon <sup>أَنْفُسٍ</sup> (IM, KN), <sup>نَفُوسٍ</sup> and <sup>عُيُونٍ</sup> not being used as *corrobs.* (A, Fk), nor <sup>أَعْيَانٍ</sup> [135] (A, YS).

P. 392, l. 9. By Khiṭām alMujāshi'ī (FA).

P. 394, l. l. If you corroborate them by the *pron.*, saying <sup>فَرَبْتَنَكُ</sup> <sup>مَرَرْتُ بِكَ أَنْتَ نَفْسِكَ</sup> and <sup>أَنْتَ نَفْسِكَ</sup>, it is more emphatic (IY).

P. 396, l. 18. Dm says "This is an obvious inadvertence, because the Kur has <sup>وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ</sup> XXVI. 95. And the hosts of Iblīs, all of them and XXXVIII. 83. [137], where <sup>كُلُّ</sup> is not put first"; but Shm replies that IHsh's saying, "they corroborate only after <sup>كُلُّ</sup>" means "not before it, when they are combined with it", so that this is not incompatible with their being used to corroborate when alone (DM).

P. 397, l. 10. Read "but which, some say, is".

P. 398, l. 1. 'Ā'isha Bint Abi Bakr aṣṢiddīk, wife of the Apostle of God, d. 58 (IKb, IKhn)—l. 4. Read <sup>و</sup>كَلَّه—l. 5. Read "*Rajab*".

P. 399, l. 6. The "followers" are elsewhere stated in the ML to be F, IJ, and IM.

P. 400, l. 1. After "mentioning" read <sup>و</sup>بَتَعَ—l. 21. *Delete* the comma after "n."—l. 1. Put a comma after "substance".

P. 401, l. 10. Jm's theory (p. 416, ll. 3—4, below) dispenses with this addition of R's.

P. 402, l. 14. <sup>و</sup>لَا لِمَعْنَى is in the *acc.* as an *ep.* [of the *sub.* of <sup>و</sup>أَنَّ in the preceding verse]; and the *pred.*, *vid.* <sup>و</sup>أَدْنَى الْخ has *perished etc.*, comes after 6 verses (N). See P. I. 50, Md. I. 29, and Mb. 730 (where <sup>و</sup>أَدْنَى الْخ is misplaced)—l. 15. Lamenting Faḍāla Ibn Kalada (Mb, N), one of the Banū Asad Ibn Khuzaima (Mfb).

P. 409, l. 15. See the Note on p. 285, ll. 7—8.

P. 411, l. 18. The occurrence of the *inf. n.* as an *ep.*, though frequent, is not universal, [but confined to what has been heard (Sn)]; and is restricted to the *inf. n.* that has not an *aug.* م at its beginning (A).

P. 412, l. 1. Because the *inf. n.* is a [n. of] genus that indicates *few* and *many* by its form. Being frequently, however, used as an *ep.*, it becomes annexed to the *eps.*, and may then be dualized or pluralized, as

شُهَدَايِي عَلَى لَيْلَى عَدُولٌ مُقَاتِعٌ

*My witnesses against Lailā are just, sufficient* (IY)—l. 1. Read <sup>و</sup>أَجْرًا.

P. 413, l. 3. By a man of the Banū Salūk (FA)—l. 13. By AlḤārith Ibn Kalada (S) athThakāfi, the physician of the Arabs (AGh, Ia), d. 13 (IAth. II. 321, AGh. III. 223).

P. 414, ll. 9—10. But ISh says "It is Ks who holds that the suppressed must be the *ṣ*, i. e. that the *prep.* is first suppressed, and after-



wards the *pron.* [177]; and another [man (Dm)] who holds that the suppressed must be *فَيَع*; while most of the GG, and among them S and Akh, hold that both matters are allowable" (ML)—l. 18. *B.* in heathenism, *d.* in the days of AlWalid Ibn 'Abd AlMalik (SM), r. 86—96 (IKb).

P. 415, l. 20. "its connected" means "what has some connection with it" (IY)—l. l. "its belonging" includes what has some relation to it, like the *أَب* and *عَلَّمَ*; and what is connected with what has that relation, as in *قَامَ رَجُلٌ فَارْبَ أَبَاهُ أَبُو زَيْدٍ* *A man whose father Zaid's father is beating has stood* (MAJm).

P. 416, ll. 16—18. Because, when *لَنَلْمَ* is the *obj.*, the *ag.* is a *pron.* relating to *رَجُلٍ*, latent in *فَارْبَ*, which is therefore a state of *رَجُلٍ*.

P. 417, l. 15. *وَنَظَرْنَ* *And they gazed* (Akh), which is required by the context.

P. 418, l. 4. This requires consideration, because, according to Y's opinion, only the *acc.* is allowable in it, since it denotes the *present* (MAR).

P. 424, l. l. S and Mb (Sn, MAd).

P. 426, l. 6. The Egyptian edition (vol. II, p. 264) has *وَكُلِّ* *And every*, making a half-verse—ll. 10—11. The *enunc.* being [the preceding words] *مِنَ الَّذِينَ فَرَّقُوا دِيَنَهُمْ وَكَانُوا شِيْعًا* (B), i. e. *Of them that have separated their religion, and become parties, are every sect rejoicing in what is with them* (K).

P. 427, l. 13. For "*cp.*" read "*op.*".

P. 431, l. 22. Read *وَكَلَّمْتُ*.

P. 436, l. 8. *وَلَا زَرْ* with 2 Dammas (Sn). See Mb. 452.

P. 438, l. 15. This supplied  $\text{لِ}$  is divested of the sense of *calling*; otherwise the particularized would be really a *voc.*, not transferred from the *voc.* (Sn).

P. 439, l. 9. Put a comma after “they”—l. 10. Put a comma after “wretches”.

P. 440, l. 18. After “*particularization*” insert “[140]”.

P. 441, l. 8. ‘Amr, or, as is said (SM), ‘Umar, Ibn Shuyaim (T, FA, SM) at Taghlabi (IAth, SM), a champion poet, who praised AlWalid Ibn ‘Abd AlMalik (SM).

P. 442, l. 15.  $\text{أَيُّ}$  is qualified by the *dem.* also [51, 599].

P. 443, l. 25. Read “Ibn Abi ‘Abla”.

P. 444, l. 11.  $\text{الْجَمَّاع}$  is a substantive [273], meaning *the numerous multitude*; and  $\text{الْغَيْرُ}$  is an *ep.* of it, meaning *covering (the earth from their number)* (IY on the d. s.)

P. 445, ll. 1—2. I think, says Dm, that this verse comes after  $\text{وَنَبَّيْتُ لَيْلَى الْقَم}$ , [573] (DM). See T. 540 and IKhn. 14—l. 3. By Ibrahim Ibn Al‘Abbās asṢali, the celebrated poet, d. 243 (IKhn).

P. 447, l. 14. The Hamza of  $\text{الْيَاس}$  is converted into  $\text{ي}$ , because the rhymes are all with  $\text{ي}$  and  $\text{س}$  (Jsh). See Mb. 341.

P. 451, l. 16. Tubba‘ was the name of the Kings of AlYaman (AAz, KF), but only when Himyar and Ḥaḍramaut belonged to them (KF)—l. 19. Malik Ibn ‘Uwaimir (IY).

P. 453, l. 9. By Abu-lAswad alHimmāni (IY, FA).

P. 454, l. 16.  $\text{وَلَا مُخَالِطَ الْيَاسَانِ}$  (Mb, IY, FA)—l. 19.  $\text{بِرَجُلٍ نَمَ}$  (IY):  $\text{بِأَيِّ مَقُولٍ فِيهِ نَمَ}$  (FA)—l. 1. A [converted (Is)] poet, who, [says ID (Is)], lived 40 years in heathenism, and 60 years in Allalām (ID, Is)—*ibid.* Ibn Wuthail (Is, SM).

P. 456, l. 8. Read "ep."

P. 461, l. 7. This Khālid was the cousin of Abū Dhu'aib (Is, Jsh).

P. 464, l. 3. The majority, however, hold that <sup>أَمِيمٌ</sup> is curtailed, being constructively <sup>أَمِيمٌ</sup>: and that afterwards the <sup>ف</sup> is interpolated, without being reckoned [as the <sup>ف</sup> of feminization (Sn)]; and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the <sup>ف</sup> of feminization elided, but understood (A)—l. 1. By AlḤuṭai'a (IY).

P. 465, l. 20. It is named *subst.* in the conventional language of the BB: and, as for the KK, Akh says that they name it *interpretation* [of what is meant by the *ant.* (Sn)]; and *explanation* [of it (Sn)]; while IK says that they name it *repetition* (A) of what is meant by the *ant.*; but the propriety of these 3 names is not evident in the case of the *subst.* distinct [from the *ant.*] (Sn).

P. 468, l. 17. Because the enunciative *prop.* would remain without a *rel.* (IY).

P. 469, ll. 6—7. By AlAkḥṭal (Akh).

P. 470, l. 11. Cited by Mz (MAd).

P. 471, l. 18. After "Zaid" insert "[160]".

P. 472, l. 7. <sup>أَيَّ</sup> relates to <sup>أَخْرَجَ</sup>, being the *cop.* [27], according to R's theory as to the *op.* of the *subst.* [131].

P. 473, l. 5. He satirized AlḤajjāj (T)—l. 10. A heathen poet (FA).

P. 474, l. 1. Read "Kuraish".

P. 476, l. 11. Read "Sa'id".

P. 478, l. 17. <sup>الْعَوْفُ</sup> in lexicology is *Reversion to the thing after departure from it* (Sn)—l. 18. This *appa.* is named <sup>عَوْفُ الْبَيَانِ</sup> because the speaker *reverts to*, and *manifests*, the *ant.* by means of it (Sn).

P. 479, l. 2. The Khalifa Abū Ḥafṣ 'Umar Ibn al-Khaṭṭāb al-Kuraishī al-'Adawī al-Madani, a. 13, l. 23 (Nw).

P. 480, l. 1. But here the *synd. etpl.* is not a *prim.*

P. 481, l. 13. Bishr Ibn 'Amr, of the Banū Bakr Ibn Wa'il (AAa).

P. 486, l. 1. <sup>أ</sup>بَعْضُ is governed in the *acc.* by an understood *v.* indicated by <sup>أ</sup>بَعْضُ, as though he said <sup>أ</sup>كَلِمَاتٍ بَعْضُ (T).

P. 489, l. 2. For "his" read "His"—l. 3. Read "because (MAIH)]".

P. 492, l. 14. Maslama Ibn Dhuhl, Zayyiba being his mother (Jsh), one of the Banū Taim Allāh Ibn Tha'labā (IAth), a heathen poet—l. 15. Al-Ḥarith Ibn Hammām ash-Shaibānī (T, Jsh).

P. 494, l. 17. Read "'Umar".

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